

Aquinas Ethics And Philosophy Of Religion Metaphysics And Practice Indiana Series In The Philosophy Of Religion

The second edition retains the selection of texts presented in the first edition but offers them in new translations by Richard J Regan -- including that of his Aquinas, Treatise on Law (Hackett, 2000). A revised Introduction and glossary, an updated select bibliography, and the inclusion of summarising headnotes for each of the units -- Conscience, Law, Justice, Property, War and Killing, Obedience and Rebellion, and Practical Wisdom and Statecraft -- further enhance its usefulness.

The first book-length study of Aquinas's teaching on just war, its antecedents, and its reception by subsequent thinkers.

Aristotle's Nicomachean Ethics is the text which had the single greatest influence on Aquinas's ethical writings, and the historical and philosophical value of Aquinas's appropriation of this text provokes lively debate. In this volume of new essays, thirteen distinguished scholars explore how Aquinas receives, expands on and transforms Aristotle's insights about the attainability of happiness, the scope of moral virtue, the foundation of morality and the nature of pleasure. They examine Aquinas's commentary on the Ethics and his theological writings, above all the Summa theologiae. Their essays show Aquinas to be a highly perceptive interpreter, but one who also brings certain presuppositions to the Ethics and alters key Aristotelian notions for his own purposes. The result is a rich and nuanced picture of Aquinas's relation to Aristotle that will be of interest to readers in moral philosophy, Aquinas studies, the history of theology and the history of philosophy.

Thomas Aquinas believed that human actions have species, such as theft or almsgiving. A problem arises, however, concerning his teaching on how such moral kinds are determined. Aquinas uses five different terms - end, object, matter, circumstance, and motive - to identify what gives species to human actions. Although similarities in meaning can be discerned between certain of these terms, apparent differences between others make it difficult to grasp how all five could refer to what specifies human actions. Joseph Pilsner examines and compares Aquinas's understanding of these five terms to see if a consistent account of his teaching on specification can be proposed.

On Law, Morality, and Politics (Second Edition)

Ethics Based on the Teachings of Aristotle & St. Thomas Aquinas

From Plato to Spinoza

A Historical and Critical Study. From Suarez to Rousseau. Volume II

The Oxford Handbook of Aquinas

A Causal Reading

Reason, Religion, and Natural Law

Thomas Aquinas devoted a substantial proportion of his greatest works to the virtues. Yet, despite the availability of these texts (and centuries of commentary), Aquinas’s virtue ethics remains mysterious, leaving readers with many unanswered questions. In this book, Pinsent argues that the key to understanding Aquinas’s approach is to be found in an association between: a) attributes he appends to the virtues, and b) interpersonal capacities investigated by the science of social cognition, especially in the context of autistic spectrum disorder. The book uses this research to argue that Aquinas’s approach to the virtues is radically non-Aristotelian and founded on the concept of second-person relatedness. To demonstrate the explanatory power of this principle, Pinsent shows how the second-person perspective gives interpretation to Aquinas’s descriptions of the virtues and offers a key to long-standing problems, such as the reconciliation of magnanimity and humility. The principle of second-person relatedness also interprets acts that Aquinas describes as the fruition of the virtues. Pinsent concludes by considering how this approach may shape future developments in virtue ethics.

In this comprehensive anthology, twenty-seven outstanding scholars from North America and Europe address every major aspect of Thomas Aquinas's understanding of morality and comment on his remarkable legacy. The opening chapters of The Ethics of Aquinas introduce readers to the sources, methods, and major themes of Aquinas's ethics. Part II of the book provides an extended discussion of ideas in the Second Part of the Summa Theologiae, in which contributors present cogent interpretations of the structure, major arguments, and themes of each of the treatises. The third and final part examines the legacy of Thomistic ethics for the twentieth century and today. These essays reflect a diverse group of scholars representing a variety of intellectual perspectives. Contributors span numerous fields of study, including intellectual history, medieval studies, moral philosophy, religious ethics, and moral theology. This remarkable variety underscores how interpretations of Thomas's ethics continue to develop and evolve -- and stimulate fervent discussion within the academy and the church. Book jacket.

McInerny revisits the basics of Thomas's teachings and offers a brief, intelligible, and persuasive summary.

All of us want to be happy and live well. Sometimes intense emotions affect our happiness—and, in turn, our moral lives. Our emotions can have a significant impact on our perceptions of reality, the choices we make, and the ways in which we interact with others. Can we, as moral agents, have an effect on our emotions? Do we have any choice when it comes to our emotions? In Aquinas on the Emotions, Diana Fritz Cates shows how emotions are composed as embodied mental states. She identifies various factors, including religious beliefs, intuitions, images, and questions that can affect the formation and the course of a person's emotions. She attends to the appetitive as well as the cognitive dimension of emotion, both of which Aquinas interprets with flexibility. The result is a powerful study of Aquinas that is also a resource for readers who want to understand and cultivate the emotional dimension of their lives.

Happiness, Natural Law, and the Virtues

A Theory of Practice

Aquinas on Divine Goodness and the Connection of the Virtues

Reason and Human Happiness in Aquinas's Moral Science

Aquinas on the Emotions

A Sketch

Aquinas and the Nicomachean Ethics

Ethics both in theory and practice. Phrased in non-technical language, Right and Reason is a thoroughly competent book in the philosophy of Ethics, which gives the science of morality from the Aristotelian-Thomistic, common-sense school of thought--which is none other than the Perennial Philosophy of the Ages, the philosophy outside of which one's positions quickly become absurd and all reasoning ends up in dead-ends. Impr.

Foundations of Moral Selfhood addresses the general issue of ethics and religion by examining the connection between the natural and theological virtues in the moral thought of Thomas Aquinas. While Aquinas is often invoked in contemporary discussions of virtue ethics, the interpenetration of the secular and religious dimensions of his thought is not often appreciated. Andrew J. Dell'Olio shows how Aquinas's metaphysics of goodness allows him to harmonize secular and religious virtues within the individual so as not to compromise the unity of the moral self. Aquinas is seen as presenting a theory of self-perfection that requires both self-development and self-abnegation, depicting each as ways of participating in the divine. The significance for contemporary virtue ethics of what Dell'Olio calls a «deep conception of the good» is also explored. Foundations of Moral Selfhood is relevant to the revival of Neo-Aristotelianism and Thomism in ethics, as well as to recent attempts to articulate forms of ethical Platonism and religious morality in a pluralistic society.

This edited volume examines the ways in which theological considerations have figured in natural law theorizing, from Plato to Spinoza. Theological considerations have long had a pronounced role in Catholic natural law theories, but have not been seriously examined from a wider perspective. The contributors to this volume take a more inclusive view of the relation between conceptions of natural law and theistic claims and principles. They do not jointly defend one particular thematic claim, but articulate diverse ways in which natural law has both been understood and related to theistic claims. In addition to exploring Plato and the Stoics, the volume also looks at medieval Jewish thought, the thought of Aquinas, Scotus, and Ockham, and the ways in which Spinoza's thought includes resonances of earlier views and intimations of later developments. Taken as a whole, these essays enlarge the scope of the discussion of natural law through study of how the naturalness of natural law has often been related to theses about the divine. The latter are often crucial elements of natural law theorizing, having an integral role in accounting for the metaethical status and ethical bindingness of natural law. At the same time, the question of the relation between natural law and God — and the relation between natural law and divine command — has been addressed in a multiplicity of ways by key figures throughout the history of natural law theorizing, and these essays accord them the explanatory significance they deserve.

Aquinas, Ethics, and Philosophy of ReligionMetaphysics and PracticeIndiana University Press

Ethics as a Work of Charity

A Religious-Ethical Inquiry

Metaphysical Foundations, Moral Theory, and Theological Context

Aquinas on Human Action

Aquinas on Friendship

Commentary on Thomas Aquinas's Virtue Ethics

The Moral Philosophy of Thomas Aquinas

Although St Thomas Aquinas famously claimed that his Summa Theologiae was written for 'beginners', contemporary readers find it unusually difficult. Now, amid a surge of interest in virtue ethics J. Budziszewski clarifies and analyzes the text's challenging arguments about the moral, intellectual, and spiritual virtues, with a spotlight on the virtue of justice. In what might be the first contemporary commentary on Aquinas's virtue ethics, he juxtaposes the original text with paraphrase and detailed discussion, guiding us through its complex arguments and classical rhetorical figures. Keeping an eye on contemporary philosophical issues, he contextualizes one of the greatest virtue theorists in history and brings Aquinas into the interdisciplinary debates of today. His brisk and clear style illuminates the most crucial of Aquinas' writings on moral character and guides us through the labyrinth of this difficult but pivotal work.

Thomas Aquinas's Disputed Questions on Evil is a careful and detailed analysis of the general topic of evil, including discussions on evil as privation, human free choice, the cause of moral evil, moral failure, and the so-called seven deadly sins. This collection of ten, specially commissioned new essays, the first book-length English-language study of Disputed Questions on Evil, examines the most interesting and philosophically relevant aspects of Aquinas's work, highlighting what is distinctive about it and situating it in relation not only to Aquinas's other works but also to contemporary philosophical debates in metaphysics, ethics, and philosophy of action. The essays also explore the history of the work's interpretation. The volume will be of interest to researchers in a broad range of philosophical disciplines including medieval philosophy and history of philosophy, as well as to theologians.

The far reaching changes in man's social and personal life taking place in our lifetime underline the need for a sound ethical evaluation of our rights and duties and of human behaviour both on the individual level and in the political society. On many issues judgments of value vary widely and a consultation of the thought of Thomas Aquinas on the basic questions will be helpful, the more since he is not only one of the greatest philosophers but also succeeded in integrating in his moral philosophy the wisdom of the ancients, in particular of Aristotle and the Stoa. This book presents Aquinas's thought on such central questions as man's happiness, how to determine the morality of our actions, the natural law and the main virtues, as well as on the common good, war, human labour, love and friendship. Throughout the book the intellectual character of this moral philosophy is pointed out and problems are set in a historical perspective.

Aquinas's discussions of moral issues are extensive, and range well beyond the narrowly defined set of issues in the modern tradition of moral philosophy. This volume explores the ethical dimensions of a wide selection of philosophical and theological topics in Aquinas's texts. It covers topics central to ethics, such as happiness, moral virtue, and natural law, as well as related topics pertaining to the metaphysical basis of Aquinas's account of goodness, the ramifications of his ethical concerns for his philosophy of language, and the significance of his philosophical psychology for his ethics. The volume is divided into three sections focusing, respectively, on issues concerning moral theory and moral theology, moral psychology and practical reason, and moral theory in philosophy of language and metaphysics. The authors—distinguished scholars of medieval philosophy—bring to these issues a variety of approaches and viewpoints. By creatively sampling the breadth of Aquinas's reflections on ethical issues and exploring some of the significant connections that tie his moral thought to other parts of his philosophical and theological system, they display the richness and depth of Aquinas's moral thinking.

The Philosophy of Aquinas

The Ethics of St. Thomas Aquinas

Mencius and Aquinas

Thomas Aquinas and Pagan Virtue

Foundations of Moral Selfhood

Theories of Virtue and Conceptions of Courage

This work places Thomas Aquinas's moral theory in its full philosophical and theological context in a way that makes Aquinas accessible to students and interested general readers.

The fine editions of the Aristotelian Commentary Series make available long out-of-print commentaries of St. Thomas on Aristotle. Each volume has the full text of Aristotle with Bekker numbers, followed by the commentary of St. Thomas, cross-referenced using an easily accessible mode of referring to Aristotle in the Commentary. Each volume is beautifully printed and bound using the finest materials. All copies are printed on acid-free paper and Smyth sewn. They will last.

Most of us wonder how to make sense of the apparent moral excellences or virtues of those who have different visions of the good life or different religious commitments than our own. Rather than flattening or ignoring the deep difference between various visions of the good life, as is so often done, this book turns to the medieval Christian theologian Thomas Aquinas to find a better way. Thomas, it argues, shows us how to welcome the outsider and her virtue as an expression rather than a betrayal of one's own distinctive vision. It shows how Thomas, driven by a Christian commitment to charity and especially informed by Augustine, synthesized Augustinian and Aristotelian elements to construct an ethics that does justice—in love—to insiders and outsiders alike. Decosimo offers the first analysis of Thomas on pagan virtue and a reinterpretation of Thomas's ethics while providing a model for our own efforts to articulate a truthful hospitality and do ethics in our pluralist, globalized world.

Thomas Aquinas (1224/6-1274) lived an active, demanding academic and ecclesiastical life that ended while he was still comparatively young. He nonetheless produced many works, varying in length from a few pages to a few volumes. The present book is an introduction to this influential author and a guide to his thought on almost all the major topics on which he wrote. The book begins with an account of Aquinas's life and works. The next section contains a series of essays that set Aquinas in his intellectual context. They focus on the philosophical sources that are likely to have influenced his thinking, the most prominent of which were certain Greek philosophers (chiefly Aristotle), Latin Christian writers (such as Augustine), and Jewish and Islamic authors (such as Maimonides and Avicenna). The subsequent sections of the book address topics that Aquinas himself discussed. These include metaphysics, the existence and nature of God, ethics and action theory, epistemology, philosophy of mind and human nature, the nature of language, and an array of theological topics, including Trinity, Incarnation, sacraments, resurrection, and the problem of evil, among others. These sections include more than thirty contributions on topics central to Aquinas's own worldview. The final sections of the volume address the development of Aquinas's thought and its historical influence. Any attempt to present the views of a philosopher in an earlier historical period that is meant to foster reflection on that thinker's views needs to be both historically faithful and also philosophically engaged. The present book combines both exposition and evaluation insofar as its contributors have space to engage in both. This Handbook is therefore meant to be useful to someone wanting to learn about Aquinas's philosophy and theology while also looking for help in philosophical interaction with it.

Aquinas on the Twofold Human Good

Thomas Aquinas on War and Peace

Toward a Humane Economy

The Ends of the Moral Virtues and the First Principles of Practical Reason in Thomas Aquinas

Acts Amid Precepts

The Ethics of Aquinas

Human Action in Thomas Aquinas, John Duns Scotus, and William of Ockham

"This is an absolutely dazzling book on Orwell, casting a brilliant new light, not just on Orwell himself, but on the entire intellectual history of our time. It is a 'must read', not just for devotees of Orwell, but for anyone concerned with discussions of socialism and capitalism, totalitarianism and democracy, ideological passion and intellectual honesty. It will prove a superb teaching aid at both undergraduate and graduate levels."--Yuri Maltsev, co-author of The Tea Party Explained and editor of Requiem for Marx "There has always been some mystery about how Orwell could give us the nightmare world of Ingsoc (English Socialism) while himself remaining an unrepentant English Socialist. This and other puzzles about Orwell are convincingly solved in Dr. Steele's masterly account. If you want to know what made Orwell tick, you just have to read this eloquent, provocative, and hugely entertaining book."--Barry Smith, Director of the National Center for Ontological Research and author of Austrian Philosophy

This new and updated edition of Christopher Shields and Robert Pasnau's The Philosophy of Aquinas introduces the Aquinas' overarching explanatory framework in order to provide the necessary background to his philosophical investigations across a wide range of areas: rational theology,

metaphysics, philosophy of human nature, philosophy of mind, and ethical and political theory. Although not intended to provide a comprehensive evaluation of all aspects of Aquinas' far-reaching writings, the volume presents a systematic introduction to the principal areas of his philosophy and attends no less to Aquinas' methods and argumentative strategies than to his ultimate conclusions. The authors have updated the second edition in light of recent scholarship on Aquinas, while streamlining and refining their presentation of the key elements of Aquinas' philosophy. Lee H. Yearley is Professor of Religious Studies at Stanford University.

"Although most natural law ethical theories recognize moral absolutes, there is not much agreement even among natural law theorists about how to identify them. The author argues that in order to understand and determine the morality (or immorality) of a human action, it must be considered in relation to the organized system of human practices within which it is performed. Such an approach, he argues, is to be found in the natural law theory of Thomas Aquinas, especially once it is recognized that the logical structure of Aquinas's ethical theory is basically that of an Aristotelian science." "The book will be useful to students and scholars interested in ethics, especially from an Aristotelian and/or Thomistic perspective. One appendix reproduces the Leonine text of the De malo (question 6), with facing English translation. Another appendix provides facing Latin text and English translation of the Summa Theologiae I-II (question 94, article 2)."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Aristotelian Logical Structure of Thomas Aquinas's Moral Theory

Essays in Honor of Norman Kretzmann

The Second-Person Perspective in Aquinas's Ethics

Metaphysics and Practice

The Specification of Human Actions in St Thomas Aquinas

Aquinas's Ethics

Virtues and Gifts

This book sets out a thematic presentation of human action, especially as it relates to morality, in the three most significant figures in Medieval Scholastic thought: Thomas Aquinas, John Duns Scotus, and William of Ockham

Aquinas on Virtue: A Causal Reading is an original interpretation of one of the most compelling accounts of virtue in the Western tradition, that of the great theologian and philosopher Thomas Aquinas (1224-1274). Taking as its starting point Aquinas's neglected definition of virtue in terms of its "causes," this book offers a systematic analysis of Aquinas on the nature, genesis, and role of virtue in human life. Drawing on connections and contrasts between Aquinas and contemporary treatments of virtue, Austin argues that Aquinas's causal virtue theory retains its normative power today. As well as providing a synoptic account of Aquinas on virtue, the book includes an extended treatment of the cardinal virtue of temperance, an argument for the superiority of Aquinas's concept of "habit" over modern psychological accounts, and a rethinking of the relation between grace and virtue. With an approach that is distinctively theological yet strongly conversant with philosophy, this study will offer specialists a bold new interpretation of Aquinas's virtue theory while giving students a systematic introduction with suggested readings from his Summa Theologiae and On the Virtues.

Novel interpretation of Aquinas's treatment of the effects of fortune on virtue, agency, and happiness.

The Development of Ethics is a selective historical and critical study of moral philosophy in the Socratic tradition, with special attention to Aristotelian naturalism. It discusses the main topics of moral philosophy as they have developed historically, including: the human good, human nature, justice, friendship, and morality; the methods of moral inquiry; the virtues and their connexions; will, freedom, and responsibility; reason and emotion;relativism, subjectivism, and realism; the theological aspect of morality. This volume examines early modern moral philosophy from the sixteenth to the eighteenth century. Volume 3 will continue the story up to Rawls's Theory of Justice. The present volume begins with Suarez's interpretation of Scholasticmoral philosophy, and examines seventeenth- and eighteenth- century responses to the Scholastic outlook, to see how far they constitute a distinctively different conception of moral philosophy. The treatments of natural law by Grotius, Hobbes, Cumberland, and Pufendorf are treated in some detail. Disputes about moral facts, moral judgments, and moral motivation, are traced through Cudworth, Clarke, Balguy, Hutcheson, Hume, Price, and Reid. Butler's defence of a naturalist account of morality isexamined and compared with the Aristotelian and Scholastic views discussed in Volume 1. The volume ends with a survey of the persistence of voluntarism in English moral philosophy, and a brief discussion of the contrasts and connexions between Rousseau and earlier views on natural law.The emphasis of the book is not purely descriptive, narrative, or exegetical, but also philosophical. Irwin discusses the comparative merits of different views, the difficulties that they raise, and how some of the difficulties might be resolved. The book tries to present the leading moral philosophers of the past as participants in a rational discussion that is still being carried on, and tries to help the reader to participate in this discussion.

A Historical Perspective

A Critical Guide

Five Ways:St Thomas Aquinas Vo

The Development of Ethics

Introductory Readings

Ethics for A-Level

Aquinas and the Market

A comprehensive account of Thomas Aquinas's understanding of virtue, for scholars in ethics, medieval philosophy, and theology.

For many years, philosophers have read Aquinas's ethical writings as if his moral doctrine ought to make sense completely apart from the commitments of Christian faith. Because Aquinas relied heavily upon rational arguments, and upon Aristotle in particular, scholars have frequently attempted to read his texts in a strictly philosophical context. According to Denis J. M. Bradley, this approach is misguided and can lead to a radical misinterpretation of Aquinas's moral science. Here, Bradley sets out to prove that Aquinas was a theologian before all else and that any systematic Thomistic ethics must remain theological--not philosophical. Against the background of Aristotle's Nicomachean Ethics, the author provides a detailed differentiation between Aristotle's and Aquinas's views on moral principles and the end of man. He points out that Aquinas himself provided a powerful critique of remaining within the limits of Aristotelian philosophical naturalism in ethics. Human nature's openness to its de facto supernatural end, which is the focal point of Thomistic moral science, obviates any attempt to reconstruct a systematic, quasi-Aristotelian ethics from the extracted elements of Aquinas's moral science. Aquinas's critique of Aristotle leads to a paradoxical philosophical conception of human nature: short of attaining its ultimate supernatural end, the gratuitous vision of the divine essence, human nature in history and even in eternity is naturally endless. In concluding, Bradley suggests that it is the Christian philosopher who, by explicitly embracing the theological meaning of man's paradoxical natural endlessness, can best engage a postmodernism that repudiates any ultimate rational grounds for human thought and morality. ABOUT THE AUTHOR: Denis J. M. Bradley is a member of the department of philosophy at Georgetown University and a former fellow of the American Academy in Rome. PRAISE FOR THE BOOK: "Bradley's contribution to the study of Aquinas is important. From the standpoint of a historian, his main achievement is to clarify the 'dialogue' between Aquinas and Aristotle. This fulfills a long-time desideratum: the subject has been treated by many scholars . . . but Bradley is the first who has studied virtually all relevant texts in detail, with convincing results. He establishes a new status quaestionis from which all further research must start."-- Prof. Wolfgang Kluxen, University of Bonn "A helpful introduction to some of the main themes of Thomistic and Aristotelian morality."--Choice

Is Aquinas's Sententia libri Ethicorum an interpretation of Aristotle based on 'principles of Christian ethics'? Or do we have in that work a presentation of the foundation of Aquinas's moral philosophy? Professor Doig answers these questions through an examination of the historical context within which the Sententia was composed. In Chapters 1-2, the work's role as a corrective of earlier commentaries is established. Chapter 3, by examining philosophy at Paris between 1215 and 1283, reveals that the proposal by Aquinas of a moral philosophy would have been unexceptional. Chapter 4's investigation of the principles underlying the moral theory of the Sententia makes apparent that they were regarded by Aquinas as both philosophical and Aristotelian. The date to be assigned the composition of the Sententia is studied in Chapter 5, and the conclusion is drawn, that with some probability, the Sententia is its author's final proposal of moral doctrines. The closing Chapter offers a summary of that moral philosophy against the historical background brought out earlier.

What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is [simulated], can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

From Aristotle to Thomas Aquinas

Right And Reason

The Philosophy of Saint Thomas Aquinas

Ethica Thomistica

Natural Law, Practical Knowledge, and the Person

Thomas Aquinas on Virtue

The Philosophy of Thomas Aquinas

In Aquinas, Ethics, and Philosophy of Religion, Thomas Hibbs recovers the notion of practice to develop a more descriptive account of human action and knowing, grounded in the venerable vocabulary of virtue and vice. Drawing on Aquinas, who believed that all good works originate from virtue, Hibbs postulates how epistemology, ethics, metaphysics, and theology combine into a set of contemporary philosophical practices that remain open to metaphysics. Hibbs brings Aquinas into conversation with analytic and Continental philosophy and suggests how a more nuanced appreciation of his thought enriches contemporary debates. This book offers readers a new appreciation of Aquinas and articulates a metaphysics integrally related to ethical practice.

First published in 2003. Routledge is an imprint of Taylor & Francis, an informa company.

If Saint Thomas Aquinas was a great theologian, it is in no small part because he was a great philosopher. And he was a great philosopher because he was a great metaphysician. In the twentieth century, metaphysics was not much in vogue, among eithertheologians or even philosophers; but now it is making a comeback, and once the contours of Thomas's metaphysical vision are glimpsed, it looks like anything but a museum piece. It only needs some dusting off. Many are studying Thomas now for the answers that he might be able to give to current questions, but he is perhaps even more interesting for the questions that he can raise regarding current answers: about the physical world, about human life and knowledge, and (needless to say) about God. This book is aimed at helping those who are not experts in medieval thought to begin to enter into Thomas's philosophical point of view. Along the way, it brings out some aspects of his thought that are not often emphasised in the current literature, and it offers a reading of his teaching on the divine nature that goes rather against the drift of some prominent recent interpretations.

This Element provides an account of Thomas Aquinas's moral philosophy that emphasizes the intrinsic connection between happiness and the human good, human virtue, and the precepts of practical reason. Human beings by nature have an end to which they are directed and concerning which they do not deliberate, namely happiness. Humans achieve this end by performing good human acts, which are produced by the intellect and the will, and perfected by the relevant virtues. These virtuous acts require that the agent grasps the relevant moral principles and uses them in particular cases.

Aquinas on Virtue

Aquinas's Disputed Questions on Evil

Aquinas's Philosophical Commentary on the Ethics

Aquinas, Ethics, and Philosophy of Religion

Contingency and Fortune in Aquinas's Ethics

Commentary on Aristotle's Nicomachean Ethics

Aquinas's Moral Theory

Daniel Schwartz presents and examines the thoughts of the great medieval philosopher Thomas Aquinas on the subject of friendship - the ideal type of relationship that rational beings should cultivate. Using examples from the world of human relationships and politics and highlighting the contemporary relevance of texts that are not readily available to scholars, Schwartz facilitates access to the ideas of this great thinker.

How do ordinary people come to know what is virtuous? Do our moral convictions merely reflect our cultural background and upbringing, or do we somehow understand what is virtuous by ourselves and in a failsafe manner? Thomas Aquinas believes that we do. In his view practical reason is guided by our natural knowledge of the end of the moral virtues. The ends of the moral virtues pre-exist in practical reason (Summa theologiae II-II.47.6-7). This book delves into this argument, its historical background, and its implications for Aquinas' account of the cognitive foundations of deliberation. For Thomas, the naturally known overarching ends of the moral virtues and human life are love for God, self and others. They are first principles of practical reason. This order of love determines the content, logic and workings of natural law. In this way, Aquinas not only develops a compelling account of natural law, but also bridges the gap between natural law and virtue. The fundamental content of natural law is tied up with the shape and structure of the moral virtues. Aquinas' innovative wedding of Aristotelian and Augustinian accounts of deliberation constitutes an important chapter within mediaeval moral philosophy. It can also contribute much to contemporary reflection on practical reason, natural law and virtue ethics.

Economists investigate the workings of markets and tend to set ethical questions aside. Theologians often dismiss economics, losing insights into the influence of market incentives on individual behavior. Mary L. Hirschfeld bridges this gap by showing how a humane economy can lead to the good life as outlined in the thought of St. Thomas Aquinas.