

Aquinas and the *Nicomachean Ethics*

EDITED BY
Tobias Hoffmann, Jörn Müller,
and Matthias Perkams



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Aquinas and the Nicomachean Ethics Tobias Hoffmann, 2013-07-25 This book discusses Aquinas's reception of Aristotle's work exploring how Aquinas adopts, corrects or transforms key themes from Aristotle's ethics **Willing and Understanding: Late Medieval Debates on the Will, the Intellect, and Practical Knowledge**, 2023-03-13 Willing and Understanding elucidates a variety of issues in and approaches to debating the will intellect interplay in the late Middle Ages. Authored by prominent scholars in the field, the contributions offer different perspectives on the development of late medieval theories of the will. Charting a dense map of voluntarist and epistemological ideas, entrenched leitmotifs of late medieval philosophy, seminal insights sparking original trends and ephemeral novelties, the volume is a testimony to the conceptual multidimensionality and ethical complexity of the past and present iterations of the debate on the will. Contributors are Pascale Bermon, Magdalena Bieniak, Michael W. Dunne, Riccardo Fedriga, Giacomo Fornasieri, Tobias Hoffmann, Severin V. Kitanov, Monika Michowska, Riccardo Saccenti, Sonja Schierbaum, Michael Szlachta, ukasz Tomanek, and Francesco Omar Zamboni. **The Philosopher's Index**, 2007 Vols. for 1969 include a section of abstracts. **Arts & Humanities Citation Index**, 1992 A multidisciplinary index covering the journal literature of the arts and humanities. It fully covers 1,144 of the world's leading arts and humanities journals and indexes individually selected relevant items from over 6,800 major science and social science journals. *Thomism And Aristotelianism* Harry V. Jaffa, 2011-07 [The Collected Works of St. Thomas Aquinas. Commentary on the Nicomachean Ethics](#) Saint Thomas (Aquinas), Aristotle, 1993

Commentary on Thomas Aquinas's Virtue Ethics J. Budziszewski, 2017-05-04 This guide to St. Thomas Aquinas's virtue ethics provides commentary on essential texts, rendering them accessible to all readers. **Aquinas: Basic Works** Thomas Aquinas, 2014-03-15 Drawn from a wide range of writings and featuring state-of-the-art translations, Basic Works offers convenient access to Thomas Aquinas's most important discussions of nature, being and essence, divine and human nature and ethics and human action. The translations all capture Aquinas's sharp, transparent style and display terminological consistency. Many were originally published in the acclaimed translation cum commentary series The Hackett Aquinas, edited by Robert Pasnau and Jeffrey Hause. Others appear here for the first time: Eleonore Stump and Stephen Chanderbakh's translation of *On the Principles of Nature*; Peter King's translation of *On Being and Essence*; and Thomas Williams' translations of the treatises *On Happiness* and *On Human Acts* from the *Summa theologiae*. Basic Works will enable students to immerse themselves in Aquinas's thought by offering his fundamental works without internal abridgements. It will also appeal to anyone in search of an up-to-date, one-volume collection containing Aquinas's essential philosophical contributions: from the Five Ways to the immortality of the soul and from the nature of happiness to virtue theory and on to natural law.

Aquinas's Moral Theory Scott MacDonald, Scott Charles MacDonald, Eleonore Stump, 1998 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.

Contributors: Jan A. Aertsen, Institut für Philosophie, Universität Köln; Thomas Instituut, Universiteit van Leuven; Jennifer Ashworth, University of Waterloo; John Boler, University of Washington; Mark D. Jordan, Emory University; Anthony Kenny, Oxford University; Peter King, University of Toronto; Scott MacDonald, Cornell University; Gareth B. Matthews, University of Massachusetts Amherst; Paul Vincent Spade, Indiana University; Eleonore Stump, Saint Louis University.

A study of the Commentary by Thomas Aquinas on the Nicomachean Ethics Harry Victor Jaffa, 1952

Justice as a Virtue Jean Porter, 2016-11-21

Aquinas says Jean Porter gets justice right. In this book, she shows that Aquinas offers us a cogent and illuminating account of justice as a personal virtue rather than a virtue of social institutions as John Rawls and his interlocutors have described it, and as most people think of it today. Porter presents a thoughtful interpretation of Aquinas's account of the complex virtue of justice as set forth in the *Summa theologiae*, focusing on his key claim that justice is a perfection of the will. Building on her interpretation of Aquinas on justice, Porter also develops a constructive expansion of his work, illuminating major aspects of Aquinas's views and resolving tensions in his thought so as to draw out contemporary implications of his account of justice that he could not have anticipated.

Nicomachean Ethics of Aristotle Daniel Charles Cummins, 1998

Aquinas, Aristotle, and the Promise of the Common Good Mary M. Keys, 2006-09-18

Aquinas and the Promise of the Common Good first published in 2006, claims that contemporary theory and practice have much to gain from engaging Aquinas's normative concept of the common good and his way of reconciling religion, philosophy, and politics. Examining the relationship between personal and common goods and the relation of virtue and law to both, Mary M. Keys shows why Aquinas should be read in addition to Aristotle on these perennial questions. She focuses on Aquinas's Commentaries as mediating statements between Aristotle's *Nicomachean Ethics* and *Politics* and Aquinas's own *Summa Theologiae*, showing how this serves as the missing link for grasping Aquinas's understanding of Aristotle's thought. Keys argues provocatively that Aquinas's Christian faith opens up new panoramas and possibilities for philosophical inquiry and insights into ethics and politics. Her book shows how religious faith can assist sound philosophical inquiry into the foundation and proper purposes of society and politics.

The Ethics of Saint Thomas Aquinas Ignatius Theodore

Eschmann, Pontifical Institute of Mediaeval Studies, 1997 Aquinas on Emotion's Participation in Reason Nicholas Kahm, 2019-01-09 Aquinas on Emotion's Participation in Reason aims to present Aquinas's answer to the perennial and now popular question In what way can the emotions be rational For Aquinas the starting point of this inquiry is Aristotle's claim EN I 13 that there are three parts to the soul 1 the rational part 2 the non rational part which can participate in reason and 3 the non rational part that does not participate in reason It is the extent to which the second part the sense appetites the seat of the emotions participates in reason that the emotions can become rational However immediately after Aristotle introduces his tripartite division of the soul he warns that one need not delve into the details of the division or the participation Aquinas however ignores Aristotle and uses his precise metaphysics of participation within in his sophisticated anthropology to great effect in his ethics Unlike Aristotle to fully understand Aquinas's thinking on how the emotions can become rational we simply must delve into the kinds of precisions that Aristotle thinks are misplaced When Aquinas's views emerge from these precisions he has a surprisingly level headed and commonsense view of how the emotions can become rational On this point he is more pessimistic than Aristotle and more optimistic than Kant he is certainly not as is he is often thought to be the faithful follower of Aristotle and the polar opposite of Kant Nicholas Kahm argue that Aquinas has a realistic and plausible view of how far reason can go in shaping our emotions Furthermore his plausible views can accommodate the serious current challenge raised against virtue ethics from social psychology The method has mainly been a careful reading of primary texts but unlike the rest of the scholarship on Aquinas's ethics Kahm is particularly sensitive to Aquinas's historical and philosophical development Treatise on the Virtues St. Thomas Aquinas, 2019-08-15 In his Treatise on the Virtues Aquinas discusses the character and function of habit the essence subject cause and meaning of virtue and the separate intellectual moral cardinal and theological virtues His work constitutes one of the most thorough and incisive accounts of virtue in the history of Christian philosophy John Oesterle's accurate and elegant translation makes this enduring work readily accessible to the modern reader Aquinas's Ethics Thomas M. Osborne Jr, 2020-05-07 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 Commentary on Thomas Aquinas's Treatise on Law J. Budziszewski, 2014-09-22 Natural moral law stands at the center of Western ethics and jurisprudence and plays a leading role in interreligious dialogue Although the greatest source of the classical natural law tradition is Thomas Aquinas's Treatise on Law the Treatise is notoriously difficult especially for nonspecialists J Budziszewski has made this formidable work luminous This book the first classically styled line by line commentary on the Treatise in centuries reaches out to philosophers

theologians social scientists students and general readers alike Budziszewski shows how the Treatise facilitates a dialogue between author and reader Explaining and expanding upon the text in light of modern philosophical developments he expounds this work of the great thinker not by diminishing his reasoning but by amplifying it **Thomas Aquinas on Moral Wrongdoing** Colleen McCluskey, 2017 A comprehensive examination of the moral psychology of wrongdoing from a major historical figure Thomas Aquinas **Disputed Questions on Virtue** Thomas Aquinas, 2012-09-15 The third volume of The Hackett Aquinas a series of central philosophical treatises of Aquinas in new state of the art translations accompanied by a thorough commentary on the text

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