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AQUINAS'S Disputed Questions on Evil

A Critical Guide

Edited by
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Aquinass Disputed Questions Evil Cambridge

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Aquinas's Disputed Questions Evil Cambridge:

Aquinas's Disputed Questions on Evil M. V. Dougherty, 2015 *Aquinas's Summa Theologiae* Jeffrey Hause, 2018-03-15

Alone among Thomas Aquinas's works the *Summa Theologiae* contains well developed and integrated discussions of metaphysics, ethics, law, human action, and the divine nature. The essays in this volume by scholars representing varied approaches to the study of Aquinas offer thorough, cutting-edge expositions and analyses of these topics and show how they relate to Aquinas's larger system of thought. The volume also examines the reception of the *Summa Theologiae* from the thirteenth century to the present day, showing how scholars have understood and misunderstood this key text and how even after seven centuries of interpretation we still have much to learn from it. Detailed and accessible, this book will be highly important for scholars and students of medieval philosophy and theology.

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 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 argues 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.

The Guise of the Good Francesco Orsi, 2023-04-14. This is the first book to trace the doctrine of the guise of the good throughout the history of Western philosophy. It offers a chronological narrative exploring how the doctrine was formulated, the arguments for and against it, and the broader role it played in the thought of different philosophers. In recent years, there has been a rich debate about whether value judgment or value perception must form an essential part of mental states such as emotions and desires, and whether intentional actions must always be done for reasons that seem good to the agent. This has sparked new theoretical interest in the classical doctrine of

the guise of the good whenever we desire to do something we see it under the guise of the good that is we conceive of what we desire as good desirable or justified by reasons in some way or another This book offers a systematic historical treatment of the guise of the good The chapters span from Ancient and Medieval philosophy Socrates Plato Aristotle Augustine and Aquinas through the early modern period Hobbes Spinoza Locke Hume and Kant and up to Elizabeth Anscombe's rediscovery in the 20th century after a period of relative neglect Together they demonstrate how history can offer potential new models of the guise of the good or new arguments against it as well as to give a sense of how the guise of the good can bear on other philosophical issues The Guise of the Good A Philosophical History is an excellent resource for scholars and students working on the history of ethics philosophy of action and practical reason *Aquinas's Eschatological Ethics and the Virtue of Temperance* Matthew Levering, 2019-11-15 Matthew Levering offers a biblical and Thomistic portrait of the cardinal virtue of temperance and its allied virtues in dialogue with an ecumenical range of theologians and scholars In *Aquinas's Eschatological Ethics and the Virtue of Temperance* Levering argues that Catholic ethics make sense only in light of the biblical worldview that Jesus has inaugurated the kingdom of God by pouring out his spirit Jesus has made it possible for us to know and obey God's law for human flourishing as individuals and communities He has reoriented our lives toward the goal of beatific communion with him in charity which affects the exercise of the moral virtues that pertain to human flourishing Without the context of the inaugurated kingdom Catholic ethics as traditionally conceived will seem like an effort to find a middle ground between legalistic rigorism and relativistic laxism which is especially the case with the virtue of temperance the focus of Levering's book After an opening chapter on the eschatological biblical character of Catholic ethics the ensuing chapters engage Aquinas's theology of temperance in the *Summa theologiae* which identifies and examines a number of virtues associated with temperance Levering demonstrates that the theology of temperance is profoundly biblical and that Aquinas's theology of temperance relies for its intelligibility upon Christ's inauguration of the kingdom of God as the graced fulfillment of our created nature The book develops new vistas for scholars and students interested in moral theology

Aristotelian Subjectivism: Francisco Suárez's Philosophy of Perception Daniel Heider, 2021-07-20 This monograph presents new material on Francisco Suárez's comprehensive theory of sense perception The core theme is perceptual intentionality in Suárez's theory of the senses external and internal as presented in his *Commentaria una cum quaestionibus in libros Aristotelis De anima* published in 1621 The author targets the question of the multistage genesis of perceptual acts by considering the ontological items involved in the procession of sensory information However the structural issue is not left aside and the nature of the relationship due to which our perceptions are mental representations of this or that object is also considered The heuristic historiographical background includes not only the theories of classical authors such as Aristotle and Aquinas but also those of late medieval authors of the fourteenth century These are headed by John Duns Scotus John of Jandun Peter Auriol and Peter John Olivi Readers will discover the differences between Suárez's and Aquinas's views as well

as other sources that may have served as positive inspiration for the Jesuit's theory. By considering the late medieval philosophy of the fourteenth century, this book helps to a certain extent to fill a gap in the historiography of philosophy regarding the link between late medieval and early modern scholasticism. In the first part of the book, the metaphysics of the soul and powers is considered. Chapters on the external senses follow, covering topics such as the sensible species, the causes of sensation, self-awareness, and the ordering of the external senses. A further chapter is devoted to the internal senses, and the author argues that by reducing the number and functional scope of the interior senses, Suarez deepens the gap between the external senses and the intellect, but he reduces it through emphasizing the unifying efficacy of the soul. This book brings a synthetic and unifying perspective to contemporary research and will particularly appeal to graduate students and researchers in theology and philosophy, especially philosophy of mind.

The Passion of Love in the Summa Theologiae of Thomas Aquinas Daniel Joseph Gordon, 2023-05-19. This book is an introduction to three questions on love according to St. Thomas Aquinas, *Summa Theologiae* I-II qq. 26-28. These three questions reflect on the nature of love: q. 26, the causes of love; q. 27, and the effects of love; q. 28. It is thus an introduction to the entire phenomenon of love, both as a bodily passion and an act of the will. The purpose is to present the Thomistic and broadly scholastic account of human and divine love from a philosophical and theological perspective. It aims to be a theological and philosophical study of the topic, useful both for a graduate professional audience as part of an undergraduate or graduate course and perhaps for the educated reader. The thesis of the book is that, contrary to contemporary conceptions, not all loves are created equal. Some loves perfect us, and some loves corrupt us. The worth of a love depends on its object and end. St. Thomas thus presents an objective and teleological account of human and divine love that is of philosophical and theological interest. The method is broadly exegetical, presenting a careful reading of the text and supplying the philosophical and theological background which the text of Aquinas assumes. The scope of the work is limited to three questions, ST I-II qq. 26-28. References to interpretative disputes of Aquinas and references to further resources in the secondary literature will be mostly limited to the footnotes, making the body of the text accessible to more readers.

Relational Intentionality: Brentano and the Aristotelian Tradition Hamid Taieb, 2018-12-28. This book sheds new light on the history of the philosophically crucial notion of intentionality, which accounts for one of the most distinctive aspects of our mental life: the fact that our thoughts are about objects. Intentionality is often described as a certain kind of relation. Focusing on Franz Brentano, who introduced the notion into contemporary philosophy, and on the Aristotelian tradition, which was Brentano's main source of inspiration, the book reveals a rich history of debate on precisely the relational nature of intentionality. It shows that Brentano and the Aristotelian authors from which he drew not only addressed the question whether intentionality is a relation, but also devoted extensive discussions to what kind of relation it is, if any. The book aims to show that Brentano distinguishes the intentional relation from two other relations with which it might be confused: namely, causality and reference, which also hold between thoughts and their objects.

Intentionality accounts for the aboutness of a thought causality by contrast explains how the thought is generated and reference understood as a sort of similarity occurs when the object towards which the thought is directed exists Brentano claims to find some anticipation of his views in Aristotle This book argues that whether or not Brentano's interpretation of Aristotle is correct his claim is true of the Aristotelian tradition as a whole since followers of Aristotle more or less explicitly made some or all of Brentano's distinctions This is demonstrated through examination of some major figures of the Aristotelian tradition broadly understood including Alexander of Aphrodisias the Neoplatonic commentators Thomas Aquinas Duns Scotus and Francisco Suarez This book combines a long-term approach focusing on the long-term evolution of philosophical concepts rather than restricting itself to a specific author or period with systematic analysis in the history of philosophy By studying Brentano and the Aristotelian authors with theoretical sensitivity it also aims to contribute to our understanding of intentionality and cognate features of the mind

The Theory and Practice of Recognition Onni Hirvonen, Heikki J. Koskinen, 2022-09-23 This volume presents new essays on the theory and practice of recognition In order to retain its overall plausibility as a critical social theory contemporary recognition theory needs to be able to successfully combine theory with real-life perspectives in both contemporary and historical contexts Contemporary recognition theory has developed into an established and active multidisciplinary research programme The chapters in this volume have two main purposes First they engage in theoretical development of the contemporary theories of recognition They explore the conceptual histories and the environments of recognition as well as the connection between recognition and authenticity emancipation and social ontology Second they connect the theoretical insights of contemporary recognition with analyses of contemporary and historical social practices These contributions explore themes such as populism and polarization models of harmful invisibilization and social ignorance the problem of evil and suffering and social justice phenomena such as the MeToo movement The Theory and Practice of Recognition will be of interest to scholars and advanced students working in social and political philosophy social ontology political theory and sociology

Sin Steven J. Jensen, 2018-06-08 If the human soul is made for good then how do we choose evil On the other hand perhaps the human soul is not made for good Perhaps the magnitude of human depravity reveals that the human soul may directly choose evil Notably Thomas Aquinas rejects this explanation for the prevalence of human sin He insists that in all our desires we seek what is good How then do we choose evil Only by mistaking evil for good This solution to the difficulty however leads Aquinas into another conundrum How can we be held responsible for sins committed under a misunderstanding of the good The sinner it seems has simply made an intellectual blunder Sin has become an intellectual defect rather than a depravity of will and desire Sin A Thomistic Psychology grapples with these difficulties A solution to the problem must address a host of issues Does the ultimate good after which we all strive have unity or is it simply a collection of basic goods What is venial sin What momentous choice must a child make in his first moral act In what way do passion a habitually evil will and ignorance cause human beings to sin

What is the first cause of moral evil Do human beings have free will to determine themselves to particular actions The discussion of these topics focuses upon the interplay of reason will and the emotions examining the inner workings of our moral deliberations Ultimately the book reveals how the failure to maintain balance in our deliberations subverts our fidelity to the one true good

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