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## Aquinas Bibliography

### Introduction

Thomas Aquinas (1224/5-1274) is the single most influential philosopher and theologian of the Middle Ages. Although best known for his *Summa Theologiae* and the five “proofs” for God’s existence that begin that work, Aquinas produced a staggering amount of written work over the course of his brief life, covering a wide variety of topics in a number of different genres. This bibliography provides an annotated list of all of his extant works, as well as highlights of English translations and the voluminous secondary literature (including both historical context and Thomism). For the best current overview of Thomas Aquinas’s life and work, see Jean-Pierre Torrell’s *Saint Thomas Aquinas, Volume 1: The Person and His Work* (Translated by Robert Royal. Washington: The Catholic University of America Press, 1996).

### Primary Sources

Aquinas produced an incredible quantity of written work. What follows is a comprehensive list of those texts, organized by category, with generally accepted dates of composition following Davies (2002) and Torrell (1996). Within category, works are listed in chronological order.

All the works cited below are available online via the *Corpus Thomisticum* (<http://www.corpusthomisticum.org/iopera.html>).

### Complete Works

The Leonine edition is the definitive critical edition of the Latin text of Aquinas’s works. Pope Leo XIII commissioned the Dominican order with this project in 1880; it is ongoing today. For up-to-date information about the status of individual works, see <http://www.corpusthomisticum.org/repedleo.html>. In print form, the Leonine volumes are often available in major research libraries and libraries that have good theological and/or Catholic

collections, but they are hard to locate outside of those contexts (partly because of their significant cost). Fortunately, there has been significant effort put into making the texts widely available online.

*Opera Omnia*, Leonine Edition (1882--)

Aquinas's complete works in Latin, edition still in progress. Online:

<http://www.corpusthomisticum.org/iopera.html>.

*Opere*. 31 vols. Turin, Italy, and Rome: Marietti, 1949–1956.

The Marietti Press published these revised editions of most of Aquinas's works, relying on the Leonine Latin texts. Although out of print now, these volumes still tend to be both more widely available and significantly less expensive than the Leonine volumes.

### General Theological Treatises

*Scriptum super Libros Sententiarum*. 2 vols. Edited by R. P. Mandonnet. Paris: Lethielleux, 1929.

Books one and two of Aquinas's *Commentary on the "Sentences" of Peter Lombard*: Aquinas's earliest work (in 4 volumes), and his first major treatment of central theological and philosophical topics. There is still no definitive critical edition of the Latin text (as the Leonine edition is still in progress). Mandonnet completed these two volumes in 1929; Moos edited most of the third and fourth volumes in 1947, although the final volume remains incomplete (see entry below).

*Scriptum super Sententiis*. 2 vols. Edited by Maria Fabianus Moos. Paris: Lethielleux, 1933–1947. (c. 1252-1257).

Books three and four of Aquinas's *Commentary on the "Sentences" of Peter Lombard*, but only through distinction 22. There is a searchable on-line version of this edition at <http://capricorn.bc.edu/siepm/books.html#13> (listed under "13<sup>th</sup> century, Thomas de Aquino (OP)") that also includes the final 27 distinctions from the Parma edition of Aquinas's *Opera Omnia* (Paris, 1875). The full Latin text of the Sentences Commentary available on-line at <http://www.corpusthomisticum.org/iopera.html> is from the Parma edition.

*Summa contra Gentiles* (c. 1259-1265).

*Summa against the Unbelievers*, almost always referred to by its Latin title (in part because it's not clear who the relevant unbelievers are meant to be). The lesser-known of Aquinas's two Summas, SCG (as it is commonly abbreviated) is a four-volume work that covers all the main areas of his thought. Online: <http://www.corpusthomisticum.org/iopera.html>.

*Summa theologiae*, sometimes referred to as *Summa theologica* (c. 1265-1273.)

*Summa of Theology*, sometimes called the *Theological Summa*. By far Aquinas's best-known work, this *Summa* is one of the undisputed classics of Christian theology. It remained unfinished at the time of Aquinas's death: the final part of the Third Part (commonly referred to as the *Supplementum*) was compiled after his death by his followers, drawing primarily from the *Sentences* commentary, Aquinas's earliest work. Online:

<http://www.corpusthomisticum.org/iopera.html>.

*Compendium theologiae* (c. 1265-1273).

The *Compendium of Theology* represents Aquinas's mature thought on a number of theological issues, although it remains far less influential than either of his two *Summas*. Online:

<http://www.corpusthomicum.org/iopera.html>.

### **Disputed Questions**

Many of Aquinas's works are written in the form of disputed questions, the standard philosophical/theological method of the high Middle Ages which developed out of live disputes in the classroom and was gradually formalized. The *Summa Theologiae*, for instance, is written as a series of disputed questions despite the fact that Aquinas was responsible for generating the objections as well as their replies and the 'settling' of the question (in the main body of the article). The works listed in this category were the result of live disputations, usually on a topic determined ahead of time (and sometimes edited and/or revised afterwards). They tend to be characterized by having a greater number of objections (sometimes as many as twenty, as compared to the standard three Aquinas gives in the *Summa Theologiae*), of varying quality, and sometimes with immediate responses or elaborations (by another participant in the disputation).

Again, the Latin text for all the works listed below can be found online at

<http://www.corpusthomicum.org/iopera.html>.

*Questiones disputatae De veritate* (c. 1256-1259).

*Disputed Questions on Truth* is Aquinas's most concentrated treatment of epistemological issues (in twenty-nine questions), including truth and divine, angelic, and human knowledge. It also contains lengthy discussions of the divine will, the nature of free choice, and the effects passions and grace have on moral responsibility.

*Questiones disputatae De potentia* (c. 1265-1266).

*Disputed Questions on Power* often include the subtitle "On the Power of God," because the questions are focused on God's abilities and actions. The final two (of the ten) questions discuss the three persons of the Trinity and their relation to each other.

*Questiones disputatae De anima* (dating controversial, but likely 1265-1266).

Although the Latin title indicates that these are disputed questions (plural) on the soul, *Disputed Question on the Soul* is actually one question in 21 articles. It addresses one of the hottest issues of the 13<sup>th</sup> century—namely, the status of the rational soul.

*Quaestio disputata De spiritualibus creaturis* (c. 1267-1268).

*Disputed Question on Spiritual Creatures* is one question composed of eleven articles, all focused on 'spiritual' or intellective substances—where the question is carefully posed to avoid presupposing that such substances are immaterial. The articles address issues of general hylomorphic interest.

*Questiones disputatae De malo* (c. 1266-1270).

*Disputed Questions on Evil* is composed of sixteen questions addressing the nature of sin, evil, and their effects.

*Questiones disputatae De virtutibus* (c. 1271-1272).

Composed of five questions, *Disputed Questions on the Virtues* addresses the nature of the virtues in general, charity, fraternal correction, hope, and the cardinal virtues (prudence, justice, fortitude, and temperance).

*Questio disputata De unione verbi incarnati* (c. 1271-1272)

*Disputed Question on the Union of the Incarnate Word* is a single question in five articles. There is no Leonine edition of the Latin text yet, but Klaus Obenauer has recently edited the text in *Thomas von Aquin: Quaestio disputata ›De unione Verbi incarnati‹* (Frommann-holzboog: 2011), with extensive commentary.

*Quaestiones de quodlibet I-XII* (c. 1252-1256 and c. 1268-1272).

*Quodlibetal Questions I-XII* (literally “questions about whatever”). ‘Quodlibetal’ question sessions were held every year during Lent and Advent (periods of penance), and were sessions in which participants were allowed to ask the master about any topic at all. As a result, these questions range widely over a number of unrelated topics. For further discussion, see the introduction to Alluntis and Wolter’s *The Quodlibetal Questions* (Princeton: Princeton University Press, 2015).

### **Biblical Commentaries**

Aquinas’s Biblical Commentaries are relatively few in number (compared to the total number of books in the Bible and the number of total commentaries he produced). Perhaps not surprisingly, Aquinas appears to have prioritized writing commentaries on Aristotle’s works, which were highly controversial in the university and Church communities, and which Aquinas was keen to defend. Again, the Latin text for all these works can be found online at <http://www.corpusthomisticum.org/iopera.html>.

*Super Ieremiam et Threnos* (c. 1248-1252).

*Commentaries on Jeremiah and Lamentations* is an extremely early work: it dates to Aquinas’s time as a bachelor student of Albert the Great; it stays extremely close to the text and provides a very literal interpretation.

*Expositio super Isaiam ad litteram* (c. 1248-1254).

*Commentary on Isaiah* also dates to Aquinas’s time as a bachelor student of Albert the Great; it also provides a very literal interpretation of the text.

*Expositio super Job ad litteram* (c. 1261-1265).

Aquinas’s *Commentary on Job* is significant primarily for its discussion of the bodily resurrection (on the passage “In my flesh shall I see God”) and its treatment of human suffering and divine providence.

*Catena aurea* (c. 1262-1264).

*The Golden Chain* is a commentary on the Gospels composed of quotations from the church fathers. In Torrell’s words, “The Catena presents itself as a vast collection of exegetical quotations from the Church Fathers, arranged in a continuous exposition, verse by verse, of the

totality of the four Gospels. More than a simple compilation, this work shows Thomas's critical sense and his remarkable knowledge of the Greek Fathers" (*Saint Thomas Aquinas: The Person and His Work*, 338).

*Lectura super Matthaeum* (c. 1269-1270).

The current available Latin text of Aquinas's *Commentary on Matthew* is both incomplete and contains material that belongs to Peter of Scala instead of Thomas for a great deal of the commentary on the Sermon on the Mount (the parts corresponding to Matthew 5:11-6:8; 6:14-6:19).

*Lectura super Ioannem* (c. 1270-1272).

*Commentary on John* is a relatively late Biblical commentary of which the *reportatio* was composed by Reginald of Piperno.

*Expositio et lectura super Epistolas Pauli Apostoli* (possibly 1265-1273, but dating uncertain). *Commentaries on the Letters of St. Paul* resulted from Aquinas's teaching courses on the texts, but it is unknown exactly when he taught them.

*Postilla super Psalmos* (c. 1273).

*Commentary on the Psalms* was left unfinished at Aquinas's death in 1274; the rough commentary covers the first 54 psalms.

### **Commentaries on Aristotle**

As can be seen from their dates of composition, Aquinas began a project of systemic commentary on Aristotle's works in 1267 that continued until he stopped writing in 1273. Aquinas was one of the strongest defenders of the compatibility of Aristotle's philosophy with Christian doctrine, and his attempt to develop a hylomorphic account of human nature and a corresponding virtue ethics remains one of his central legacies in both philosophy and theology.

*Sententia libri De anima* (1267-1268).

*Commentary on Aristotle's De anima (On the Soul)* was composed at the same time as the *Treatise on Human Nature (Summa theologiae Ia 75-89)* and complements what Aquinas says there, although it is not always possible to tell in the commentary what Aquinas himself advocates.

*Sententia libri De sensu et sensate [et De memoria et reminiscentia]* (c. 1268-1269).

*Commentary on Aristotle's On Sense [and On Memory]* is not a work that receives much attention in the secondary literature.

*Sententia super Physicam* (c. 1268-1269).

Aquinas's *Commentary on Aristotle's Physics* is significant primarily for its discussions of change, principles of becoming, and its argument for the existence of a Prime Mover.

*Sententia super Meteora* (c.1268-1270).

The *Commentary on Aristotle's Meteorology* is incomplete; it ends at chapter II.5, and is not particularly influential on the later tradition.

*Sententia libri Politicorum* (c. 1269-1272).

The *Commentary on Aristotle's Politics* is also incomplete, ending at III.6. The Leonine edition of the Latin text is most accurate: other printed editions present the text completed by Peter of Auvergne.

*Expositio libri Peri hermeneias* (c. 1270-1271).

*Commentary on Aristotle's De Interpretatione (On Interpretation)* also remains incomplete, ending at II.2.

*Expositio libri Posteriorum* (c. 1270-1272).

The *Commentary on Aristotle's Posterior Analytics* is significant for its presentation of Aquinas's account of *scientia*, or knowledge most strictly speaking, which is contrasted with other cognitive states (such as belief, doubt, and opinion).

*Sententia super Metaphysicam* (c. 1270-1272).

Aquinas's *Commentary on Aristotle's Metaphysics* is a relatively late work, complete but not adding much to the metaphysical system Aquinas develops elsewhere.

*Sententia libri Ethicorum* (1271-1272).

*Commentary on Aristotle's Nicomachean Ethics* remains very close to the text; the *Treatise on Happiness* (ST IaIIae 1-5) is also, although not explicitly, a commentary on the first book of the NE that includes more of Aquinas's own views.

*Sententia super librum De caelo et mundo* (c. 1272-1273).

*Commentary on Aristotle's On the Heavens and Earth* is incomplete, not getting much farther than the beginning of book III.

*Sententia super libros De generatione et corruption* (c. 1272-1273).

Aquinas's *Commentary on Aristotle's On Generation and Corruption* is very incomplete, being composed during the final months of his life and getting only through Book I.5.

### **Other Commentaries**

Aquinas focused his efforts on Scripture and Aristotelian commentary, but he also commented on a few other treatises that were influential in his time: two works by Boethius, Pseudo-Dionysius's *De divinis nominibus*, and the anonymous *Librum De Causis*—which was originally thought to be written by Aristotle, and thus received a fair bit of attention. Again, the Latin text of all these works can be found online at <http://www.corpusthomicum.org/iopera.html>.

*Expositio super librum Boethii De trinitate* (c. 1257-1259).

The *Commentary on Boethius's De Trinitate* is the only known 13<sup>th</sup> century commentary on this work, and is incomplete. The first four questions of the commentary were translated in English by Armand Maurer as *Faith, Reason, and Theology*, and the fifth and sixth questions as *The Division and Methods of the Sciences* (see **English Translations of Selected Works** below).

*Expositio in librum Boethii De hebdomadibus* (c. 1257-1259).

The *Commentary on Boethius's Heptameters* is an extremely early work focusing on Boethius's Neoplatonic doctrine of participation; it receives little attention today.

*Expositio super Dionysium De divinis nominibus* (c. 1261-1268).

The *Commentary on [Pseudo-]Dionysius's "The Divine Names"* also develops Neoplatonic doctrines that appear throughout Aquinas's independent works.

*Expositio super librum De causis* (c. 1272).

Originally attributed to Aristotle, the *Liber de Causis* was influential in the earlier thirteenth century; Aquinas was perhaps the first to recognize that Aristotle was not the author, and to argue that the author was Arabic, and highly influenced by Neoplatonic views. Aquinas's *Commentary on the Book of Causes* also contains one of the very few passages in which he discusses the end of human life as parallel to the beginning of human life (I.1.20–21).

### **Polemical Writings**

Aquinas's role as a highly respected member of the Dominican order meant that in addition to his regular responsibilities of teaching and preaching, he was also called on to respond to political and religious controversies. In this respect, his two best-known works are his treatises arguing against the Averroistic doctrine of the unity of the intellect (*De unitate intellectus contra Averroistas*) and the possibility that the world is eternal rather than created by God (*De aeternitate mundi*). Again, the Latin text of all these works can be found online at <http://www.corpusthomisticum.org/iopera.html>.

*Contra impugnantes Dei cultum et religionem* (1256).

*Against Those who Impugn the Cult of God and Religion* is a very early work written to defend the mission of the new mendicant orders (Dominicans and Franciscans), who focused on teaching and preaching.

*De perfectione spiritualis vitae* (1269-1270).

*On the Perfection of the Spiritual Life* represents Aquinas's second defense of the mendicant orders' way of life, and also focuses on the relation between that way of life and spiritual perfection. A fuller version of these issues is contained at the end of *Summa theologiae* IIaIIae.

*De unitate intellectus contra Averroistas* (1270).

Probably the most widely-read and influential of Aquinas's polemical writings, *On the Unicity of the Intellect against the Averroists* was aimed primarily at Siger of Brabant, who was advocating the Averroist doctrine that human beings did not possess individual (agent) intellects—a position that raises rather serious difficulties for the Christian doctrine of the afterlife and the resurrection of the body.

*Contra doctrinam retrahentium a religion homines a religionis ingress* [commonly referred to as *Contra retrahentes*] (1271).

*Against the Teachings of Those Who Prevent Men from Entering the Religious Life* is a third work that has as its goal explaining how the mendicant orders lead to spiritual perfection via imitating Christ's life.



*De aeternitate mundi* (c. 1271).

*On the Eternity of the World*. The idea that the world has existed forever, rather than being created by God *ex nihilo*, was supported by some philosophers but judged contrary to orthodox Christianity. In response, Aquinas walks a fine line, arguing that although an eternally existing world is philosophically possible, God did create the world *ex nihilo*. Aquinas's nuanced take on this issue is one of the views targeted in the Condemnations of 1277. (For discussion of whether Aquinas's views are targeted explicitly vs. implicitly, see Roland Hissette, *Enquête sur les 219 articles condamnés à Paris le 7 mars 1277* (Louvain: Publications universitaires, 1977) and John P. Wippel, "The Parisian Condemnations of 1270 and 1277," in J. Gracia and T. Noone (eds.) *A Companion to Philosophy in the Middle Ages* (Oxford: Blackwell, 2003) 65–73.)

### **General Treatises on Other Topics**

This admittedly ad hoc category ranges widely over both time and topic, and includes such central works as *De ente et essentia* (a concise if very early summary of Aquinas's metaphysical views) and other works of much narrower interest, such as *De mixtione elementorum* (on the make-up of material substances) and *De substantiis separatis* (on the nature of immaterial substances). Again, the Latin text of all these works can be found online at

<http://www.corpusthomicum.org/iopera.html>.

*De ente et essentia* (c. 1252-1256).

One of Aquinas's earliest works, *On Being and Essence* is heavily indebted to the Arabic philosophers (particularly Ibn Sina, also known as Avicenna). Although Aquinas modifies his position on some of the issues laid out in this treatise, it remains a concise summary of many of his central beliefs about being, species natures and essences, and individuation.

*De principiis naturae* (c. 1252-1256, possibly earlier).

*On the Principles of Nature* is a very early work focused on matter, form, individuation, and change.

*Contra errors Graecorum* (c. 1263-1264).

*Against the Errors of the Greeks* is a lengthy discussion of the relation between the three persons of the Trinity, aimed at countering the views of the "Greeks" (now known as the Orthodox Church), who rejected the clause in the Nicene Creed that stated that the Holy Spirit proceeds from the Father *and* the Son.

*De regno ad regem Cypri* (c. 1267).

*On the Kingship, to the King of Cyprus* was probably written to Hugh II of Lusignan and remains unfinished (going through II.8); it is more pedagogical than theoretical in nature.

*De mixtione elementorum* (c. 1270).

*On the Mixture of Elements* is a very brief treatise that addresses Avicenna and Averroes's views on how fundamental elements respond to becoming parts of mixtures and then adjudicates between them (defending the doctrine of the unicity of substantial form while allowing that the powers of individual elements remain intact).

*De substantiis separatis* (c. 1271).

*On Separate Substances* is unfinished, but is divided between Greek and Christian views on immaterial substances (angels). (The text ends in 2.20.)

### **Liturgical and Related Works**

Among Aquinas's least-read works, these deserve more attention than they are often given as demonstrating the breadth of Aquinas's literary abilities. The Latin text of these works can be found online at <http://www.corpusthomicum.org/iopera.html>.

*Collationes in decem praecepta* (c. 1261-1273).

*Homilies on the Ten Commandments* is a discussion of each of the ten commandments in turn, in light of the two great commandments given in the New Testament: love of God and love of neighbor.

*Officium de festo Corporis Christi* (c. 1264).

*Office for the Feast of Corpus Christi* was written for the newly-instituted liturgical feast celebrating the eucharist.

*Collationes in orationem dominicam, in Symbolorum Apostolorum, in salutatem angelicam* (c. 1268-1273).

*Homilies on the Lord's Prayer, The Apostles Creed, and the Angelic Greeting* is a collection of sermons preached by Aquinas.

Hymn *Adoro Te* (date unknown).

In English, 'I Adore You', but usually referred to by its Latin title.

### **Translations**

There are an impressive number of English translations of Aquinas's works—both complete and partial. The translations listed here have been selected for their prominence, their accessibility, and/or their quality. (For a fairly comprehensive list of English translations with a focus on lesser-read works, see <http://www.home.duq.edu/~bonin/thomasbibliography.html>.)

#### **Complete English translations of major works**

*Summa Contra Gentiles: Book One: God*. Translated by Anton Charles Pegis. Notre Dame: University of Notre Dame Press, 1991.

*Summa Contra Gentiles: Book Two: Creation*. Translated by James F. Anderson. Notre Dame: University of Notre Dame Press, 1992.

*Summa Contra Gentiles: Book Three: Providence, Part I*. Translated by Vernon J. Bourke. Notre Dame: University of Notre Dame Press, 1991.

*Summa Contra Gentiles: Book Three: Providence, Part II*. Translated by Vernon J. Bourke. Notre Dame: University of Notre Dame Press, 1991.

*Summa Contra Gentiles: Book Four: Salvation.* Translated by Charles J. O’Neil. Notre Dame: University of Notre Dame Press, 1989.

This University of Notre Dame Press translation in five volumes (Book Three is divided into two parts) uses four different translators, but is fairly reliable throughout.

*Summa Theologiae: A Concise Translation.* Timothy McDermott. London, 1989.

This version of the *Summa*, popular in classroom use, is designed to be more readable by modern users than more literal translations; it cuts out passages of primarily historical interest, passages discussing outdated biology, passages focused on Old Testament rituals, etc. It retains objections and replies, but presents them in standard modern paragraph form, rather than numbering them and/or setting them off from the reply.

*Summa Theologica*, Blackfriars edition (London and New York, 1964-80, 61 volumes)

This edition of the *Summa* is useful insofar as it has Latin and English on facing pages. The English translations are often rather free, however, and should not be used in contexts where individual words or phrases carry much weight.

*Summa Theologica*, translated by the Fathers of the English Dominican Province. Benzinger Brothers 1947

The standard translation of the entire *Summa*, and also the English translation most easily available on-line at <http://dhspriority.org/thomas/summa> (see also **Internet Resources**).

*Compendium of Theology.* Translated by Richard J. Regan. Oxford: Oxford University Press, 2009.

Solid and welcome new translation of the *Compendium*.

*Truth* (Three Volume Set). Translated by Robert W. Mulligan and James V. McGlynn. Indianapolis: Hackett Publishing Company, 1994.

Useful and complete translation of one of Aquinas’s most extensive treatments of epistemology, with a focus on angelic cognition.

### **English Translations of Selected Works and Individual Treatises**

Dumb Ox Press, Hackett Publishing Company, Marquette University Press, Notre Dame University Press, and the Medieval Pontifical Institute have all published a number of English translations of Aquinas’s treatises, several of which are parts of the *Summa theologiae*. The translations listed below are organized in alphabetical order.

*Aquinas: Basic Works.* Edited by Jeffrey Hause and Robert Pasnau. Indianapolis: Hackett Publishing Company, 2014.

Hackett Publishing Company is putting out a new series of translations—with commentary—of Aquinas’s major works. *Basic Works* is a selected portion of those new translations, without the accompanying commentary.

*Commentary on Aristotle’s De Anima.* Translated by Robert Pasnau. New Haven, CT: Yale University Press, 1999.

Good translation of the Leonine Latin text.

*Commentary on Aristotle's Metaphysics*. Translated by John P. Rowan. South Bend: Dumb Ox Books, 1995.

Reprint of the translation published in two volumes in 1961, but without accompanying index.

*Commentary on Aristotle's Nicomachean Ethics*. Translated by C.I. Litzinger, O.P. South Bend: Dumb Ox Books, 1993.

Reprint of the translation originally published in two volumes in 1964.

*Commentary on Aristotle's Physics*. Translated by Richard J. Blackwell, Richard J. Spath, and W. Edmund Thirlkel. South Bend: Dumb Ox Books, 1999.

Reprint of translation from the Leonine text, originally published in 1963.

*Commentary on Aristotle's Posterior Analytics*. Translated by Richard Berquist. South Bend: Dumb Ox Books, 2007.

Helpful new translation (from the Leonine) of one of Aquinas's most detailed epistemological discussion.

*Disputed Questions on Virtue*. Translated by Jeffrey Hause and Claudia Eisen Murphy, with commentary by Jeffrey Hause. Indianapolis: Hackett Publishing Company, 2012.

Reliable translation of an often-overlooked text, with helpful commentary.

*Thomas Aquinas. The Division and Methods of the Sciences. Questions V and VI of his Commentary on the De Trinitate of Boethius*. Translated by Armand Maurer. Toronto: Pontifical Institute of Medieval Studies, 1986. [Fourth Revised Edition]

Translation of Questions 5 and 6 from Aquinas's Commentary on Boethius's *On the Trinity*.

*Thomas Aquinas. Faith, Reason and Theology. Questions I-IV of His Commentary on the De Trinitate of Boethius*. Translated by Armand Maurer. Toronto: Pontifical Institute of Medieval Studies, 1987.

Translation of Questions 1-4 of Boethius's *On the Trinity*. Question 2 contains a detailed (and controversial) discussion of the role of 'interminate' dimensions and dimensive quantity in individuation.

*On Being and Essence*. Translated by Armand Maurer. Toronto: Pontifical Institute of Medieval Studies, 1968. [Second Revised Edition]

Still the standard translation of Aquinas's brief but formative metaphysical treatise.

*On Charity*. Translated by Lottie Kendzierski. Milwaukee: Marquette University Press, 1960.

Translation of Aquinas's treatise on charity, or love, which he often identifies as the pinnacle of the Christian life.

*The De Malo of Thomas Aquinas*. Translated by Richard Regan. Oxford: Oxford University Press, 2001.

New translation of Aquinas's *On Evil*, with the Leonine Latin text on facing pages.

*On Faith: Summa Theologiae 2-2, qq. 1-16.* Translated by Mark D. Jordan. Notre Dame: University of Notre Dame Press, 1990.

Translation of Aquinas's treatise on faith, which is comprised of the first sixteen questions of the Second Part of the Second Part of *Summa theologiae*.

*On Spiritual Creatures.* Translated by Mary C. Fitzpatrick. Milwaukee: Marquette University Press, 1949.

Classic translation of Aquinas's treatise on intellectual substances (angels and the rational soul).

*On the Unity of the Intellect against the Averroists.* Translated by Beatrice H. Zedler. Milwaukee: Marquette University Press, 1969.

Standard translation of Aquinas's polemical treatise arguing against Siger Brabant and the doctrine that there is only one intellect for all human beings.

*Questions on the Soul.* Translated by James H. Robb. Milwaukee: Marquette University Press, 1984.

[English translation of the critical edition of the Latin text that he produced: *Quaestiones disputatae De anima*. Edited by James H. Robb. Toronto: Pontifical Institute of Medieval Studies, 1968.]

Translation of Aquinas's twenty-one disputed questions on the nature of the rational soul—one of the most hotly debated topics of the 13<sup>th</sup> century.

*The Treatise on Divine Nature: Summa Theologiae I, 1-13.* Translated with commentary by Brian J. Shanley, OP, Indianapolis: Hackett Publishing Company, 2006.

A new translation of the first thirteen questions of the First Part of the *Summa theologiae*, which includes Aquinas's famous Five Ways, with accompanying commentary.

*Treatise on Happiness.* Translated by John A. Oesterle. Notre Dame: University of Notre Dame Press, 1983.

Standard but rather archaic translation of Aquinas's *Treatise on Happiness* (and the *Treatise on Actions*).

*The Treatise on Human Nature: Summa Theologiae IA, 75-89.* Translated with commentary by Robert Pasnau. Indianapolis: Hackett Publishing Company, 2002.

Translation with helpful commentary of the questions on the nature of the rational soul, its relation to the body, and human nature in general from Part One of *Summa theologiae*. This treatise is also commonly referred to as the *Treatise on Man*.

*The Treatise on Human Nature: The Complete Text, Summa Theologiae I, Questions 75-102.* Translated by Alfred J. Freddoso. South Bend: Dumb Ox Books, 2010.

This translation of the *Treatise on Human Nature* also includes the questions on generation, the first human being, and the divine government of human beings.

*Treatise on Law: Summa Theologiae, I-II; q. 90-97.* Translated by R.J. Henle, S.J. Notre Dame: University of Notre Dame Press, 1993.

Translation with accompanying Latin text and commentary.

*Treatise on the Virtues*. Translated by John A. Oesterle. Notre Dame: University of Notre Dame Press, 1984.

Translation of Aquinas's treatise on the virtues.

## Historical Context

The following books provide useful context for Aquinas's work. Some are focused on specific ***pressing issues of the day*** (such as Dales and Pegis's discussions of the lively debates concerning the rational soul in the thirteenth century, Kemp's treatment of cognitive psychology, Kent's discussion of thirteenth century ethics, Knuuttila's treatise on emotions, and Pasnau's discussion of cognition), some provide ***general philosophical or theological context*** (such as the volumes by Inglis, Kretzmann, Marenbon, and Pasnau/VanDyke), and some relate Aquinas to ***broader philosophical, political and/or religious issues*** (such as the works by Dobbs-Weinstein, Gilson, Henle, Hood, and Wippel).

Dales, Richard C. *The Problem of the Rational Soul in the Thirteenth Century*. Leiden: Brill, 1995. [Currently out of print.]

Although it focuses primarily on the views of Bonaventure and Aquinas, this book provides an excellent overview of virtually all the positions at play in the 13<sup>th</sup> century debate over the status of the rational soul. Indispensable reading for anyone interested in this topic.

Dobbs-Weinstein, Idit. *Maimonides and St. Thomas on the Limits of Reason*. Albany: State University of New York Press, 1995.

Draws out points of comparison between Maimonides and Aquinas (particularly their views on the relation between reason and revelation) and important areas of divergence, especially in their metaphysical frameworks.

Gilson, Etienne. *Reason and Revelation in the Middle Ages*. New York: Scribner, 1938. [Currently out of print.]

A classic and extremely influential discussion on the relation between philosophy and theology in the Middle Ages.

Henle, Robert John, SJ. *Saint Thomas and Platonism*. The Hague: Martinus Nijhoff, 1956. [Reprinted 1970, reissued in paperback by Springer, 2012.]

A comprehensive lexicographical overview identifying the Platonic sources cited by Aquinas throughout his work, although not particularly receptive to the extent to which Aquinas's work was influenced by them.

Hood, John, Y.B. *Aquinas and the Jews*. Philadelphia: University of Pennsylvania Press, 1995. Interesting (if controversial) treatment of a serious lacuna in Thomistic scholarship: Aquinas's discussions of the Jews, in light of medieval theological and canonical traditions.

Kent, Bonnie. *Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century*. Washington, D.C.: Catholic University of America Press, 1995. [Currently out of print.]

Valuable overview of the medieval reception and transformation of Aristotle's psychology and ethics that corrects Gilson's characterization of Duns Scotus as creating a sharp distinction between philosophy and theology.

Knuuttila, Simo. *Emotions in Ancient and Medieval Philosophy*. Oxford: Clarendon, 2004. One of the only overviews of the different theories of emotions and passions from Ancient Greek through late scholastic philosophy.

Kretzmann, Norman, Anthony Kenny, and Jan Pinborg, editors. *The Cambridge History of Later Medieval Philosophy*. Cambridge: Cambridge University Press, 1982.

Although rightly criticized for its narrow focus (and, in particular, its omission of philosophical theology), this volume sets the standard for discussions of logic and language in the later Middle Ages.

Marenbon, John. *Early Medieval Philosophy 480-1150: An Introduction*. London: Routledge, 1988.

\_\_\_\_\_. *Later Medieval Philosophy 1150-1350*. London: Routledge, 1991.

These two volumes, taken together, offer a readable yet comprehensive introduction to medieval philosophy that is also highly useful for medieval scholars.

Pasnau, Robert. *Theories of Cognition in the Later Middle Ages*. New York: Cambridge University Press, 1997.

Groundbreaking study of mental representation and cognitive theory between 1250 and 1340. Begins with Aquinas's theory and continues with a number of much lesser-known scholars.

Pasnau, Robert, and Christina Van Dyke, eds. *The Cambridge History of Medieval Philosophy*. Cambridge: Cambridge University Press, 2010.

Meant as much as a complement as a replacement of the *Cambridge History of Later Medieval Philosophy*, this two-volume work covers a full range of topics in medieval philosophy (in contrast to the focus on logic and language of the CHLMP) and focuses on Islamic, Jewish, and Byzantine philosophy as well as Christian. It also includes an extensive appendix of bibliographies covering most known figures in the medieval period.

Pasnau, Robert, and Christina Van Dyke, eds. *The Cambridge History of Medieval Philosophy*. Cambridge: Cambridge University Press, 2014. [Second Edition, revised and with new material.]

Released in paperback, these two volumes are not just a reprinting of the original hardcover, as the material attributed to Martin Stone in the first edition has been replaced with new, original material.

Pegis, Anthony. *St. Thomas and the Problem of the Soul in the Thirteenth Century*. Toronto: Pontifical Institute of Mediaeval Studies, 1934.

A classic discussion of the debates surrounding the status of the rational soul in the 13<sup>th</sup> century, when Aristotle's views on the soul were introduced to the Christian Latin West, focused on Albert the Great (Aquinas's teacher) and Bonaventure (Aquinas's Franciscan contemporary), as well as Aquinas.



Wippel, John F. "Thomas Aquinas and the Condemnation of 1277." *The Modern Schoolman*, 72 (1995) 233–72.

An important discussion of which of Aquinas's positions were targeted in the Condemnation of 1277, and whether it matters whether they were condemned implicitly or explicitly.

## **Biographies, Introductions, and Edited Collections**

Not surprisingly, given Aquinas's importance in philosophical and theological circles (as well as his status as an official doctor of the Catholic Church), there are a number of book-length treatments of Aquinas's life, works, and influence. These sometimes also serve as excellent introductions to Aquinas, and are often edited collections, so they have been grouped together here. Particularly influential essays from these collections are also listed separately by individual author under the relevant sub-category in **Secondary Literature**.

Bourke, Vernon J. *Aquinas' Search for Wisdom*. Milwaukee: Bruce Publishing Co., 1965.

An unusual biography of Thomas Aquinas; it is interesting in its attempt to wed his life's journey with his philosophical and theological development.

Chesterton, G. K. *St. Thomas Aquinas*. New York: Sheed & Ward, Inc., 1933. [Reprinted: New York: Doubleday, 1956. Currently available in paperback from: Dover Publications, 2009.]

Chesterton's sketch of Aquinas's life and thought has been called the best book on Thomas, and remains well worth reading.

Chenu, Marie-Dominique, OP. *Toward Understanding St. Thomas*. Translated by Albert M. Landry and Dominic Hughes. Chicago: Regnery Publishing, 1964. [Originally published as *Introduction à l'étude de Saint Thomas d'Aquin* (Montreal: Institut d'Études Médiévales Paris: J. Vrin, 1950).]

Classic introduction to Aquinas that is careful to include historical context.

Copleston, Frederick C., SJ, CBE. *Aquinas: An Introduction to the Life and Work of the Great Medieval Thinker*. London: Pelican Books, 1955. [Reprinted: Penguin Books, 1991.]

Clear and concise introduction to Aquinas, if somewhat dated.

Davies, Brian, OP. *The Thought of Thomas Aquinas*. New York: Clarendon Press, 1992.

One of the best general overviews or introductions to Aquinas, organized around the structure of the *Summa theologiae*.

Davies, Brian, OP, ed. *Thomas Aquinas: Contemporary Philosophical Perspectives*. New York: Oxford University Press, 2002.

An edited collection of essays by leading scholars in the field; many of the essays were originally published elsewhere, and their quality is somewhat uneven, but they do represent the full range of Aquinas's thought and influence.

Davies, Brian, OP, and Eleonore Stump, eds. *The Oxford Handbook of Aquinas*. New York: Oxford University Press, 2012.



A substantial edited collection of essays by a variety of different authors, covering Aquinas's life and works, intellectual context, philosophical sources, main areas of thought, and historical influence. Extremely useful as a general resource.

Foster, Kenelm, OP, trans and ed. *The Life of Saint Thomas Aquinas, Biographical Documents*. London: Longmans, Green and Co.; Baltimore: Helicon Press, 1959. [Currently out of print] An idiosyncratic attempt to capture Aquinas's life via various contemporaneous documents, including the canonization proceedings in 1319.

Geach, Peter. "Aquinas." In *Three Philosophers*, edited by G.E.M. Anscombe and P.T. Geach, 67-125. Ithaca: Cornell University Press, 1961. [Reprinted: Wiley-Blackwell, 1991.] Although relatively short, Geach's discussion in this volume was responsible for a great deal of renewed interest in Aquinas as a philosopher, and it remains a classic.

Gilson, Etienne. *Thomism: The Philosophy of Thomas Aquinas*. Translated by L.K. Shook and A. Maurer, CSB. Toronto: Pontifical Institute of Medieval Studies, 2002. One of the most influential Catholic treatments of Thomas Aquinas's philosophy and theology.

Kenny, Anthony, ed. *Aquinas: A Collection of Critical Essays*. Notre Dame: University of Notre Dame Press, 1976. [Currently out of print.] Edited collection of fifteen essays by leading scholars of the previous generation, divided into four categories: Logic and Metaphysics, Natural Theology, Philosophy of Mind, and Moral Philosophy.

Kretzman, Norman, and Eleonore Stump, eds. *Cambridge Companion to Aquinas*. Cambridge: Cambridge University Press, 1993. Popular if uneven collection of essays on various aspects of Aquinas's work and thought.

McGinn, Bernard. *Thomas Aquinas's 'Summa Theologiae': A Biography*. Princeton: Princeton University Press, 2014. A new book that tells Aquinas's story by way of his masterpiece; a balanced account.

McInerney, Ralph. *Saint Thomas Aquinas*. Boston: Twayne Publishers, 1977. [Reprint: Notre Dame: University of Notre Dame Press, 1989.] A reliable introduction to the central ideas in Aquinas's theology and philosophy.

O'Meara, Thomas F., OP. *Thomas Aquinas: Theologian*. Notre Dame: University of Notre Dame Press, 1997. [Currently out of print.] Focused almost exclusively on the *Summa theologiae*, this book addresses Aquinas specifically as a theologian and attempts to separate his thinking from neo-Thomism.

Pieper, Josef. *Guide to Thomas Aquinas*. New York: Pantheon Books, 1962. Short, classic introduction to Aquinas.

Stump, Eleonore. *Aquinas*. London: Routledge, 2003. Magisterial treatment of central features of Aquinas's philosophy and theology; several essays

appeared originally in other venues but are brought together here in a unified structure.

Torrell, Jean-Pierre, OP. *Saint Thomas Aquinas, Volume 1: The Person and His Work*. Translated by Robert Royal. Washington, D.C.: The Catholic University of America Press, 1996.

\_\_\_\_\_. *Saint Thomas Aquinas, Volume 2: Spiritual Master*. Translated by Robert Royal. Washington, D.C.: The Catholic University of America Press, 1996.

The current gold standard for Aquinas biographies, the first volume also contains the best available discussion of the dates and locations of composition for each of Aquinas's works, as well as listing classic translations.

Turner, Denys. *Thomas Aquinas: A Portrait*. New Haven: Yale University Press, 2013. A biography that focuses on Aquinas as a human being and deeply intelligent man of faith.

Weisheipl, James A., OP. *Friar Thomas d'Aquino: His Life, Thought, and Works*. Oxford: Blackwell, 1974. [Currently out of print.]

The classic biography of Aquinas, although largely supplanted now by Torrell (1996).

## Secondary Literature

The secondary literature on Aquinas is extensive. This bibliography can only hope to offer the broadest of overviews of its scope and depth. What follows is divided into sub-categories by topic, with topics organized alphabetically, with individual entries within a sub-category organized by last name of author. The sub-categories represent the central areas of Aquinas's thought that correspond with contemporary philosophical interests.

### Action Theory

Aquinas's account of how human actions proceed via a complex process of interaction between the intellect and will remains a topic of lively debate. Aquinas holds that moral responsibility is intrinsically linked with voluntariness; as a eudaimonist, he also holds that all voluntary human actions ultimately aim at our happiness (where we can be wrong about what our happiness consists in). Thus, the sources listed below range from discussions of 1) the **basic mechanics of human action** [the pieces by Flannery, McNerny, and Westbert are useful here], 2) the nature of freedom of choice, or **free will** [see Gallagher, MacDonald, Pestana, and Stump for very different interpretations, esp. regarding whether Aquinas was compatibilist or libertarian], 3) the relation between the will and **moral responsibility** [Irwin and Kent present nice pieces on specific issues in this debate], and 4) the relation between human action and **happiness** [see McCluskey and Wawrykow on this topic—but also the sub-section on **Ethics**].

Brock, Stephen. *Action and Conduct: Thomas Aquinas and the Theory of Action*. Edinburgh: Bloomsbury, T&T Clark, 2000.

A discussion of Aquinas's action theory that relates it to contemporary theories and argues for Thomas's position.

Burrell, David. *Aquinas: God and Action*. Notre Dame: University of Notre Dame Press, 1979. Focuses on logic and language (theological linguistics and grammar, in particular) in an effort to illuminate Aquinas's beliefs about God's actions in light of his use of analogy. Influential if

convoluted account.

Donagan, Alan. *Human Ends and Human Actions: An Exploration in St. Thomas's Treatment*. Milwaukee: Marquette University Press, 1985.

Versions of this treatment of Aquinas's theory of action appear elsewhere, but this is the definite publication (without the cuts that appear in the *Cambridge History of Later Medieval Philosophy*).

Flannery, Kevin, SJ. "The Division of Action in Thomas Aquinas." *American Catholic Philosophical Quarterly* 83:3 (2009): 421-440.

Thomistic treatment that uses an analysis of Aquinas's action theory to argue that actions can be morally wrong for non-consequentialist or deontological reasons.

Gallagher, David M. "Free Choice and Free Judgment in Thomas Aquinas." *Archiv für Geschichte der Philosophie* 76 (1994): 247-77.

Argues for some degree of voluntarism in Aquinas's action theory (one of the central debates concerning

Irwin, Terence. "The Role of Consent in Aquinas' Theory of Action." In *Mind, Method, and Morality: Essays in Honour of Anthony Kenny*, edited by Jonathan Cottingham and Peter Hacker. Oxford: Oxford University Press, 2010.

Valuable discussion of an under-discussed aspect of Aquinas's action theory that demonstrates how liberal an account of consent of the will Aquinas has.

Kent, Bonnie. "Aquinas and Weakness of Will." *Philosophy and Phenomenological Research* 75:1 (2007): 70-91.

Helpful corrective to contemporary attempts to argue that Aquinas has a developed theory of weakness of the will; Kent argues that in apparent cases of *akrasia*, Aquinas holds that the person has simply failed to exercise their capacity for self-control, and then contends that this account is superior to that of Gary Watson.

McCluskey, Colleen. "Happiness and Freedom in Aquinas's Theory of Action." *Medieval Philosophy and Theology* 9:1 (2000): 69-90.

Defends Aquinas's eudaimonism against critics who believe that it is empirically implausible to suppose that all voluntary actions aim at our happiness; closes with a worry raised for his account of freedom by the voluntarist Duns Scotus.

MacDonald, Scott. "Aquinas's Libertarian Account of Free Choice." *Revue Internationale de Philosophie* 52 (1998): 309-328.

The clearest and most persuasive argument for holding (against standard interpretations) that Aquinas is a libertarian about free choice for human beings. See also Stump 1997.

McInerny, Ralph. *Aquinas on Human Action: A Theory of Practice*. Washington, D.C.: Catholic University of America Press, 1992.

Classic Thomistic defense of Aquinas's theory of moral agency and human action that remains quite close to the original texts.

Osborne, Thomas M., Jr. *Human Action in Thomas Aquinas, John Duns Scotus, and William of Ockham*. Washington, D.C.: Catholic University of America Press, 2014.

Encyclopedic and valuable discussion of the development of theories of action from the 13<sup>th</sup> to 14<sup>th</sup> centuries.

Pestana, Mark. "The Relation Between the Three Species of Freedom and the Six Species of Will in Aquinas." *Modern Schoolman* 74:1 (1996): 19-29.

Ambitious paper that rather hastily relates types of freedom in Aquinas's theory to types of will acts and then argues that the view is inferior to that of Scotus.

Pilsner, Joseph. *The Specification of Human Actions in Thomas Aquinas*. New York: Oxford University Press, 2006.

An exhaustive analysis of the various components of human actions in Aquinas, but of most use to fellow Thomists (as it does not offer independent motivation for his view and exegetes the texts in Thomistic terms).

Stump, Eleonore. "Aquinas's Account of Freedom: Intellect and Will." *Monist* 80 (1997): 576-597.

Classic locus (with MacDonald 1998) of argument for reading Aquinas as having an account of genuine libertarian freedom.

Williams, Thomas. "Human Freedom and Agency." In *The Oxford Handbook of Thomas Aquinas*, ed. B. Davies and E. Stump. Oxford: Oxford University Press, 2012. 199-208.

Excellent overview of Aquinas's account of freedom and action; argues against the contemporary tendency to read Aquinas a libertarian.

### *Aesthetics*

Although beauty is one of the three transcendentals, Aquinas pays far less attention to it than to goodness or truth. The works listed below are the classic treatments on Aquinas on beauty, plus one very new work (Sevier) that gives a different perspective.

Aertson, Jan A. *Medieval Philosophy and the Transcendentals: The Case of Thomas Aquinas*. New York: Brill, 1996. [Currently out of print.]

The classic treatment of Aquinas on beauty as a transcendental, this book also provides a discussion of the other transcendentals and argues that understanding the medieval doctrine concerning them is essential for understanding medieval philosophy.

Eco, Umberto. *Aesthetics of Thomas Aquinas*. Translated by Hugh Bredin. Cambridge: Harvard University Press, 1988.

For a long time the only book-length treatment of Aquinas's aesthetics, this volume is of particular interest because of its author, Umberto Eco, the Italian semiotician.

Maurer, Armand, CSB. *About Beauty: A Thomistic Interpretation*. Houston: Center for Thomistic Studies, 1983. [Currently out of print.]

A Gilsonian-influenced interpretation of Aquinas on beauty, this relatively brief treatment presents a decidedly Platonic picture.

Sevier, Christopher Scott. *Aquinas on Beauty*. Lanham: Lexington Books, 2015.

Notable at least as much for its extensive bibliography and notes as for its content, this book compiles Aquinas's discussions of beauty and also relates it to some of his contemporaries.

### Epistemology

Aquinas's theory of cognition is central to both his philosophy and his theology, in part because he holds that the final goal of human beings is intellectual union with the divine essence. Our intellects are aimed at the Truth, but human being must begin from sense perception and work our way up to abstract cognition analogous to the sort that the angels and God enjoy. The entries listed below provide general overviews of Aquinas's theory of knowledge and truth (e.g., Jenkins, MacDonald, Pasnau, and Wippel 1989, 1990) as well as discussions of particular aspects of his cognitive theory (e.g., Owens, Scarpelli, and the debate between Pegis and Wippel 2002) on the knowledge of the separated soul.

Jenkins, John I. *Knowledge and Faith in Thomas Aquinas*. New York: Cambridge University Press, 1997.

A persuasive discussion of Aquinas's theory of *scientia* (knowledge strictly speaking) and its relation to the intended audience of *Summa theologiae* (who Jenkins argues would have been advanced students rather than beginners in theology) and the intended goals of the *Summa* (namely, spiritual formation). Nicely steers the gap between neo-Thomism and analytic natural law accounts.

Lonergan, Bernard, SJ. *Verum: Word and Idea in Aquinas*. Edited by David B. Burrell. Notre Dame: University of Notre Dame Press, 1967. [Reprinted in *Verbum: Word and Idea in Aquinas: Collected Works of Bernard Lonergan, Vol 2.*, edited by Frederick E. Crowe, SJ and Robert M. Doran, SJ: University of Toronto Press, 1997.]

Originally published as a series of articles in *Theological Studies* (1946-1949), this collection of papers addresses how Aquinas's psychology grounds the acts of understanding and judgment and roots Aquinas's metaphysics in his epistemology.

MacDonald, Scott. "Theory of Knowledge." In *The Cambridge Companion to Aquinas*, edited by Norman Kretzmann and Eleonore Stump, 160-195. Cambridge: Cambridge University Press, 1993.

One of the best concise treatments of Aquinas's cognitive theory.

McEvoy, James, and Michael Dunne, eds. *Thomas Aquinas: Approaches to Truth*. Dublin: Four Courts Press, 2002.

As the subtitle indicates, this is an edited collection of papers that were originally delivered as annual Aquinas lectures at the Pontifical Institute, Maynooth by eminent scholars.

Owens, Joseph. "Judgment and Truth in Aquinas." *Mediaeval Studies* 34 (1970): 138-158.

Classic treatment of sensory and intellectual judgment in Aquinas and their relation to his theory of truth.

Pasnau, Robert. *Theories of Cognition in the Later Middle Ages*. New York: Cambridge University Press, 1997.

The first section of this book provides an excellent summary of Aquinas's account of human cognition; the remainder follows the development of theories of cognition in the ensuing century.

Pegis, Anton. "The Separated Soul and Its Nature in St Thomas." In *St Thomas Aquinas 1274–1974: Commemorative Studies*, Vol. 1, edited by Armand Maurer, CSB, 131-159. Toronto: Pontifical Institute of Mediaeval Studies, 1974.

Aquinas's views on how the human soul cognizes in separation from matter, whether it is God or the angels who assist it, and whether his views change over time is the subject of debate between Pegis (in this piece) and Wippel (2002).

Regis, Louis M, OP. *Saint Thomas and Epistemology*. New York: Macmillan, 1959.  
Classic if rather outdated discussion of Aquinas's epistemology.

Scarpelli Cory, Therese. *Aquinas on Human Self-Knowledge*. Cambridge: Cambridge University Press, 2013.

A groundbreaking treatment of the troubled issues of self-knowledge in Aquinas, this book also places Aquinas's theory in its historical context.

Stump, Eleonore. "Aquinas on the Mechanisms of Cognition: Sense and Phantasia." In *Medieval Analyses in Language and Cognition*, edited by S. Ebbesen and R. Friedman, 366-383. Copenhagen: Royal Danish Academy of Science and Letters, 1998.

\_\_\_\_\_. "Aquinas's Account of the Mechanisms of Intellective Cognition." *Revue Internationale de Philosophie* 25 (1998): 287-307.

Taken together, these two pieces present a complete picture of Stump's influential interpretation of Aquinas on cognition.

Toner, Patrick. "St Thomas Aquinas on the Problem of Too Many Thinkers." *The Modern Schoolman* 89 (2012), 209–22.

Excellent Thomistic explication of issues arising for Aquinas's theory of identity from his account of the human soul's cognition in separation from matter between death and the bodily resurrection; defends interpretation of Aquinas as an animalist.

Wippel, John, F. "Truth in Thomas Aquinas." *Review of Metaphysics* 43:2 (1989): 295-326.

\_\_\_\_\_. "Truth in Thomas Aquinas, Part II." *Review of Metaphysics* 43:3 (1990): 543-567.

This two-part treatment of Aquinas's theory of truth

This canonical two-part treatment of Aquinas's theory of truth begins with Aquinas's earliest definition of truth (in his *Sentences* commentary) and follows the development of intellective truth and truth of a thing after that, paying attention to Aquinas's outside influences.

\_\_\_\_\_. "Thomas Aquinas on the Separated Soul's Natural Knowledge," In *Thomas Aquinas: Approaches to Truth*, edited by J. McEvoy and M. Dunne, 114-140. Dublin: Four Courts Press, 2002.



Detailed discussion of Aquinas's account of the cognition of the human soul in separation from matter (after death and prior to the bodily resurrection) that responds directly to Pegis 1974 and argues in contrast that Aquinas's view remains constant throughout his corpus.

### **Ethics and Moral Psychology**

On virtually all readings of Aquinas, he is a virtue ethicist (see Stump 2011 as an exception) who holds that our final end is intellectual and volitional union with God. Because his account of human action and responsibility is so closely tied to his ethical theory and moral psychology, it will also be helpful to consult works listed under **Action Theory** as well. One of the most heated subjects of debate in recent years within Aquinas's ethics and account of human nature concerns his views on the beginning of human life, as well as his account of when human life ends. Works specifically addressing the metaphysics of the beginning and end of human life are listed under **Metaphysics**.

Amerini, Fabrizio. *Aquinas on the Beginning and End of Human Life*. Translated by Mark Henninger. Cambridge: Harvard University Press, 2013. [Originally published as *Tommaso d'Aquino: Origine e fine della vita umana*. Pisa: Edizioni ETS, 2009.]

Notable primarily for its directly taking on contemporary attempts to reinterpret Aquinas's embryology as holding that human life begins at conception. Painstaking walk through the relevant texts on generation and embryology; very little said about the end of life.

Bradley, Denis, J.M. *Aquinas on the Twofold Human Good: Reason and Human Happiness in Aquinas' Moral Science*. Washington, D.C.: Catholic University of America Press, 1997. Important and rightly influential treatment of an under-examined topic in Aquinas: namely, the paradoxical nature of his account of our final end, which has us all teleologically ordered to union with God—an end we can never reach using our natural powers.

Cates, Diana Fritz. *Aquinas on Emotions: A Religious-Ethical Inquiry*. Washington, D.C.: Georgetown University Press, 2009.

Timely discussion of emotions as embodied mental states in Aquinas and the extent to which we are morally responsible for our emotions and their effects on our moral lives, this book is meant to have practical as well as theoretical value.

Celano, Anthony. "The Concept of Worldly Beatitude in the Writing of Thomas Aquinas."

*Journal of the History of Philosophy* 25/2 (1987): 215-226.

Discussion of the extent to which Aquinas adopts vs. transforms Aristotle's account of human happiness (*eudaimonia*) in this life, in light of Aquinas's account of our final end and perfect happiness in the next life.

DeYoung, Rebecca Konyndyk, Colleen McCluskey, and Christina Van Dyke. *Aquinas's Ethics: Metaphysical Foundations, Moral Theory, and Theological Context*. Notre Dame: University of Notre Dame Press, 2009.

Divided into separate sections on metaphysics, action theory, and virtue ethics, this book tells a unified story of how these disparate elements of Aquinas's theory come together in light of his philosophical theology.

Decosimo, David. *Ethics as a Work of Charity: Thomas Aquinas and Pagan Virtue*. Stanford: Stanford University Press, 2014.

Thoughtful treatment of how Aquinas's account of charity can be applied to thinking about how we should treat 'outsiders'; worth reading both for its careful discussions of virtue, love, and human happiness and for the attitude Decosimo advocates adopting towards people outside our own spheres.

Eberl, Jason T. *Thomistic Principles and Bioethics*. New York: Routledge, 2006.

Draws together ideas from a number of Eberl's earlier pieces into a comprehensive conservative Catholic argument for the continued relevance of Aquinas's ethical and metaphysical views for contemporary bioethical debates, including cloning, stem-cell research, abortion, and euthanasia.

Eschmann, Ignatius. *The Ethics of Saint Thomas Aquinas*. Toronto: Pontifical Institute of Medieval Studies, 1997.

Transcriptions of two courses given by Ignatius Eschmann, valuable for offering a chance to 'hear' one of the legendary 20<sup>th</sup> c. interpreters of Aquinas.

Haldane, John, and Patrick Lee. "Aquinas, the Embryo and the Ethics of Abortion." *Philosophy* 78 (2003a): 255-278.

A staunch defense of the Catholic position on the beginning of human life understood in metaphysical as well as ethical terms; a response to Robert Pasnau's 2002

Hall, Pamela M. *Narrative and the Natural Law: An Interpretation of Thomistic Ethics*. Notre Dame: University of Notre Dame Press, 1994.

Worthwhile discussion of the interplay between prudence and the principles of natural law in Aquinas that counters the tendency to emphasize natural law at the expense of virtue ethics, and vice versa.

Hause, Jeff. "Aquinas on the Function of Moral Virtue." *American Catholic Philosophical Quarterly* 81/1 (2007): 1-20.

A good discussion of Aquinas's moral psychology that engages with his account of infused as well as natural virtues.

\_\_\_\_\_. "Aquinas on Aristotelian Justice: Defender, Destroyer, Subverter, or Surveyor?" In *Thomas Aquinas and the Nicomachean Ethics*, edited by Tobias Hoffmann, Jörn Müller, and Matthias Perkams, 146-165. Cambridge: Cambridge University Press, 2013.

In large part a response to Eleonore Stump's 2011 defending the standard interpretation of the central importance of virtue in Aquinas's ethics, this article focuses on Aquinas's interpretation of Aristotle on the virtue of justice.

Kent, Bonnie. "Transitory Vice: Thomas Aquinas on Incontinence." *Journal of the History of Philosophy* 27 (1989): 199-223.

Useful comparison of Aquinas's account of incontinence with Aristotle's, with careful attention paid to the version of Aristotle to which Aquinas was responding.

Keys, Mary M. *Aquinas, Aristotle, and the Promise of the Common Good*. New York:



- Cambridge University Press, 2006.  
 Interesting and influential argument that the virtues of magnanimity and legal justice provide Aquinas with principles of political theory that can reconcile the apparent conflict between the particular good of individuals and the common good of the political community.
- King, Peter. "Aquinas on the Emotions" In the *Oxford Handbook to Aquinas*, edited by Brian Davies and Eleonore Stump. Oxford: Oxford University Press, 2012.  
 Best available taxonomy of Aquinas's theory of the emotions: clear, concise, and comprehensive.
- Lombardo, Nicholas E. *The Logic of Desire: Aquinas on Emotion*. Washington, D.C.: Catholic University of America Press, 2010.  
 A discussion of the philosophical and theological aspects of Aquinas's account of the passions, with a particular focus on still under-examined Treatise on the Passions in *Summa theologiae*.
- MacDonald, Scott. "Ultimate Ends in Practical Reasoning." *Philosophical Review* 100 (1991): 31-66.  
 Classic discussion of Aquinas's theory of practical reasoning and the way it employs the concepts of 'ends'.
- MacDonald, Scott, ed. *Being and Goodness: The Concept of the Good in Metaphysics and Philosophical Theology*. Ithaca: Cornell University Press, 1990.  
 An edited collection of essays focused on the Convertibility Thesis (namely, that goodness and being are coextensive). Particularly noteworthy are the two essays by Norman Kretzmann on whether God needed to create at all and on whether God needed to create this particular world.
- MacDonald, Scott, and Eleonore Stump, eds. *Aquinas's Moral Theory: Essays in Honor of Norman Kretzmann*. Ithaca: Cornell University Press, 1999.  
 A collection of essays by leading scholars in the field that represent an extremely wide range of approaches, divided into three sections: moral theory and moral theology, moral psychology and practical reason, and moral theory in philosophy of language and metaphysics.
- McInerny, Ralph. *Ethica Thomistica: The Moral Philosophy of Thomas Aquinas*. Washington, D.C.: Catholic University of America Press, 1997.  
 Brief, clear introduction to Aquinas's moral philosophy by one of the most influential Thomists of the 20<sup>th</sup> century.
- Pinsent, Andrew. *The Second-Person Perspective in Aquinas's Ethics: Virtues and Gifts*. New York: Routledge, 2012.  
 A strongly revisionary account of Aquinas's moral theory that challenges the reading of Aquinas as a virtue ethicist who seeks merely to 'baptize' Aristotle's views and argues for the importance of the second-personal nature of moral agency in Aquinas's account of spiritual gifts.  
 Controversial but very influential. (See, e.g., Stump 2011.)
- Porter, Jean. *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics*. Louisville: Westminster John Knox Press, 1990.

Careful, classic attempt to reconstruct Aquinas's account of virtue in order to provide a common ground for discussion in contemporary Christian ethics.

Pope, Stephen, ed. *The Ethics of Aquinas*. Washington, D.C.: Georgetown University Press, 2002.

Extremely uneven collection of essays on Aquinas's lengthy discussion of ethics in *Summa theologiae* IIa; Gallagher, Hall, Kent, and Sweeny's essays are worthwhile, and the anthology is likely to be of interest to anyone devoting considerable study to ST IIa.

Schwartz, Daniel. *Aquinas on Friendship*. New York: Oxford University Press, 2007.

A valuable contribution to the literature on Aquinas's ethics, this book focuses on a few major themes in his discussion of friendship that the author believes have practical force.

Sherwin, Michael S. *By Knowledge and By Love: Charity and Knowledge in the Moral Theology of Thomas Aquinas*. Washington, D.C.: Catholic University of America Press, 2005.

This volume focuses on Aquinas's moral psychology and his account of the theological virtues with the aim of illuminating the all-important connection between intellect and will in achieving and enjoying our final end (knowing and loving God).

Stump, Eleonore. "The Non-Aristotelian Character of Aquinas's Ethics: Aquinas on the Passions." *Faith and Philosophy* 28:1 (2011): 29-43.

A decidedly non-standard but nonetheless influential interpretation of Aquinas's ethics that stresses the role of second-person relations over virtue ethics in Aquinas's thought.

Westberg, Daniel. *Right Practical Reason: Aristotle, Action, and Prudence in Aquinas*. Oxford York: Oxford University Press, 1994.

A stout (if not unproblematic) defense of the Aristotelian reading of Aquinas. Of interest in part as a contrast to more recent work by Pinsent (2011) and Stump (2011).

### **Logic and Language**

Aquinas predates the surge of interest in language and logic that characterizes the 14<sup>th</sup> century, but his thought on these topics is still fairly developed. Of particular interest is his account of analogy (see Ashworth 1992, McNerny 1961), given his account of the analogy of being (which states that the way in which creatures have being is only analogous to the way in which God has being). The relation between language, thought, truth, and being is also an important topic in Aquinas. (See Klima 1996, Lonergan 1967 for good discussions).

Amerini, Fabrizio. "Pragmatics and Semantics in Thomas Aquinas." *Vivarium* 49:1-3 (2011): 95-126.

Helpful discussion of semantics of names in Aquinas.

Ashworth, E. Jennifer. "Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context." *Mediaeval Studies* 54 (1992): 94-135.

Classic discussion of Aquinas's account of analogy and equivocation that is careful to place his theory in the context of 13<sup>th</sup> century logic. Also contains helpful bibliography in the notes.

De Haan, Daniel. "Linguistic Apprehension as Incidental Sensation in Thomas Aquinas." *Proceedings of the American Catholic Philosophical Association* 84 (2010): 179-196.

A useful analysis of the psychological operations and faculties in which Aquinas grounds his account of linguistic apprehension.

Klima, Gyula. "'Socrates est species': Logic, Metaphysics and Psychology in St. Thomas Aquinas' Treatment of a Paralogism." In *Argumentationstheorie: Scholastische Forschungen zu den logischen und semantischen Regeln korrekten Folgerns*, edited by Klaus Jacobi, 489-504. Leiden: Brill, 1993.

Good discussion of the problem of universals and language in Aquinas.

\_\_\_\_\_. "The Semantic Principles Underlying Saint Thomas Aquinas's Metaphysics of Being." *Medieval Philosophy and Theology* 5 (1996): 87-141.

A valuable attempt to lay out the semantic principles operating in Thomistic discussions of the metaphysics of being in a way that would allow contemporary scholars from outside that literature to engage in genuine philosophical engagement with that tradition.

Lonergan, Bernard, SJ. *Verum: Word and Idea in Aquinas*. Edited by David B. Burrell. Notre Dame: University of Notre Dame Press, 1967. [Reprinted in *Verbum: Word and Idea in Aquinas: Collected Works of Bernard Lonergan, Vol 2.*, edited by Frederick E. Crowe, SJ and Robert M. Doran, SJ: University of Toronto Press, 1997.]

Originally published as a series of articles in *Theological Studies* (1946-1949), this collection of papers addresses how Aquinas's psychology grounds the acts of understanding and judgment.

McInerny, Ralph. *The Logic of Analogy: An Interpretation of St. Thomas*. The Hague: Martinus Nijhoff, 1961. [Reprint: Springer, 1971.]

Famous and influential argument against Cajetan (and his Thomistic followers) that the doctrine of analogy in Aquinas is not a *metaphysical* theory, but is rather a logical one.

Pasnau, Robert. "Aquinas on Thought's Linguistic Nature." *Monist* 80 (1997): 558-575.

Clear discussion of Aquinas on the relation between thought and language, set in contemporary philosophical discussions of the topic and focused on the ways in which thought is language-like.

Schmidt, Robert W., SJ. *The Domain of Logic According to Saint Thomas Aquinas*. The Hague: Martinus Nijhoff, 1966.

Classic discussion of what logic is for Aquinas, including what its domain is and what constitutes its subject matter.

Weidemann, Hermann, "The Logic of Being in Thomas Aquinas." In *The Logic of Being*, edited by Simo Knuutilla and Jaakko Hintikka, 181-200. Dordrecht: Reidel Publishing, 1986.

Distinguishes between two ways in which Aquinas uses the verb "be" that also examines the relation between them and argues that on his view "be" is nevertheless not ambiguous.

### **Metaphysics**

More has been written about Aquinas's metaphysics than any other single topic, and for good reason: his complex system both requires significant study to understand and is the heart of his

lasting influence on Western thought. This subsection is thus divided into three further sections: **General**, which focuses on Aquinas's theory of being (*esse*) and essence (*essentia*), **God** (which focuses, not surprisingly, on discussions of Aquinas's metaphysics of the divine) and **Creatures**, which focuses on both general discussions of hylomorphic principles (matter and form) and Aquinas's philosophical anthropology—that is, his account of human nature.

### **General**

Aertsen, Jan. "Method and Metaphysics: The *via resolutionis* in Thomas Aquinas." *New Scholasticism* 63 (1989): 405-418.

Classic discussion of the relation between being and concepts in Aquinas.

Bobik, Joseph. *Aquinas on Being and Essence*. Notre Dame: Notre Dame University Press, 1965. A translation of *De Ente et Essentia*, this book provides an excellent commentary of that treatise.

Kenny, Anthony. *Aquinas on Being*. Oxford: Clarendon Press, 2002.

An extended and extremely controversial critique of Aquinas's theory of being—in particular, an argument that Aquinas does not *have* such a theory, contra common interpretations. Valuable both for its insights and as a foil for much of the literature on Aquinas on being.

MacDonald, Scott. "The Esse/Essentia Argument in Aquinas's *De ente et essentia*." *Journal for the History of Philosophy* 22 (1984): 157-172.

The best concise discussion of the famous argument for a real distinction between being (*esse*) and essence (*essentia*) in chapter four of *De ente et essentia*; includes helpful translation of the entire argument.

Maurer, Armand, CSB. "Form and Essence in the Philosophy of St. Thomas." *Mediaeval Studies* 11 (1951): 165-176.

Classic discussion of the relation between form and essence in Aquinas's thought, with particular attention paid to the sense in which matter is (or isn't) part of the essence of material objects.

Owen, Joseph. "Quiddity and Real Distinction in St. Thomas Aquinas." *Mediaeval Studies* 27 (1965): 1-66.

An argument in favor of the position that Aquinas held a real distinction vs. merely a mind-dependent or logical composition between being and essence.

Van Steenberghen, Fernand. *Thomas Aquinas and Radical Aristotelianism*. Washington, D.C.: Catholic University of America Press, 1980.

Originally presented as a series of lectures at The Catholic University of America in 1978, this is a brief, clear, and important discussion of three central areas in Aquinas's metaphysics: eternity of the world, monopsychism (that is, the view that there is only one intellect for all human beings), and rationalism.

Wippel, John, F. *Metaphysical Themes in Thomas Aquinas*. Washington, D.C.: Catholic University of America Press, 1984.

Influential group of papers by a leading Thomist on central themes in Aquinas's metaphysics.

## God

Balas, David. "A Thomist View on Divine Infinity." *Proceedings of the American Catholic Philosophical Association* 55 (1981): 91-98.

As the title indicates, this is a Thomistic approach to what Aquinas's views on divine infinity.

Cross, Richard. *The Metaphysics of the Incarnation: Thomas Aquinas to Duns Scotus*. Oxford and New York: Oxford University Press, 2002.

Philosophically rigorous (if uneven) theological account of hypostatic union, Trinitarian issues, communication of properties, and theories of subsistence from the mid-13<sup>th</sup> century to the early 13<sup>th</sup> century, with Aquinas's views used as the starting point for the discussions.

Davies, Brian. "Aquinas, God, and Being." *The Monist* 80:4 (1997): 500-520.

Discussion of Aquinas's theory of being in relation to God in the context of contemporary philosophical discussions.

Doolan, Gregory. *Aquinas on the Divine Ideas as Exemplar Causes*. Washington, D.C.: Catholic University of America Press, 2014.

Innovative attempt to understand divine ideas as causal principles in Aquinas that play an important epistemological and ontological role in his philosophy.

Lamont, John. "Aquinas on Divine Simplicity." *The Monist* 8:4 (1997): 521-538.

A stout defense of Aquinas's doctrine of divine simplicity.

Leftow, Brian. "Aquinas on God and Modal Truth." *The Modern Schoolman* 82 (2005): 171-200.

A close examination and critique of Aquinas's claim that God is the ground for all modal truths.

\_\_\_\_\_. "Aquinas, Divine Simplicity, and Divine Freedom." In *Metaphysics and God: Essays in Honor of Eleonore Stump*, edited by Kevin Timpe, 21-38. New York: Routledge, 2009.

Clear and concise discussion of the tension in Aquinas's thought between the doctrine of divine simplicity (which entails that God has one necessary act of will that is identical to his essence) and the doctrine of divine freedom (which holds that God acts freely and could have done otherwise).

Kretzmann, Norman. *The Metaphysics of Theism: Aquinas's Natural Theology in Summa Contra Gentiles I*. Oxford: Clarendon Press, 1997.

A systematic and helpful walk through Aquinas's account in the first book of the *Summa contra gentiles* of what we can know about God via reason and experience (as opposed to revelation).

Wippel, John, F. *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being*. Washington, D.C.: Catholic University of America Press, 2000.

Magisterial treatment of Aquinas's metaphysics that focuses on his analogous concept of being in relation to creatures and to God.

## *Creatures*

Aertsen, Jan A. *Nature and Creature: Thomas Aquinas' Way of Thought*. Leiden: Brill, 1988.

[Reprint 1997. Currently out of Print.]

Comprehensive and carefully researched discussion of Aquinas on nature, causation, truth, and a host of other metaphysical issues.

Bazán, Bernardo-Carlos. "The Human Soul: Form and Substance? Thomas Aquinas' Critique of Eclectic Aristotelianism." *Archives d'histoire doctrinale et littéraire du Moyen Âge* 64 (1997): 95-126.

Exegesis of Aquinas's critique in *Questions on the Soul* 1 of the masters of Arts and Theology who considered the human soul to be both a spiritual substance and a substantial form, and careful discussion of Aquinas's own notion of subsistent substantial form.

Brower, Jeffrey E. *Aquinas's Ontology of the Material World: Change, Hylomorphism, & Material Objects*. New York: Oxford University Press, 2014.

An original (if controversial) reading of Aquinas's theory of matter, change, identity, and individuation, this book is written in a style that will appeal to contemporary metaphysicians and philosophers of religion.

Eberl, Jason. "Aquinas' Account of Human Embryogenesis and Recent Interpretations." *Journal of Medicine and Philosophy* 30:4 (2005): 379-394.

Thomistic argument that metaphysical principles in Aquinas commit him to an account of immediate hominization (that is, the view that human life begins at conception), in contrast to delayed hominization (the view that human life begins at a later stage of fetal development when the cerebral cortex is suitably developed).

Elders, Leo, SVD. *The Metaphysics of Being of St. Thomas Aquinas: in a Historical Perspective*. Leiden: Brill, 1993.

Defense of metaphysics via extensive discussion of Aquinas's theory of being, essence, substance, and causes of being.

Galluzzo, Gabriele. "Aquinas on the Genus and Differentia of Separate Substances." *Documenti e studi sulla tradizione filosofica medievale* 18 (2007): 343-461.

Good discussion of Aquinas's account of what individuates angels (separate substances).

Haldane, John, and Patrick Lee. "Rational Souls and the Beginning of Life (A Reply to Robert Pasnau)." *Philosophy* 78 (2003): 532-540.

The final remarks in an exchange between Pasnau and Haldane and Lee on when human life begins for Aquinas, this brief piece provides a nice summary of the reasons for thinking that human beings exist from the moment of conception. (See also Pasnau 2003.)

Hughes, Christopher. "Matter and Individuation in Aquinas." *History of Philosophy Quarterly* 13 (1996): 1-16.

Good discussion of Aquinas's account of the individuation of material substances.

Klima, Gyula. "Man = Body + Soul: Aquinas's Arithmetic of Human Nature." In *Philosophical Studies in Religion, Metaphysics, and Ethics*, edited by Timo Koistinen and Tommi Lehtonen, 179-197. Helsinki: Luther Agricola Society, 1997.

Important technical discussion of Aquinas's account of human nature.

Kretzmann, Norman. *The Metaphysics of Creation: Aquinas's Natural Theology in Summa Contra Gentiles II*. Oxford: Clarendon Press, 1999.

The 'sequel' to *The Metaphysics of Theism* (1997), this book functions both as a commentary on SCG II and a rigorous philosophical analysis of Aquinas's metaphysical account of creatures (with special emphasis on the rational soul and human nature).

Owen, Joseph. "Thomas Aquinas: Dimensive Quantity as Individuating Principle." *Mediaeval Studies* 50 (1988): 279-310.

One of the best article-length discussions of Aquinas's account of individuation, this piece examines Aquinas's claim that matter 'under dimensions' is what individuates members within a species.

Pasnau, Robert. *Thomas Aquinas on Human Nature: A Philosophical Study of Summa Theologiae, Ia 75-89*. Cambridge: Cambridge University Press, 2002.

Best extended discussion of Aquinas's Treatise on Human Nature; also contains extensive bibliography and helpful notes.

\_\_\_\_\_. "Souls and the Beginning of Life (A Reply to Haldane and Lee)." *Philosophy* 78 (2003): 521-531.

Pasnau's defense of his reading (in Pasnau 2002) of Aquinas's metaphysics as entailing that human life begins at the stage of fetal development where it possesses organs capable of supporting rational capacities.

Sweeney, Eileen. "Individuation and the Body in Aquinas." In *Miscellanea Mediaevalia* 24: *Individuum and Individualität im Mittelalter*, edited by Jan A. Aertson and Andreas Speer, 178-196. Berlin: Walter de Gruyter, 1996.

Classic discussion of the relation between matter, form, and body in Aquinas's account of individuation.

Toner, Patrick. "Personhood and Death in St. Thomas Aquinas." *History of Philosophy Quarterly* 26 (2009): 121-138.

A defense of the 'corruptionist' interpretation of Aquinas's account of human identity, on which human beings cease to exist at death and come back into existence at the bodily resurrection; interesting in part for its interpretation of Aquinas as a version of an animalist.

Van Dyke, Christina. "Aquinas's Shiny Happy People: Perfect Happiness and the Limits of Human Nature." *Oxford Studies in the Philosophy of Religion* 6 (2014): 269-291.

Close examination of Aquinas's account of the beatific vision and perfect happiness that raises worries about its consequences.

### Mind

Kenny 1995 was responsible for sparking considerable contemporary interest in Aquinas's philosophy of mind, although Kretzmann 1993 shows that this interest was already present among Aquinas scholars before then. Current discussions tend to focus on issues of mental representation (Brower 2008, Pannacio 2001) and intentionality (Burnyeat 2001).

Brower, Jeff, and Susan Brower-Toland. "Aquinas on Mental Representation: Concepts and Intentionality." *Philosophical Review* 117:2 (2008): 193-243.

Perhaps the best article available on Aquinas's account of mental representation.

Burnyeat, Myles. "Aquinas on 'Spiritual Change' in Perception." In *Ancient and Medieval Theories of Intentionality*, edited by Dominik Perler, 129-153. Leiden: Brill, 2001. [Currently out of print.]

An account of the soul's reception of intelligible forms in Aquinas that argues that it involves a physical but not material change. (Responds to Cohen 1983 and Haldane 1983.)

Cohen, S.M. "St. Thomas Aquinas on the Immaterial Reception of Sensible Forms." *The Philosophical Review* 91 (1983): 193-209.

An argument against the standard interpretation of Aquinas on how the forms of sensible objects are received by sense organs in the process of sensory cognition, this article claims that the process of reception is wholly physical.

Haldane, John. "Aquinas on Sense Perception." *The Philosophical Review* 92 (1983): 233-239.

A response to Cohen 1983 that takes issue with the claim that the 'spiritual' reception of a form in the process of sensation is entirely physical.

Jenkins, John I. "Aquinas on the Veracity of the Intellect." *The Journal of Philosophy* 88 (1991): 623-632.

Examines Aquinas's claim that "The intellect cannot be false" (what Jenkins calls his 'indefectibility' doctrine), and argues for a stronger version of the claim than commonly accepted in contemporary Thomistic circles. (See also: Jenkins, John I. *Knowledge and Faith in Thomas Aquinas*. New York: Cambridge University Press, 1997.)

Kenny, Anthony. *Aquinas on Mind*. New York: Routledge, 1993.

Concise and groundbreaking argument for the claim that Aquinas has a theory of philosophy of mind.

Kretzmann, Norman. "Aquinas's Philosophy of Mind." In *The Cambridge Companion to Aquinas*, edited by Norman Kretzmann and Eleonore Stump, 664-676. Cambridge: Cambridge University Press, 1993.

An investigation of the metaphysical and psychological aspects of Aquinas' philosophy of mind that argues that Aquinas' theory of mind can only be understood within his general theory of the soul.

Leftow, Brian. "Aquinas on Attributes." *Medieval Philosophy and Theology* 11:1 (2003): 1-41.

Delves into one of the most vexed issues in Aquinas scholarship: his theory of attributes (and the



debate over whether he's a nominalist or realist). Attempts to sort out terminological problems and definitional issues and settle the basic issue of how to classify Aquinas' theory as a necessary first move toward evaluating his view.

Madden, Jim. "Thomistic Hylomorphism and Philosophy of Mind and Philosophy of Religion." *Philosophy Compass* 8 (2013): 664–76.

Brings the doctrines of Thomistic hylomorphism to bear on the mind-body problem and debates about the possibility of bodily resurrection.

Pannacio, Claude. "Aquinas on Intellectual Representation." In *Intentionality in Ancient and Medieval Philosophy*, edited by Dominik Perler, 187-201. Leiden: Brill, 2001.

Argues that Aquinas is best understood as embracing a kind of representationalism that is incompatible with direct realism (in contrast to, say, MacDonald 1993).

\_\_\_\_\_. "From Mental Word to Mental Language." *Philosophical Topics* 20 (1992): 125-147. Elucidates a crucial shift in 13<sup>th</sup> Century thought between Ockham and Aquinas that sees logic overtake theology in importance for the development of a theory of mind.

### **Philosophical Theology**

It can be argued that almost all the secondary literature on Aquinas can be fairly categorized as philosophical theology. The works cited below represent the best and/or most influential pieces with a special focus on the integration of philosophy and theology, ranging from classic treatments such as that of Gilson (1956), Kenny (1969), Maritain (1942), and Owens (1980) to more recent discussions.

Bauerschmidt, Frederick Christian. *Thomas Aquinas: Faith, Reason, and Following Christ*. Oxford: Oxford University Press, 2013.

A fresh introduction to Aquinas that locates his philosophical views within their theological context and argues for the development of many of those views.

Davies, Brian. *Thomas Aquinas on God and Evil*. Oxford: Oxford University Press, 2011.

Relatively brief but valuable discussion arguing that Aquinas's metaphysics as well as theology prevent him from acknowledging the problem of evil as it is framed in contemporary philosophy of religion.

Elders, Leo, SVD. *The Philosophical Theology of St. Thomas Aquinas*. New York: E.J. Brill, 1990.

Comprehensive and systematic discussion of Aquinas's philosophical theology.

Gilson, Etienne. *The Christian Philosophy of St. Thomas Aquinas*. Translated by L.K. Shook. New York: Random House, 1956. [Reprinted: University of Notre Dame Press, 1994.]

The classic treatment of Aquinas by one of the foremost Thomists of the 20<sup>th</sup> century.

Hankey, W. J. *God in Himself: Aquinas' Doctrine of God as Expounded in the Summa Theologiae*. Oxford: Oxford University Press, 1987.

Close examination of the first forty-five questions of the *Summa theologiae* with close

examination paid to its possible Neoplatonic background; significant in reading Aquinas as deeply Platonic/Neoplatonic.

Hughes, Christopher. *Aquinas on Being, Goodness, and God*. New York: Routledge, 2015. Wide-ranging treatment of Aquinas's metaphysics and theology.

\_\_\_\_\_. *On a Complex Theory of a Simple God: An Investigation in Aquinas' Philosophical Theology*. Ithaca: Cornell University Press, 1989.

A rather eclectic but worthwhile discussion of Aquinas's theology that concentrates in the first part on natural theology and the doctrine of Divine Simplicity and, in the second half, the revealed doctrines of the trinity and the incarnation.

Kenny, Anthony. *Five Ways: St. Thomas Aquinas' Proofs of God's Existence*. New York: Routledge, 1969. [Reprint: 2003.]

Classic systematic critique of the five proofs for God's existence that Aquinas offers at the outset of the *Summa theologiae*.

Kerr, Gaven. *Aquinas's Way to God: The Proof in De Ente et Essentia*. New York: Oxford University Press, 2015.

Book-length treatment of the argument for God's existence in chapter four in *De ente et essentia* that relates it to broader metaphysical issues in Aquinas and defends the claim that it is possible to prove on philosophical grounds that God exists.

Levering, Matthew. *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology*. Oxford: Wiley-Blackwell, 2004.

Attempt to re-integrate scriptural and metaphysical approaches to theology; interesting primarily in its depiction of theology as contemplative wisdom in Aquinas, where contemplation is one part of the journey toward God.

MacDonald, Scott. "Aquinas's Parasitic Cosmological Argument." *Medieval Philosophy and Theology* 1 (1991): 119-155.

Clear and convincing argument that, although Aquinas's First Way (the proof from motion) can be defended against the philosophical objections most commonly leveled against it, it ultimately fails as an independent proof because it depends for its validity on another of Aquinas's proofs.

Maritain, Jacques. *Saint Thomas and the Problem of Evil*. Translated by G. Andison. Milwaukee: Marquette University Press, 1942.

Originally delivered as the annual Aquinas lecture at the Aristotelian Society of Marquette University in 1942, this brief volume focuses on Aquinas's views on the nature of evil and its effects on the will and moral responsibility (not the problem of evil as it is usually discussed in philosophy of religion today).

Martin, Christopher. *Thomas Aquinas: God and Explanations*. Edinburgh: Edinburgh University Press, 1997.

An interpretation of Aquinas's Five Ways (proofs for God's existence) in the framework of his theory of theology as a divine science, with special attention paid to how the Five Ways fit into

the broader context of the *Summa theologiae*.

Owens, Joseph. *St. Thomas on the Existence of God: The Collected Papers of Joseph Owens*. Albany: State University of New York Press, 1980.

A rare example of a scholar's collected papers presenting a unified whole; well worth reading for a sense of this influential scholar's take on a topic of perennial interest.

Persson, Per E. *Sacra Doctrina: Reason and Revelation in Aquinas*. Translated by Ross Mackenzie. Oxford: Blackwell Publishers, 1970. [Originally published in Swedish in 1957.] Classic discussion of Aquinas qua theologian that aims at analyzing the relationship between reason and revelation in his theological thought.

Van Nieuwenhove, Rik, and Joseph Wawrykow, eds. *The Theology of Thomas Aquinas*. Notre Dame: University of Notre Dame Press, 2005.

Collection of essays covering virtually all areas of Aquinas's theology; excellent as reference volume.

Wawrykow, Joseph P. *God's Grace and Human Action: 'Merit' in the Theology of Thomas Aquinas*. Notre Dame: University of Notre Dame Press, 1996.

In depth discussion of the role grace plays in human actions and how it affects the idea of 'merit' of individual agents.

### **Social and Legal-Political**

Aquinas's social/legal/political thought remains influential, particularly in discussions of just war and natural law. Finnis 1998 presents the definitive discussion of natural law in Aquinas, while Porter's 1999 and 2005 aim at developing a theological account of natural law based on Aquinas's thought.

Bigongioli, Dino, ed. *Political Ideas of St. Thomas Aquinas: Representative Selections*. New York: Hafner, 1953. [Reprint: Free Press, 1997.]

A selection of Aquinas' writings focusing on his concepts of justice, politics, and social conflict, with commentary by Bigongioli.

Cole, Darrell. "Thomas Aquinas on Virtuous Warfare." *Journal of Religious Ethics* 27:1 (1999): 57-80.

Uses Aquinas' account of just war, particularly its emphasis on virtues like justice and charity, to present a morally coherent account of war compatible with Christian thought.

Finnis, John. *Aquinas: Moral, Political, and Legal Theory*. Oxford: Oxford University Press, 1998.

Development of Finnis' classic work on natural law theory (see *Natural Law and Natural Rights*, Oxford: Clarendon Press, 1980) in which Aquinas' thought brought into engagement with contemporary debates in social, legal and political philosophy. Indispensable reading for anyone interested in the natural law tradition in Aquinas.

Gilby, Thomas A. *The Political Thought of Thomas Aquinas*. Chicago: University of Chicago

Press, 1958. [Currently out of print.]  
An attempt at a comprehensive treatise on Aquinas' political thought and theory of justice.

Gorman, Ryan. "War and the Virtues in Aquinas' Ethical Thought." *Journal of Military Ethics* 9:3 (2010): 245-261.

Argues that Aquinas' virtue ethics approach to just war theory provides a solid ethical foundation for thinking about problems of war.

Koritansky, Peter Karl. *Thomas Aquinas and the Philosophy of Punishment*. Washington, D.C.: Catholic University of America Press, 2012.

Uses Aquinas's realist metaethical theory as base from which to argue that Aquinas's natural law theory of justice and punishment offers a workable alternative to modern positions.

Lisska, Anthony. *Aquinas' Theory of Natural Law: An Analytic Reconstruction*. Oxford: Clarendon Press, 1996.

A mixed attempt to make Aquinas's theory of natural law accessible to the analytic philosophical tradition; chapter six and seven contain valuable critiques of the positions of Finnis and Veach, respectively.

Martinez, Marie Louise. "Distributive Justice According to St. Thomas." *The Modern Schoolman* 24/4 (1947): 208-223.

Classic discussion of the topic of distributive justice in Aquinas's thought.

Porter, Jean. *Natural and Divine Law: Reclaiming the Tradition for Christian Ethics* (Grand Rapids: Eerdmans, 1999).

\_\_\_\_\_. *Nature as Reason: A Thomistic Theory of Natural Law*. Grand Rapids: Eerdmans, 2005.

These two works together represent Porter's influential attempt to develop a new, theological account of natural law based on Aquinas's thought.

Reichberg, Gregory M. "Thomas Aquinas Between Just War and Pacifism." *Journal of Religious Ethics* 38:2 (2010): 219-241.

Interesting and worthwhile examination of Aquinas's texts on just war that splits the difference between contemporary debates about Thomas's stance on pacifism to argue that he held that it was an inappropriate response on the part of the state while remaining an appropriate response on the part of the church.

### **Historical Thomism & Contemporary Thomistic Studies**

Thomas Aquinas is significant not only for his direct contributions to philosophy and theology but also for his lasting influence on other scholars. Since the thirteenth century, there have been scholars who identify themselves as followers of Thomas's thought; some of the works listed here catalogue those scholars (see particularly Cessario 2005, Kennedy 1987, and Kerr 2002), others are studies of Thomism itself (see Brezik 1981, Shanley 2002) or classic works within that tradition (Gilson 1986, Weisheipel 1976), while others apply broadly Thomistic approaches to a wide range of contemporary debates and issues (see Caputo 1982, DeCrane 2004, Gallagher 1994, Goyette 2004, Haldane 2002, Jordan 2006, Paterson 2006).

Brezik, Victor, ed. *One Hundred Years of Thomism*. Houston: Center for Thomistic Studies, 1981. [Currently out of print.]

A collection of essays tracing a century of Thomistic philosophy following the *Aeterni Patris* (an encyclical issued by Pope Leo XII in 1879).

Caputo, John D. *Heidegger and Aquinas: An Essay on Overcoming Metaphysics*. New York: Fordham University Press, 1982.

A formative exposition of Heidegger's and Aquinas' metaphysics that examines the claim (defended by Etienne Gilson and others) that Aquinas avoids the charge that metaphysics is a 'forgetting of Being.'

Cessario, Romanus, OP, *A Short History of Thomism*. Washington, D.C.: Catholic University of America Press, 2005.

A brief but useful history of Thomism divided into three parts: (I) distinguishing features and divisions of Thomism; (II) Pre-French Revolution Thomists; (III) Post-French Revolution Thomists. Includes an extensive index.

DeCrane, Susan. *Aquinas, Feminism, and the Common Good*. Washington, D.C.: Georgetown University Press, 2004.

A particularly interesting example of the range of uses to which Aquinas' thought can be put to work in contemporary debates, this work engages with Aquinas' ethical theory in the context of the American health care system, specifically women's health care.

Gallagher, David M., ed. *Thomas Aquinas and His Legacy*. Washington, D.C.: Catholic University of America Press, 1994. [Currently out of print.]

Ten essays, five of which address perennial philosophical questions and themes as developed in Aquinas' work and five of which bring Aquinas' thought to bear on contemporary issues in metaphysics, ethics, and social and political philosophy.

Gilson, Etienne. *Thomist Realism and the Critique of Knowledge*. Translated by Mark Wauck. San Francisco: Ignatius Press, 1986. [Reprint: 2012.]

A classic work in which Gilson offers a Thomistic critique of modern epistemology and critical realism, aimed at early 20<sup>th</sup> Century neo-Thomists.

Goyette, John, Mark Latkovic, and Richard Meyers, e. *St. Thomas Aquinas and the Natural Law Tradition: Contemporary Perspectives*. Washington, D.C.: Catholic University of America Press, 2004.

Introduction to the natural law tradition in the context of Aquinas' views, with a focus on assessing its contemporary relevance in legal and political philosophy.

Haldane, John, ed. *Mind, Metaphysics, and Value in the Thomistic and Analytical Traditions*. Notre Dame: University of Notre Dame Press, 2002.

A collection of essays focusing on the interaction between historical work on Aquinas (and Aristotelian-Thomistic ideas) and contemporary analytic issues.

Jordan, Mark D. *Rewritten Theology: Aquinas After His Readers*. Oxford: Wiley-Blackwell, 2006.

Valuable (and controversial) examination of debates about Thomism in contemporary philosophical theology that pays special attention to the disparity between positions held by the historical Aquinas and the ways in which his views have been appropriated by various Catholic authorities.

Kennedy, Leonard A., CSB. *A Catalogue of Thomists, 1270-1900*. Notre Dame: University of Notre Dame Press, 1987. [Currently out of print.]

Useful research tool that catalogues Thomists from 1270-1900.

Kerr, Fergus, OP, ed. *After Aquinas: Versions of Thomism*. Oxford: Wiley-Blackwell, 2002.

A concise overview of Thomism that surveys the revival of interest in Aquinas' thought after the 1879 encyclical *Aeterni Patris*.

\_\_\_\_\_. *Contemplating Aquinas: On the Varieties of Interpretation*. Notre Dame: University of Notre Dame Press, 2007.

Overview of contemporary Thomistic studies (primarily in the UK and North America) that documents the wide variety of approaches to Aquinas' thought.

Milbank, John, and Pickstock, Catherine. *Truth in Aquinas*. New York: Routledge, 2000.

An exemplar of Radical Orthodoxy, this volume offers postmodern exposition and re-evaluation of Aquinas' theory of truth in light of his metaphysical and theological commitments.

Paterson, Craig, and Matthew Pugh, eds. *Analytic Thomism: Traditions in Dialogue*. Burlington: Ashgate Publishing, Co, 2006.

Compilation of the strain of Thomistic studies that brings Aquinas' thought into dialogue with the analytic tradition (particularly figures such as Frege, Wittgenstein, and Kripke).

Shanley, Brian, OP. *The Thomist Tradition*. Dordrecht: Kluwer Academic Publishers, 2002.

A comprehensive treatment of central themes and issues in philosophy of religion from a Thomist perspective. Intended to provide an overview of 20<sup>th</sup> Century Thomism.

Weisheipl, James. "The Relationship of Medieval Natural Philosophy to Modern Science: The Contribution of Thomas Aquinas to Its Understanding." *Manuscripta* 20 (1976): 181-196.

An argument for continuity between medieval natural philosophy and modern science that helpfully cuts against the prevailing assumption that modern science constitutes a complete break from earlier thought.

## Internet and Electronic Resources

Corpus Thomisticum: <http://www.corpusthomisticum.org>

[The single most useful on-line resource for study of Thomas Aquinas, although using much of it requires knowledge of medieval Latin. Among other things, it includes the complete critical texts of the Latin (where available), a database for searching, comparing, and sorting words, phrases, and quotations, a searchable database of work on Aquinas since the 13<sup>th</sup> century, and a digital



edition of the main manuscripts of Aquinas' works. The most helpful of these resources are listed below.]

- Bibliographia Thomistica (a searchable database of work on Aquinas and his thought from the 13<sup>th</sup> century to the present day, edited with the collaboration of L. Corso, Th. Osborne Jr., M. Rubio, R. Schönberger, H. Schoot, J.-L. Solère, L.-Th. Somme, R. Taylor, G. Ventimiglia, and J. Vijgen): <http://www.corpusthomisticum.org/bt/>
- Index Thomisticus (comprehensive database and indispensable tool for searching Aquinas's Latin corpus for particular words or phrases, originally compiled by Roberto Busa SJ and associates, web edition by Eduardo Bernot and Enrique Alarcón; see also **classic bibliographies**): <http://www.corpusthomisticum.org/it/index.age>
- Complete Latin works (primarily from the critical Leonine editions; see also **primary sources**): <http://www.corpusthomisticum.org/iopera.html>

Complete English translation of *Summa Contra Gentiles* (from the New York: Hanover House edition, 1955-57, with English, especially Scriptural references, updated by Joseph Kenny, O.P.): <http://dhspriority.org/thomas/ContraGentiles.htm>

Complete English translation of *Summa Theologiae* (from *The Summa Theologica of St. Thomas Aquinas* Second and Revised Edition, 1920, Literally translated by Fathers of the English Dominican Province, Online Edition Copyright 2008 by Kevin Knight): <http://www.newadvent.org/summa/>

Complete English translation of *Compendium theologiae* (from *Compendium Of Theology* by Thomas Aquinas, translated by Cyril Vollert, S.J. St. Louis & London: B. Herder Book Co., 1947): <http://dhspriority.org/thomas/Compendium.htm>

Complete English translation of *De Veritate* (from *Truth*, by Thomas Aquinas. Questions 1-9 translated by Robert W. Mulligan, S.J. [Chicago: Henry Regnery Company, 1952]; Questions 10-20 translated by James V. McGlynn, S.J. [Chicago: Henry Regnery Company, 1953]; Questions 21-29 translated by Robert W. Schmidt, S.J. [Chicago: Henry Regnery Company, 1954]; Html edition by Joseph Kenny, O.P.): <http://dhspriority.org/thomas/QDdeVer.htm>