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Aquinas on Virtue

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NOTE ON SOURCES

Abbreviations are used for frequently cited works by Thomas Aquinas and three major interpreters of Aquinas's works. The first is Cardinal Cajetan (also known as Tommaso De Vio) (1468–1534), whose classic commentary on Aquinas's *Summa Theologiae* influenced all later interpreters, although recent Thomistic work on the virtues has yet to mine the riches of his work. The second is not an individual but a school: the Discalced Carmelites of Salamanca, Spain, whose impressive twenty-volume *Cursus Theologicus* was produced over the course of a number of decades (1631–1712). The third is John Poinset (also known as John of St. Thomas) (1589–1644), who is currently the subject of renewed interest. I draw on both his *Cursus Philosophicus* and his incomplete *Cursus Theologicus*. See the selected bibliography for details of their works.

All translations are my own. For translations of Aquinas's works, I have checked my translations against others' when possible.

THOMAS AQUINAS

I have relied on *Corpus Thomisticum: Opera Omnia* and the Leonine edition of the *Summa Theologiae*. Citations to the *Summa Theologiae* and the *Disputed Questions on the Virtues* appear in the text; other works are referenced in the endnotes. References to the *Summa* denote part, question, article, and so on. For example, "(I.II 55.4c)" refers to the first part of the second part, question 55, article 4, body c ("corpus") of the article. "(I.II pr)" refers to the prologue to the first part of the second part. In the reference "(I.II 1.1 arg 3, ad 3)," "arg 3" refers to the third objection or *argumentum* and "ad 3" denotes the response to that objection.

Abbreviations for commonly used texts are as follows:

<i>On the Virtues</i>	<i>Questiones Disputatae on the Virtues</i>
<i>Contra Gentiles</i>	<i>Summa Contra Gentiles</i>

<i>Comm. De Anima</i>	<i>Sententia De anima</i>
<i>Comm. Ethic.</i>	<i>Sententia Libri Ethicorum</i>
<i>Comm. Metaph.</i>	<i>Sententia Libri Metaphysicae</i>
<i>Comm. Physic.</i>	<i>In Libros Physicorum</i>
<i>De Veritate</i>	<i>Questiones Disputate de Veritate</i>
<i>Super Sent.</i>	<i>Scriptum super libros Sententiarum</i>

Other Aquinas texts are noted by their full titles.

CAJETAN

References are to the Leonine edition of the *Summa Theologiae*, which includes Cajetan's commentary. For example, "(I.II 55.1 n.2)" denotes paragraph 2 of Cajetan's commentary on article I.II 55.1.

THE SALAMANCANS

References are to the *Cursus Theologicus* in the complete edition (Paris: Palme, 1870–83; originally published 1631–1712). For example, "*Cursus Theologicus*, Tract. 11, *De Bonitate et Malitia Humanorum Actuum*, Disp.1, Dub.2, n.16 (6:11)" denotes the work, book, book title, disputation, *dubium*, numbered paragraph, and volume and page number.

John Poinsoot or *Joannes a Sancto Thoma* (John of St. Thomas)

References to the *Cursus Philosophicus* are to the Beato Reiser edition. For example, "*Cursus Philosophicus*, *Logica*, Question XVIII, *De Qualitate* (1:609–21)" denotes the work, book, question number, title, and volume and page numbers.

The excellent critical edition of the *Cursus Theologicus* by Dom Boissard of Solesmes Abbey (1931–1965) is used wherever possible. For example, "I.II, Disp.1, Art.1, n.12 (Solesmes 5:8)" denotes the first disputation on the *Prima secundae*, first article, paragraph 12, and the volume and page number. Unfortunately, as yet there is no critical edition of Disputation 13 on the *Prima secundae* and those following, including the important disputations on habits

and virtues. A. Mathieu and H. Gagne (Québec: Presses universitaires Laval, 1952) did a valiant job but had to base their version on the corrupted text of the Ludovicus Vivès edition (Paris, 1886). Fortunately, there are various seventeenth-century versions now available that provide a more reliable witness to the text. I have relied especially on the two volumes edited by Diego de San Nicolás (Didacus of Alcalá), both of which were published in 1665, the year after Poinsoot's death.

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