#### SUMMARY OF DISPUTED QUESTION ON THE VIRTUES IN GENERAL

#### Article 1

#### Are Virtues habits?

In this article he discussed the concept of virtue in relation to power and potency, explaining that virtue represents the perfection of a power. Virtue, as defined by philosophers such as Aristotle, signifies the utmost capacity of a thing's power. Potency, which is related to action, reaches its fulfillment in complete activity, and a thing is considered good when it is fully oriented towards its end. Consequently, virtue makes both the possessor and their actions good.

The virtue of any entity, be it a horse, rock, or human, is what makes it and its activity good. Powers differ in their nature: some only act, others are acted upon, and some do both. Powers that only act, like divine power or natural powers, have virtues identical to their potencies. However, powers that both act and are acted upon require something additional for their perfection, which is not merely a passive form but an active habit.

Virtues of rational powers are habits that allow one to act freely and effectively. Augustine and the Commentator note that habits enable actions to be performed when appropriate. Virtues as habits are necessary for three reasons: they stabilize actions to prevent variability, ensure prompt and efficient performance, and make actions pleasant and natural, thereby causing delight. This aligns with Aristotle's view that habitual actions are performed effortlessly and with pleasure.

#### Article 2

#### Is Augustine's definition of virtue all right?

The text elaborates on the definition of virtue, emphasizing that virtue perfects a power in relation to its perfect act, which is the end goal of the power or the agent. This perfection makes both the power and the agent good. For an act to be perfect, it must be right and the habit must exclusively lead to good acts, not bad ones. Aristotle, in Ethics 6, asserts that a true virtue cannot lead to bad acts, distinguishing science, which only deals with truth, from opinion, which can be true or false.

Three elements are necessary for virtue to make the subject good: the subject itself (indicated by "of mind"), the perfection of intellect (indicated by "good," which signifies the order to an end), and the manner of inherence (indicated by "quality," as virtue inheres as a habit, not a passion). These aspects apply to all types of virtues—moral, intellectual, theological, acquired, and infused. Augustine's addition of "what God works in us without us" specifically pertains to infused virtues, which are given by divine grace rather than human effort.

#### Article 3

#### Can a Power of the soul be the subject of virtue?

# **Disputed Questions On Virtue**

**Henry (of Ghent)** 

#### **Disputed Questions On Virtue:**

Disputed Questions on Virtue Thomas Aquinas, 2012-09-15 The third volume of The Hackett Aquinas a series of central philosophical treatises of Aquinas in new state of the art translations accompanied by a thorough commentary on the text

Thomas Aguinas: Disputed Questions on the Virtues Thomas Aguinas, 2005-06-02 The great medieval philosopher Thomas Aguinas 1224 6 1274 was Dominican regent master in theology at the University of Paris where he presided over a series of questions academic debates on ethical topics This volume offers translations of disputed questions on the nature of virtues in general the fundamental or cardinal virtues of practical wisdom justice courage and temperateness the divinely bestowed virtues of hope and charity and the practical question of how when and why one should rebuke a brother for wrongdoing The introduction explains how Aguinas s theory of virtue fits into his ethics as a whole and it illuminates Aguinas s views by explaining the institutional and intellectual context in which these disputed questions were debated Saint Thomas (Aguinas), 2005 The great medieval philosopher Thomas Aguinas was Dominican regent master in theology at the University of Paris where he presided over a series of questions academic debates on ethical topics This text offers new translations of disputed questions on the nature of virtues in general Thomas Aquinas: Disputed Questions on the Virtues Thomas Aguinas, 2005-06-02 The great medieval philosopher Thomas Aguinas 1224 6 1274 was Dominican regent master in theology at the University of Paris where he presided over a series of academic debates on ethical topics This volume offers new translations of disputed questions on the nature of virtue The introduction explains how Aguinas theory of virtue fits into his conception of ethics as a whole and clarifies Aguinas s views by explaining the institutional and intellectual context in which the disputed questions were debated **Growing in Virtue** William C. Mattison (III),2023 This book provides a Thomistic account of growing in virtue That account requires a precise explanation of what habits are why they are needed and what they supply once possessed The book begins with a technical analysis of habit based on the thought of Thomas Aguinas That analysis supplies a foundation for the two central parts of the book The author first offers an account on the attainment of and growth in acquired virtue in dialogue with contemporary moral philosophy and addressing recent debates in moral theology He then offers an account of the attainment of and growth in infused virtue in a manner attentive to the continuities and discontinuities between natural and supernatural virtues In conclusion the book has two appendices written in the genre of the Scholastic disputed question on the relationship between the acquired and infused virtues **Aquinas** and the Infused Moral Virtues Angela McKay Knobel, 2021-10-15 This study locates Aguinas s theory of infused and acquired virtue in his foundational understanding of nature and grace Aquinas holds that all the virtues are bestowed on humans by God along with the gift of sanctifying grace Since he also holds with Aristotle that we can create virtuous dispositions in ourselves through our own repeated good acts a question arises How are we to understand the relationship between the virtues God infuses at the moment of grace and virtues that are gradually acquired over time In this important

book Angela McKay Knobel provides a detailed examination of Aguinas s theory of infused moral virtue with special attention to the question of how the infused and acquired moral virtues are related Part 1 examines Aquinas s own explicit remarks about the infused and acquired virtues and considers whether and to what extent a coherent theory of the relationship between the infused and acquired virtues can be found in Aquinas Knobel argues that while Aquinas says almost nothing about how the infused and acquired virtues are related he clearly does believe that the structure of the infused virtues mirrors that of the acquired in important ways Part 2 uses that structure to evaluate existing interpretations of Aquinas and argues that no existing account adequately captures Aguinas s most fundamental commitments Knobel ultimately argues that the correct account lies somewhere between the two most commonly advocated theories Written primarily for students and scholars of moral philosophy and theology the book will also appeal to readers interested in understanding Aguinas s theory Human Flourishing in a Technological World Jens Zimmermann, 2023-09-21 Human Flourishing in a of virtue Technological World addresses fundamental questions about human identity and flourishing in the light of recent technological advances It includes the text of a lecutre by virtual reality engineer and computer scientist Jaron Lanier and a The Cardinal Virtues Saint Thomas (Aguinas), 2004 These translations discussion between Lanier and other contributors from the Latin works of Thomas Aguinas Albert the Great and Philip the Chancellor concentrate on the four cardinal virtues prudence justice courage and temperance first identified by Plato as essential requirements for living a happy and morally good life An historical introduction traces the development of the doctrine of four cardinal virtues from Greek philosophy through the thirteenth century The treatment isolates three stages in this development 1 Greek and Roman Philosophi Socrates Plato Aristotle early Stoics Cicero and Seneca 2 early Christian Sancti Ambrose Jerome Augustine and Gregory and 3 medieval schoolmen Magistri Master Peter Lombard Philip the Chancellor Albert and Aquinas BOOK JACKET Words of **Wisdom** John W. Carlson, 2012-01-16 Like their predecessors throughout the late nineteenth and twentieth centuries popes John Paul II and Benedict XVI have emphasized the importance of philosophy in the Catholic intellectual tradition In his encyclical Fides et ratio 1998 John Paul II called on philosophers to have the courage to recover in the flow of an enduringly valid philosophical tradition the range of authentic wisdom and truth Where the late pope spoke of an enduringly valid tradition Jacques Maritain and other Thomists often have referred to the perennial tradition or to perennial philosophy Words of Wisdom responds to John Paul s call for the development of this tradition with a much needed dictionary of terms As a resource for students in colleges universities and seminaries as well as for teachers of the perennial tradition and interested general readers Words of Wisdom occupies a unique place It offers precise yet clear and understandable accounts of well over a thousand key philosophical terms richly cross referenced It also explains significant terms from other philosophical movements with which Thomism and the Catholic intellectual tradition more generally has engaged either through debate or through judicious and creative incorporation Moreover it identifies a number of theological and doctrinal expressions to

which perennial philosophy has contributed Finally it provides a comprehensive bibliography of works by Aquinas in English expositions and discussions of perennial themes and representative examples from the writings of all philosophers and theologians mentioned in dictionary entries **Quodlibetal Questions on Moral Problems** Henry (of Ghent),2005

Comptes Rendus Philosophiques ,2007 Virtues of the Will Bonnie Dorrick Kent, 1995 In Virtues of the Will Bonnie Kent traces late thirteenth century debates about the freedom of the will moral weakness and other issues that helped change the course of Western ethics She argues that one cannot understand the controversies of the period or see Duns Scotus in perspective without paying due attention to his immediate predecessors the influential secular master Henry of Ghent Walter of Bruges William de la Mare Peter Olivi and other Franciscans Seemingly radical doctrines in Scotus often turn out to be moderate in comparison to other near contemporary views and striking Scotistic innovations often turn out to be something approaching commonplaces of Franciscan thought This study presents the controversies of the period less as a reaction by theologians against philosophy than as genuine philosophical debates about problems raised by Aristotle s thought And it presents Scotus s teachings less as a break with tradition than as a reasonably natural response to issues debated by his predecessors. The overall aim is to recover part of a late thirteenth century dialogue about the will and morality By explaining in a clear accessible style the sometimes complex issues debated during this period Virtues of the Will helps readers understand not only the historical and doctrinal context but also the more enduring philosophical problems posed by Aristotle's teachings Reports of Cases at Common Law and in Chancery Argued and Determined in the Supreme Court of the State of Illinois Illinois. Supreme Court, 1906 Reports of cases at law and in chancery argued and determined in the Supreme Court of Illinois ,1906 Foundations of Moral Selfhood Andrew J. Dell'Olio, 2003 Foundations of Moral Selfhood addresses the general issue of ethics and religion by examining the connection between the natural and theological virtues in the moral thought of Thomas Aguinas While Aguinas is often invoked in contemporary discussions of virtue ethics the interpenetration of the secular and religious dimensions of his thought is not often appreciated Andrew J Dell Olio shows how Aquinas s metaphysics of goodness allows him to harmonize secular and religious virtues within the individual so as not to compromise the unity of the moral self Aguinas is seen as presenting a theory of self perfection that requires both self development and self abnegation depicting each as ways of participating in the divine The significance for contemporary virtue ethics of what Dell Olio calls a deep conception of the good is also explored Foundations of Moral Selfhood is relevant to the revival of Neo Aristotelianism and Thomism in ethics as well as to recent attempts to articulate forms of ethical Platonism and religious morality in a pluralistic society Reports of Cases at Law and in Chancery Argued and Determined in the Supreme Court of Illinois. Supreme Court, Sidney Breese, Jonathan Young Scammon, Charles Gilman, Ebenezer Peck, Norman Leslie Freeman, Isaac Newton Phillips, Samuel Pashley Irwin, Edwin Hill Cooke, 1906 The Scots Revised Reports Norman Macpherson, 1903 Heythrop Journal, 2004 **Reports of Cases** 

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