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# On Law, Morality And Politics, 2nd Edition (Hackett Classics)



## Synopsis

The second edition of Aquinas, *On Law, Morality, and Politics* retains the selection of texts presented in the first edition but offers them in new translations by Richard J. Regan--including that of his *Aquinas, Treatise on Law* (Hackett, 2000). A revised Introduction and glossary, an updated select bibliography, and the inclusion of summarizing headnotes for each of the units--Conscience, Law, Justice, Property, War and Killing, Obedience and Rebellion, and Practical Wisdom and Statecraft--further enhance its usefulness.

## Book Information

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## Customer Reviews

In this volume, William Baumgarth and Richard Regan of Fordham University offer the reader selections from Aquinas's *Summa Theologica* (summary treatise on theology), which is comprised of Part I, dealing with God, creatures, and human nature; Part I-II, dealing with the human end, human acts, virtue, and law; Part II-II, dealing with specific moral virtues and human acts; and Part III, dealing with Christ's redemptive sacrifice (never completed). The portions of the *Summa* selected for the present volume revolve around the questions of law and morality and thus come mainly from Parts I-II and II-II of the *Summa*. The individual chapters of the present work treat the following topics: conscience, law, justice, property, war and killing, obedience and rebellion, tolerance and church-state relations, and practical wisdom and statecraft. Some of these questions are drawn not only from the *Summa*, but from Aquinas's *Commentary on the Sentences of Peter Lombard* as well. The following is a review of some of Aquinas's questions treated in the present

volume:1. Law (Summa I-II) A law is a promulgated ordinance of right reason for the common good that is created by the person who is charged with the care of the community. A good law has the effect of making men's behavior good. There are four kinds: (i) the eternal law; (ii) the divine law; (iii) the natural law; and (iv) the human law. The eternal law is the eternal and unchanging Will of God. Although we cannot see it, we can perceive its effects through the rational orderliness of the universe. The eternal law is reflected in the divine law, which can only be known through God's revelation in the old law of the Old Testament and in the new law of the New Testament. The divine law is necessary to "give direction to human life" (p.

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