

James P Sterba (editor), *Ethics: The Big Questions* (Oxford: Blackwells, 1998) readings 25-30.

Daniel Statman (editor), *Virtue Ethics: A Critical Reader* (Edinburgh: Edinburgh University Press, 1997)

Roger Crisp and Michael Slote (editors), *Virtue Ethics* (Oxford: Oxford University Press, 1997)

Aristotle, *Nicomachean Ethics* (Oxford: Oxford University Press World's Classics, 1980) translated by Sir David Ross; there are many other translations.

Peter Geach, *The Virtues* (Cambridge: Cambridge University Press, 1977)

Alasdair MacIntyre, *After Virtue* (London: Duckworth, 1985, 2nd edition)

Stanley Hauerwas, *The Peaceable Kingdom* (London: SCM Press, 1983)

Thomas Aquinas, *Summa Theologica*, Prima Secundae¹, questions 55-70. This is in Volume 23 of the Blackfriars/Eyre and Spottiswoode edition.

¹ Thomas Aquinas (c. 1225-1274) was perhaps the greatest of the mediaeval philosopher-theologians. His monumental work the *Summa Theologica* was written in the last decade of his life, and left unfinished at his death. (One English translation appends a 'Supplement' to the third part which in a sense completes the work, but the material which forms the supplement is from much earlier in Thomas's career, and properly should not be regarded as part of this Summa.) The structure of the Summa is a question-and-response style, where a question is posed, supported by some claims, which are discussed, and the question is then answered, with the claims discussed point by point. Sometimes a claim or objection may go unanswered; there is then a question of whether Thomas's silence means that he actually accepts the claim, or just did not have an answer (or overlooked to answer it). To find one's way around the Summa it is worth knowing that it has three 'Parts', and that the second is further sub-divided into two parts, making four sections. They are often called in turn the *Prima pars* (or 'first part'), the *Prima secundae* (or first part of the second part), the *Secunda secundae* (or second part of the second part), and the *Tertium pars* (the third part). Sections of the *Summa* are cited by part, question number, and article number within each question. The first part is about God, and God's creatures, especially humanity; the second part is about human life and action, and the proper end of human life (friendship with God), and it is here that the ethical material is mostly to be found; and the final part is about the person of Jesus Christ and the nature of life in Christ. A reference to III.q2.a2 takes us to Part III, the second question and the second article. The first part of the second part is sometimes cited as I.II (following the Latin order *Prima Secundae*) and sometimes II.I, which may seem more natural to an English reader. Hopefully this short explanation will help to avoid too much confusion!