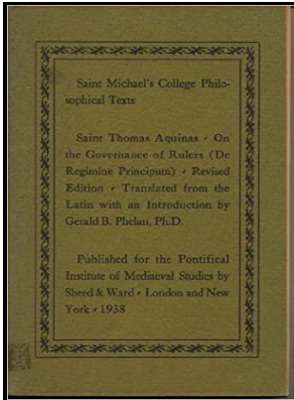


Saint Thomas Aquinas on the governance of rulers (De regimine principum).

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Saint Michaels College philosophical texts Saint Thomas Aquinas on the governance of rulers (De regimine principum).

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Tags: #Aquinas' #Moral, #Political, #and #Legal #Philosophy #(Stanford #Encyclopedia #of #Philosophy)

Thomas Aquinas: The State and the Common Good

Such depersonalized sex acts are instances of willing against the good of marriage contra bonum matrimonii.

Aquinas: Political Philosophy

The transcendental foundation does not determine the type of community to be ordered. Though in form descriptive and contemplative, and thus non-practical, this aspect of political philosophy remains subordinate, in its systematization or conceptual structure, to the categories one finds necessary or appropriate when doing moral and political philosophy as it should be done, that is, as practical thinking by one whose every choice even the choice to do nothing now, or the choice to do moral or political philosophy should be a good use of opportunity. Though political authority is ultimately derived from divine authority, it is not to be exercised in the same all-encompassing way as God does when directing one like every other human individual to the complete and heavenly fulfillment gratuitously and supernaturally offered to us all by God.

Aquinas: Political Philosophy

Does it mean the good of other people, or does it mean the good of an abstraction or category? This necessity leads to the division of labor in the fellowship. The polity Thomas uses the term *politia* should have for its magistrates the king, the heads of the nobility, and representatives of the people elected by general suffrage.

Aquinas (1225

The suitable reward is the approval of good men, the fellows through caring the wellbeing of the fellows. Law does not inherently require coercion, because even a world of saints would require laws to make life predictable. The ruler will be a king, but the assembly and maybe elites can check and balance him.

Saint Thomas Aquinas on History, Politics, and Law

The ambiguity shows that the accent of interest lies strongly on the political community and on the constitutional organs of legislation, but that the problem of legislative political authority is not yet clearly distinguished from the authority of the legal order by virtue of the justness of its contents. Does or does not that axiom entail that understanding of objects such as the intelligible goods the objects of acts of will precedes an adequate knowledge of nature, notwithstanding that as is agreed on all sides in the metaphysical order of intrinsic dependence such objects could not be willed or attained but for the given nature of in this case the human person? In the sixteenth century we can discern it in combination with Spanish national imperialism in the theories of Francisco Vitoria as well as in Elizabethan English imperialism. Of similar rank is the theory of private property, developed in connection with the analysis of the civil order.

Aquinas' Moral, Political, and Legal Philosophy (Stanford Encyclopedia of Philosophy)

Thomas has no theory of a social contract establishing the corporate unit with obligations for its members, nor has he a theory of the political people. They owe nothing, therefore, to political society for their content.

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