

- The Cambridge History of Later Greek and Early Medieval Philosophy*, edited by A.H.Armstrong, Cambridge University Press, 1991, p.313.
- 8 Wallis, p.138 and *The Cambridge History*, p.317.
 - 9 Wallis, p.142.
 - 10 Hankey, pp.332-34.
 - 11 I am thinking particularly of Mark D.Jordan, 'Theology and Philosophy', in Norman Kretzmann and Eleonore Stump, editors, *The Cambridge Companion to Aquinas*, Cambridge University Press, 1993, pp.232-251 and Thomas F.O'Meara OP, 'Virtues in the Theology of Thomas Aquinas', *Theological Studies* 58 (1997) 254-285. O'Meara adds a couple of striking quotations to this effect from R.A.Gauthier and Reudi Imbach: p.277, n.60.
 - 12 Jordan, p.250, n.36.
 - 13 *QD de Virtutibus in communi* 1 bypasses the careful account of *habitus* given in ST and gets straight down to virtue as *dispositio perfecti ad optimum* – but for this definition Thomas is still indebted to Aristotle: *Physics* VII.3.
 - 14 O'Meara, p.263, n.25 quoting Pesch, *Thomas von Aquin: Grenze und Grosse mittelaltlicher Theologie*, Mainz, Matthias-Grunewald, 1988, p.241.
 - 15 Peter Geach, *The Virtues*, Cambridge University Press, 1977

Publications

1 Books:

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'The 'essence' of Christianity: notes after de Certeau', *New Blackfriars* 54 (1973): 545–556.

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4 Reviews

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