

Introduction

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The Cambridge Companion to Aquinas, edited by Eleonore Stump and her friend and former teacher Norman Kretzmann († 1998), appeared almost thirty years ago. In the time since the publication of that volume, an enormous amount of research on Aquinas's thought has appeared. The time is right, then, for a redoing of that *Companion* volume. But because so much time has elapsed since the first *Companion* volume appeared, it was not feasible just to revise it and reissue it as a second edition. Instead, it was necessary to start over completely. With the exception of Eleonore Stump, all the contributors to *The New Cambridge Companion to Aquinas* are new and have written original papers for this volume; and even Stump's paper in the first *Companion* volume has been replaced by an entirely fresh essay.

The challenge for this new *Companion* volume has been to pick topics that are faithful to Aquinas's thought and transmit the world-view he inherited and developed, while at the same time revealing to contemporary philosophers the strong connections there are between Aquinas's interests and views and contemporary philosophical research. Erring too much on one side would yield work that is untrue to the historical Aquinas. Erring too much on the other side would result in work of interest to no one but antiquarians. We have been mindful of this challenge, and we have done our best to find a way to address it in *The New Cambridge Companion to Aquinas*. In striving for this result, we have been aided by having been able to enlist contributors who are recognized experts in the thought of Aquinas

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and also known for their philosophical acuity. We are grateful to all of them for their generous care in producing the excellent chapters of this volume.

We are also grateful to Eleonore Stump's research assistants William Hannegan and Cecilia Nicklaus, who provided valuable help with the footnotes and much other work involved in getting the manuscript ready for the press. Barbara Manning, Eleonore Stump's secretary and the *sine qua non* of her office, was also a great aid in keeping track of the myriad details of the project.

The first section of this volume consists in one chapter on Aquinas's life and work written by Dominic Legge. It gives a thorough historical overview of Aquinas's career and also sketches the character of the man himself, in a human and sympathetic way.

The second section is on Aquinas's metaphysics and his view of the structure of reality in general and of human nature in particular. Four of the five chapters in this section attempt to capture the most basic parts of Aquinas's worldview, which influence all his other thought. The first of these four chapters, written by Jeffrey Brower, presents and explains the philosophical toolkit that Aquinas inherited and put to far-ranging use, including his account of hylomorphism, among other topics. The second, written by Thomas Joseph White, is on Aquinas's understanding of the ultimate foundation of reality, both in its abstract philosophical form, as concentrated in Aquinas's views on essence and existence, and in its theological form, as outlined in Aquinas's account of the simplicity and Trinity of God. The next chapter, written by Gaven Kerr, uses the Thomistic thought outlined in the previous two chapters to show the way in which Aquinas's metaphysics provides a metaethics, by connecting the nature of goodness to the nature of being. The fourth chapter, written by James Dominic Rooney, explores the way in which Aquinas connects his metaphysics to his understanding of nature and causality in the created world. Finally, the fifth chapter in this section, written by Eleonore Stump, explores the nature of the human person on Aquinas's view, not only the metaphysical nature of human beings but also the nature of the human self.

The third section is on Aquinas's epistemology, and it consists of three chapters. The first, written by Therese Scarpelli Cory, is on the general nature of knowledge, as Aquinas sees it. The second, written by Angela Knobel, is on the intellectual virtues, using the intellectual virtue of understanding as representative of Aquinas's thought on this topic. And the third, written by Michael Gorman, is on the relation of the intellect to the will and the emergent freedom of the interactive system of the intellect and the will.

The fourth section is on ethics, to which the volume devotes three chapters. The first one, written by Tobias Hoffmann, explains the nature of human goodness by considering Aquinas's account of grace and the will. The next chapter, written by Colleen McCluskey, moves from Aquinas's metaethics to explain Aquinas's understanding of the moral virtues, which are central to Aquinas's normative ethics. And the final chapter in this section, written by Andrew Pinsent, explains a central and often neglected part of Aquinas's ethics, which Aquinas presents as the gifts and fruits of the Holy Spirit.

The fifth and final section of the volume is on philosophical theology, and it contains four chapters. The first one, written by Brian Leftow, is a short chapter on the nature of original sin, as Aquinas sees it, because this part of Aquinas's thought is foundational for other major elements of his philosophical theology. The second chapter, written by Timothy Pawl, is on Aquinas's understanding of the nature of the Incarnation of Christ, which is the remedy for the problem of original sin. The third chapter, written by Thomas Williams, is on the problem of evil and atonement. And the final chapter, written by Simon Francis Gaine, is on Aquinas's account of resurrection and other related topics usually grouped under the heading 'last things.'

As a comparison of this volume with the original *The Cambridge Companion to Aquinas* makes evident, we have greatly expanded both the number and detail of the topics covered. For this expansion, we sacrificed other topics, perhaps most notably a chapter on Aquinas's politics. But the trade-off allows this volume to present Aquinas's basic philosophical worldview in much greater depth than

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the earlier volume did. The result is more fidelity to Aquinas's own thought and also much more of interest to contemporary philosophers. The topics we chose reflect as well as we thought possible both the main structure of Aquinas's worldview and also the major areas of philosophy as they are currently understood in the contemporary discipline. In consequence, both the topics and the excellent work of the contributors have fulfilled the aim with which we undertook *The New Cambridge Companion to Aquinas*. The result is a volume that faithfully transmits the thought of Aquinas but that can also engage not only those antecedently interested just in Aquinas's work but also those who are interested in the same topics that occupied him.