

**AQUINAS ON THE BEGINNING AND END OF HUMAN
LIFE**

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The chapter provides a response to Patrick Toner, "Critical Study of Fabrizio Amerini's Aquinas on the Beginning and End of Human Life," Oxford Studies in.

Aquinas on the Beginning and End of Human Life : Fabrizio Amerini :

Aquinas on the Beginning and End of Human Life. on abortion and the beginning of human life. Despite the title, the book really only treats Aquinas's.

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

Aquinas on the Beginning and End of Human Life. By Fabrizio Amerini; translated by Mark Henninger. Harvard University Press, pp.

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It is therefore not the supreme good, the nec plus ultra that it was to the Greeks, the all-sufficient unconditioned condition of all morality. An adequate exposition and defence of the moral norms upheld by Aquinas requires a critique, only hints for which can be found in his work, of theories which claim that choice can and should rationally be guided by a utilitarian, consequentialist or proportionalist master principle calling for maximizing of overall net good or, some say, incompatibly, for minimizing net evils.

That the material object of ethics is human actions, considered as free and de De ratione praecepti est quod importet ordinem ad finem, in quantum scilicet illud praecipitur quod est necessarium vel expediens ad finem. Aristotelian ethics is built up by analogy or even in univocal conformity with the rest of nature, which

is seen as ordered to an end, ultimately to God. I, lesson 2, p. Archived from the original on 13 September At the age of nineteen Thomas resolved to join the recently founded Dominican Order. This final end is identified as beatitudo or happiness eudaimonia.