

ELEVENTH INTERNATIONAL
**THOMISTIC
CONGRESS**

Vetera novis augere.

The resources of the Thomist
tradition in the current context.

19-24 September 2022



ANGELICVM
THOMISTIC INSTITUTE



SCHEDULE

MONDAY, SEPTEMBER 19 - OPENING

- 08:30 Welcome
- 09:00 Serge-Thomas Bonino, OP – *Le sfide del tomismo odierno*
- 09:45 Pasquale Porro – *Un'autorità dirompente e controversa. Condanne, polemiche e la nascita del tomismo*
- 10:30 Break
- 11:00 Rudi te Velde – *Aquinas and Platonism*
- 11:45 Jürgen Vijgen – *The Thomist Tradition?*
- 12:30 Lunch Break
- 15:00 Afternoon Breakout Sessions
- Session 1 – *Fontes* (Praeses: Fran O'Rourke)
- Session 2 – *De traditione thomistica in historia* (Praeses: Cajetan Cuddy, OP)
- Session 3 – *De bodiernis magni momenti quaestionibus ; de variarum culturarum relationibus* (Praeses: James Dominic Rooney, OP)
- Session 4 – *De metaphysica I* (Praeses: Olivier Boulnois)
- Session 5 – *De homine I* (Praeses: Tobias Hoffmann)

TUESDAY, SEPTEMBER 20 - PHILOSOPHY

- 08:00 Mass (Latin) in the main church at the Angelicum (Gerard Timoner III, OP, Master of the Order)
- 09:00 Alain Contat – *Trois défis pour la métaphysique thomiste au XXIe siècle*
- 09:45 Mauro Mantovani, SDB – *Gli orientamenti principali dell'odierna ricerca tomista a proposito della teologia filosofica*
- 10:30 Break
- 11:00 Giuseppe Tanzella-Nitti – *Thomism, Nature and Science*
- 11:45 Roger Pouivet – *Comment et pourquoi peut-on être un thomiste analytique ?*
- 12:30 Lunch Break
- 15:00 Afternoon Breakout Sessions
- Session 6 – *De noetica, epistemologia et logica* (Praeses: Luca Tuninetti)
- Session 7 – *De metaphysica II (philosophica theologia ; de malo)* (Praeses: Mario Pangallo)
- Session 8 – *De homine II* (Praeses: Fabrizio Amerini)
- Session 9 - *De lege naturali* (Praeses: Jean-Rémi Lanavère)
- Session 10 – *De naturali philosophia et de scientiis* (Praeses: Mariusz Tabaczek, OP)

WEDNESDAY, SEPTEMBER 21 - THEOLOGY

- 08:00 Mass (Latin) in the main church at the Angelicum (Thomas Joseph White, OP, Rector)
- 09:00 Piotr Roszak – *Text, Method or Goal? On what really matters in Biblical Thomism*
- 09:45 Bernhard Blankenhorn, OP – *Thomistic Principles for a Contemporary Theology of Revelation*
- 10:30 Break
- 11:00 Gilles Emery, OP – *Théologie trinitaire*
- 11:45 Thomas Joseph White, OP – *Christology: Thomistic Principles and Modern Challenges regarding the Presence of God in History*
- 12:30 Lunch Break
- 15:00 Afternoon Breakout Sessions
- Session 11 – *De sacris Scripturis ; de fundamentali theologia* (Praeses: Thomas Prügl)
- Session 12 – *De Deo, De Trinitate* (Praeses: Emmanuel Perrier)
- Session 13 – *De creatione, De providentia et de angelis* (Praeses: Romano Pietrosanti)
- Session 14 - *De Christo* (Praeses: Riccardo Ferri)
- Session 15 – *De sacramentis ; De novissimis* (Praeses: D. Legge)

THURSDAY, SEPTEMBER 22 - MORALITY

- 09:00 Solemn Mass of the Congress in St. Peter's Basilica (Cardinal Ladaria)
- 11:15 Pontifical Audience
- 12:30 Lunch Break
- 15:00 Afternoon Breakout Sessions
- Session 16 – *De peccato et gratia (anthropologia theologica)* (Praeses: Simon Gaine, OP)
- Session 17 – *De virtutibus ; de rebus moralibus* (Praeses: Juan de Dios Larrù, DCJM)
- Session 18 – *De ethica sexuali ; De matrimonio ; De bioethica* (Praeses: Martín F. Echavarría)
- Session 19 - *De educatione ; de rebus economicis* (Praeses: Enrique Martínez)
- Session 20 – *De rebus politicis* (Praeses: F. Russell Hittinger)

FRIDAY, SEPTEMBER 23 - MORALITY

- 08:00 Mass (Latin) in the main church at the Angelicum (S. Ecc. Mons. Sanchez Sorondo)
- 09:00 Wojciech Giertych, OP – *Christian Moral Agency: A Question of Faith and Honour*
- 09:45 Angelo Campodonico – *Tommaso e la Virtue Ethics*
- 10:30 Break
- 11:00 Aldo Vendemiati – *La legge naturale: eterno ritorno – eterna dipartita?*
- 11:45 Conclusions of the Congress
- 12:30 Lunch Break and Free Afternoon

SATURDAY, SEPTEMBER 24 - PILGRIMAGE

- 08:00 Departure from Rome
- 10:00 Arrival in Aquino
- 11:00 Mass at the Chiesa Madonna della Libera in Aquino (S. Ecc. Mons Gerardo Antonazzo, Vescovo di Aquino)
- 13:00 Lunch at Ristorante Fini in Arce, Frosinone
- 14:30 Pilgrimage to Roccasecca
- 16:00 Departure to Rome
- 18:00 Approximate Arrival in Rome

DETAILED SCHEDULE

Monday, September 19 – Opening

08:30 **Welcome**

09:00 **Serge-Thomas Bonino, OP** – *Le sfide del tomismo odierno*

Nato a Marsiglia nel 1961, P. Serge-Thomas Bonino, o.p., ha studiato filosofia e teologia a Parigi, Tolosa e Friburgo (Svizzera). È dottore in filosofia e in teologia e *magister in sacra theologia*. Dopo essere stato caporedattore della *Revue thomiste* e professore all'Institut Catholique de Toulouse e nello Studium dei domenicani di Tolosa, si è trasferito a Roma nel 2014. Membro della Commissione teologica internazionale (2004-2020), ne è stato Segretario generale (2011-2020). Ora è presidente dell'Accademia pontificia di san Tommaso (2014), decano della facoltà di filosofia dell'Università pontificia di San Tommaso (Angelicum) e consultore della Congregazione per la dottrina della fede. Tra le sue ultime pubblicazioni : *Dieu, Celui qui est (De Deo ut uno)* (2016), *Les anges et les démons* (2017²) ; *Études thomasiennes* (2019), *Saint Thomas lecteur du Cantique des Cantiques* (2019) ; *La philosophie au Moyen Age* (2022) ; *Dieu, Alpha et Omega. Création et providence* (da pubblicarsi nel 2023).

09:45 **Pasquale Porro** – *Un'autorità dirimpente e controversa. Condanne, polemiche e la nascita del tomismo*

Pasquale Porro, 1964, insegna attualmente Filosofia medievale, Filosofia antica e Filosofia dantesca all'Università di Torino; è stato in precedenza Professore di Filosofia medievale all'Università di Bari e a Sorbonne Université Paris, e visiting professor in diverse altre sedi. Codirige la rivista internazionale «Quaestio» e numerose collane di storia del pensiero medievale. È stato Vice-Presidente della Société Internationale pour l'Étude de la Philosophie Médiévale (SIEPM) ed è accademico della P.A. S. Thomae Aquinatis. È stato insignito nel 2015 del Premio Internazionale «Tommaso d'Aquino». Tra i suoi volumi: *Forme e modelli di durata nel pensiero medievale* (Leuven 1996), *Filosofia medievale* (insieme a M. Bettetini, L. Bianchi e C. Marmo, Milano 2004) e *Tommaso d'Aquino. Un profilo storico-filosofico* (Roma 2012; tradotto in inglese, spagnolo, portoghese, e di imminente pubblicazione in francese).

10:30 **Break**

11:00 **Rudi te Velde** – *Aquinas and Platonism*

Rudi A. te Velde (1957) obtained his PhD in 1991 at the Free University, Amsterdam. Currently he teaches philosophy and holds a special chair in the Philosophy of Thomas Aquinas at the School of Catholic Theology of Tilburg University (The Netherlands) and is member of the Thomas Instituut at Utrecht. His many publications include *Participation and Substantiality in Thomas Aquinas* (Brill, 1995), *Aquinas on God* (Ashgate, 2006) and, recently, *Metaphysics between Experience and Transcendence. Thomas Aquinas on Metaphysics as a Science* (Aschendorff, 2021).

11:45 **Jörgen Vijgen** – *The Thomist tradition?*

Jörgen Vijgen is Ordinarius of the Pontifical Academy of St. Thomas Aquinas. He wrote his dissertation under the direction of the late Fr. Walter Senner OP at the Angelicum and teaches at several ecclesiastical

institutes in the Netherlands where he had the honor of having the late Fr. Leo Elders SVD as his mentor. He is a research fellow at the Theology Faculty of the Nicolaus Copernicus University in Torun (Poland) and member of the Thomas Instituut in Utrecht (Tilburg School of Catholic Theology, Netherlands). His areas of research are Aquinas's reception of Aristotle, Biblical Thomism and the History of Thomism. He has published *The status of Eucharistic accidents 'sine subiecto'* (2013) and co-edited with Fr. Piotr Roszak and Matthew Levering *Reading Sacred Scripture with Thomas Aquinas* (2015), *Towards A Biblical Thomism* (2018), *Reading Job with St. Thomas Aquinas* (2020) and *Reading the Church Fathers with St. Thomas Aquinas* (2021).

12:30 **Lunch Break**

Afternoon Breakout Sessions

Session 1: *Fontes* (Aula 2)

15:00 **Fran O'Rourke (Praeses)** – *Pseudo-Dionysius as Aquinas's source on angels*

Aquinas makes frequent reference to angels throughout his works, from his early commentary on the *Sentences* of Peter Lombard to the late treatise *On Separate Substances*. The latter unfortunately remained unfinished, with the result that what was obviously intended as a comprehensive treatment inspired largely by Dionysius remained a sparse outline. The title refers to those beings that are free from matter, but Aquinas immediately identifies these with the angels of Christian theology, who have been considered by Dionysius. Having dealt in detail with the theories of Plato and Aristotle on superior cosmic principles he states: "It remains to show what the teaching of the Christian religion holds about each individual point. For this purpose, we shall use especially the writings of Dionysius who excelled all others in teaching what pertains to spiritual substances". Aquinas is concerned to establish, firstly, that angels are immediately and entirely created by God and, secondly, that they are immaterial or spiritual. On the unicity of divine creation, Aquinas cites Dionysius against the neoplatonist doctrine that the goodness, being, life, and other perfections of spiritual substances derive from different principles. Aquinas refers to Dionysius' *Celestial Hierarchy* over four hundred times to elucidate a variety of themes. Of particular interest is the contrast between human and angelic nature, and the similarity and difference in our knowledge of God and angels.

15:45 **Bernabé Aráoz Vallejo** – *La recepción del Timeo de Platón en Tomás de Aquino*

La cuestión de la recepción de Platón y del Platonismo en Tomás de Aquino (en adelante, TdA) ha sido objeto de numerosos estudios durante el siglo XX, pero solo a partir de la obra de R. J. Henle (1956) "Saint Thomas and Platonism", seguida inmediatamente por la revisión de C. Vansteenkiste (1957) "Platone e S. Tommaso", encontramos un tratamiento sistemático de los textos en los que TdA habla explícitamente de Platón y de los Platónicos a partir de las referencias o fuentes a las que tuvo acceso.

El *Timeo* es el único diálogo platónico al que TdA tuvo acceso, siempre mediado por la traducción de Calcidio. Aquí ahondamos con mayor precisión y de modo exclusivo el estudio de su recepción en las obras *In libros Aristotelis De Caelo et Mundo* y *Sentencia Libri De Anima*. Ambos textos cuentan con la mayor frecuencia de menciones explícitas del diálogo *Timeo* y guardan con él una máxima proximidad temática. Los dos tópicos centrales y problemáticos que tienen en común son la generación y la eternidad del universo y la constitución tripartita del alma.

Respecto a ambas cuestiones, precisamos el posicionamiento de TdA sobre la doctrina platónica y observamos los elementos que permiten identificar de parte suya una lectura crítica, que en ocasiones se distancia de la referencia inmediata a la que comenta, es decir el texto de Aristóteles. Por tanto, se trata de un caso particular en el que el modelo principal de interpretación es examinado por el contacto directo con la fuente.

16:15 **Richard Taylor** – *Arabic Sources in Thomas's Early Account of the Metaphysics of God*

Thomas Aquinas draws largely on four key sources — two from the Arabic philosophical tradition, one from the Greek tradition, and one from the Latin tradition — and one influential mediator to craft his first account of divine being and the names or predicates that can be applied to God in his early *Commentary on the Sentences*. From the Arabic tradition in Latin translation he drew on the thought of Avicenna (and the account of the Persian thinker's teachings by al-Ghazali) on the metaphysics of creation and the Necessary Being; and from the *Liber de causis* he drew a corrective to Avicenna and understood the First Cause and sole Creator as pure being and as the Good replete with infinite perfections. From the Greek tradition he drew on (ps.)Dionysius the Areopagite in Latin translation in accord with Western tradition for the conception of God as Being. And from the Latin tradition he drew upon Anselm's account of divine perfections in the *Monologion*. In his metaphysical synthesis, however, he was guided by his teacher, Albert the Great, who discusses these sources in his *Commentary on Dionysius On Divine Names*, chapter 5, where all these sources are discussed to the benefit of young Thomas who was present in the class in Cologne in ca. 1248. This short paper provides a brief account of the way in which Thomas employed these sources to form his own account of the metaphysics of God in his *Commentary on the Sentences*.

16:45 **Break**

17:15 **Andrew Griffin** – *Aquinas and Cusa on the Platonism of Dionysius*

Aquinas' original identification of Dionysius as a Platonist, in which he breaks from his teacher Albert the Great, compels us to reconsider his legacy and include him with Albert as the Progenitors of the Rhineland Dominican theologians and, by extension, Nicholas of Cusa. Beyond Aquinas' early identification of Dionysius as a Platonist in his commentary on the *Divine Names*, the difference between Albert and Aquinas which places the latter at the origin of a new understanding of Dionysius may be seen in how the two doctors account for the doctrinal convergences which they both recognize between the *Liber de Causis* and the works the Dionysius. Albert did not recognize the Platonism shared by both and taught Dionysian Peripateticism as a response to the new totality facing the Latin West. Aquinas departs from his teacher when he produces in his commentary on the *Liber* a watershed account comparing the treatise to Proclus' *Elements* and Dionysius. Taken together, Aquinas' expositions of the *Divine Names* and the *Liber* judge that Dionysius is a Platonist and recognize what he shares with the Platonist Proclus. While the great Dionysian commentator Albert is rightly seen as the Father of the Rhineland Mystics, the recognition of Dionysius as Platonist and the convergences between Dionysius and Proclus belongs to the legacy of Aquinas.

17:45 **Maria Aracoeli Beroch, SSVM** – *A imagen de Dios: una fuente patristica en la concepción tomista del libre albedrío*

En el prólogo a la *S. Th.* I-II Tomás formula que el hombre fue creado «a imagen de Dios», en cuanto «él mismo es principio de sus obras por estar dotado de libre albedrío y dominio sobre sus actos»; el Damasceno es la fuente explícita en esta formulación. El presente estudio muestra

la gravitación del autor bizantino en la consolidación filosófica del Aquinate respecto a la libertad humana.

El libre albedrío se manifiesta a través de elecciones; en un primer momento se presenta la relación entre cognición y volición en la constitución del acto libre en las principales obras tomistas. Asimismo, se tiene en cuenta la sinergia de varias fuentes patrísticas, como el Damasceno, con las precedentes griegas pre-cristianas que nutren las nociones que entran en juego. Luego se analiza la propuesta tomista del ser humano como imagen de Dios, rastreando también el contexto y las fuentes que las fundamentan. En un tercer y último punto, se considera la noción del ser humano como imagen de Dios en cuanto ser intelectual con libre albedrío y potestad propia. Aquí se presentan las reflexiones tomistas en su desarrollo final. En este punto también se realiza un breve análisis comparativo entre el Aquinate y sus contemporáneos en este mismo tema.

18:15 **Margherita Maria Rossi** – *A Hidden Source of the Prologue to the I-II of the Summa Theologiae of St. Thomas Aquinas*

The history of the introduction and story of the translation of the works by Damascene is a matter of undisputed interest. In particular, the curious addition to the well-known quotation that opens the Prologue of the *Prima Secundae* of the *Summa Theologiae*, not found in the translations circulating at that time, nor even in the work of other contemporaries, presents itself as an enigma and must have some explanation, namely, it was either connected to a different source, or Aquinas had some intentional motivation in presenting it as he did. Although the practice of citation in the Middle Ages included taking some liberties from the text itself, this does not mean that it was done without rules or reason. In fact, the citations were chosen and presented in such a way as to respond to the most pressing questions of the time. Recent studies have attempted to connect the quotation to a different source, namely, a text from Nemesius of Emesa, which would have been the source used by Damascene. However, in the opinion of the author, not even the Nemesian text explains the expression «et per se potestativum», added to the quotation of Damascene. Without dismissing the aforementioned studies and their plausibility, this paper undertakes the quest to determine the origin of the famous quotation and its final relevance. The analysis is conducted using the innovative «environ-mental» method, modeled by M.M. Rossi in her research.

Session 2: *De traditione thomistica in historia* (Aula 3)

15:00 **Cajetan Cuddy, OP (Praeses)**

Thomism and the Question of History: Principles and Contingency

Although Thomas Aquinas remains a significant influence in Catholic philosophical and theological contemplation, scholars have questioned whether a unified “Thomism” has ever truly existed. No one disputes that philosophers and theologians throughout history have studied the writings and thought of Saint Thomas Aquinas. Nonetheless, no one can deny that many “Thomists” critique and contradict other disciples of Thomas Aquinas. How does the contemporary student of the “Thomist Tradition” understand the speculative diversity perennially present among Thomistic thinkers? This paper will present a theory of interpretation (1) that attempts to identify the *unifying principles* that underlie all Thomistic philosophers and theologians, and (2) that accounts for the *speculative particularities* that characterize Thomistic thinkers throughout history. This theory of interpretation defends the existence of a unified “Thomistic school” in the presence of doctrinal diversity within the same school. Indeed, the

paper argues that the speculative diversity found among “Thomists” throughout history presupposes and confirms fundamental and essential unity within “Thomism.”

15:45 **Efrem Jindráček, OP** – *What is a Thomist? A Historical-Speculative Consideration*

Although the designation as “Thomist” is documented since the 14th century, the exact content and definition of this term must have been systematically used only in modern times, especially from the 17th to the 21st century. From then on, there are several historical and descriptive definitions. But the problem is altogether deeper and more philosophical. Is Thomism really in our thinking an independent “science”, that is, the “intelligible quality” that we can simply and necessarily discover and objectively recognize, or is it - at least partially - a doctrinal artifact of a certain historical development and compromise, which, of course, can be documented and described? Does being a good Thomist merely mean knowing and faithfully defending the doctrinal heritage of Thomas Aquinas, his pupils and school, or are the responsibilities of a true Thomist something greater? The paper presents several basic historical starting points and develops a speculative conclusion. “Thomism,” understood as an objective and rigorous science, is not the mere internal understanding of Aquinas’ doctrines and arguments. Rather the most important task for a serious follower of the Thomistic school is the demonstration of Aquinas’s arguments independent from his authority and according to an adequate philosophical or theological methodology.

16:15 **Reginald Lynch, OP** – *Bañez on the Eucharist: The Good Friday Liturgy in Sixteenth Century Thomism*

This paper focuses on Domingo Bañez’ account of the sacrificial dimension of the Eucharistic liturgy. While Bañez’ work on this question is clearly indebted to earlier Salamancan Dominicans, his approach also represents a notable development within the Salamancan tradition on this subject. In addition to incorporating the recent teaching of the Council of Trent, more than earlier Salamancan Dominicans Bañez also engages a wider array of earlier Thomists (like Cajetan) and contemporary arguments from both Protestant and Catholic sources. Moreover, Bañez’ approach also shows an implicit awareness of certain accounts of Eucharistic sacrifice that emphasized the material destruction of the offering.

Distinguishing between the Eucharist as a consecrated sacrament and the liturgy itself as a sacrificial offering, Bañez positions himself in partial continuity with earlier Salamancan Thomists like Cano and Soto, emphasizing the consumption of the Eucharistic species as essential for a sacrificial understanding of the Eucharist. In this regard, Bañez uses the example of the Good Friday Liturgy—in which neither Eucharistic species is consecrated and only the host is consumed—to highlight the sacrificial character of the Eucharistic liturgy itself. Although reminiscent of earlier Salamancans emphasized Aquinas’ own comparison between the holocaust offering of the Mosaic law and the breaking, blessing, and consuming of bread (*ST* II^a II^{ae} Q. 85, a. 3, ad 3), this paper will argue that Bañez’ emphasis on the material consumption of the host alone also reflects the influence of other theological perspectives that were not present in the writings of earlier Salamancans.

16:45 **Break**

17:15 **Simona Langella** – *La Escuela de Salamanca e il suo debito con Tommaso d’Aquino*

Il contributo vuole ricostruire il debito metodologico e speculativo del fondatore della *Escuela de Salamanca* e dei suoi allievi verso san Tommaso d’Aquino evidenziando come il rinnovamento della cultura universitaria del XVI secolo nella penisola iberica sia avvenuto innanzi tutto sotto la

guida del suo pensiero in grado di resistere, secondo Francisco de Vitoria e la sua *Escuela*, sia alle critiche corrosive di Lutero, sia a quelle taglienti degli umanisti europei al metodo scolastico.

Ma soprattutto l'unico in grado di restituire consistenza, non solo da un punto di vista etico-morale, ma anche -e soprattutto- speculativo, alla scienza teologica, fortemente indebolita nel suo statuto epistemico dalle derive della tarda scolastica quattrocentesca. Si mostrerà così come sulla scia di san Tommaso, e grazie anche all'appoggio di una potente istituzione accademica affermatasi nel Cinquecento, non solo come modello per le colonie di *Ultramar*, ma anche come sicuro baluardo nella difesa del cattolicesimo europeo, il metodo teologico proposto dalla *Escuela* a partire dalla *Summa theologiae* di Tommaso si affermerà anche al di là degli stessi confini europei, grazie appunto a quel vasto movimento culturale -forse il primo a potersi definire globale- chiamato Scolastica spagnola o Seconda Scolastica spagnola.

17:45 **Levine Andro Lao** – *The Philosophy of History of Cardinal Zeferino Gonzalez, OP (1831-1894) and its Thomistic Origin*

A Dominican missionary in 19th century Philippines, Zeferino Gonzalez, OP studied and taught in the University of Santo Tomas, Manila. There, he started his reflections specifically on human history in relation with history and theology. This can be observed in his first major work, *Studies on the Philosophy of St. Thomas Aquinas* (1864). However, he published his treatise on history in Madrid, Spain with the title “Philosophy of History”—firstly, in the journal *La Ciudad de Dios* (1870); secondly, with an extended version in his collection of essays *Religious, Philosophical, Scientific and Social Studies* (1873); and finally, as introduction to his *History of Philosophy* (1878). His thoughts on history are also important aspects in his other books: *Elementary Philosophy* (1868, in Latin; 1873, in Spanish) and *The Bible and Science* (1891).

Notably, Gonzalez appears to have anchored his views on the ideas of St. Thomas Aquinas. Thus, this paper aims for these objectives: 1) To trace how the concept of history is used in the major works of the Dominican Cardinal; 2) To document how Thomistic thought is used in Gonzalez's discussions, either by finding references to St. Thomas himself or direct quotations from his works; and 3) to answer why Gonzalez appears to have an inclination to discuss history in his works. From the findings, the paper provides an assessment of whether Gonzalez's philosophy of history is Thomistic, as well as to offer insights into its significance in a contemporary landscape where history is either being constantly revised or distorted.

18:15 **Štěpán Maria Filip, OP** – *Principia et maiora Thomae Aquinatis pronuntiata sancte teneantur: Raccomandazione della dottrina di San Tommaso d'Aquino dal Papa San Pio X*

Il contributo esamina gradualmente i vari documenti di San Pio X (1903-1914), che, nei suoi sforzi di riforma della Chiesa – e in particolare di rinnovamento della formazione dei futuri sacerdoti –, raccomandava molto la dottrina di San Tommaso d'Aquino. Oltre alle lettere pubblicate in varie occasioni, si tratta del breve *In praecipuis laudibus* (23. 1. 1904), indirizzato all'Accademia Romana di San Tommaso d'Aquino, dove possiamo incontrare i temi che saranno poi sviluppati; dell'Enciclica antimodernista *Pascendi Dominici gregis* (8. 9. 1907) con il motu proprio *Sacrorum Antistitum* (1. 9. 1910), nei quali si propone la filosofia di San Tommaso come rimedio contro il modernismo, e soprattutto del motu proprio *Doctoris Angelici* (29. 6. 1914), che appartiene ai documenti più importanti della Chiesa per quanto riguarda la raccomandazione di San Tommaso, con le allegate XXIV Tesi tomistiche (27. 7. 1914). Nella parte finale, la dottrina di questi documenti papali viene riassunta e valutata: Si mostra come i „principi e le tesi principali di Tommaso d'Aquino“ (*principia et maiora Thomae Aquinatis pronuntiata*), cioè i principali principi filosofici dell'Aquinata, siano centrali in essa. Questi principi sono i fondamenti di tutta la

conoscenza naturale e *præambula fidei*. Se confrontiamo l'insegnamento di Pio X con quello dei Papi successivi possiamo constatare la differenza negli aspetti secondari, ma anche e soprattutto l'identità essenziale del contenuto.

Session 3: *De hodiernis magni momenti quaestionibus ; de variarum culturarum relationibus* (Aula 6)

15:00 **James Dominic Rooney, OP (Praeses)**

Retributive Harmony in the Thomistic and Neo-Confucian Tradition

Retributive theories of punishment hold that moral desert is a necessary and sufficient condition for punishment. This principle has been justified in light of rectifying a 'balance of justice' upset by wrongdoing. Many opposed to retributivism, such as Nussbaum, have argued such a 'balance' is nothing more than 'magical' thinking and are, in fact, positively harmful. On the contrary, I will argue that there is a compelling way to make sense of that intuition. The Chinese Neo-Confucian tradition and medieval Latin theologian Thomas Aquinas hold that moral wrongs upset a normative order of relationships and, in this respect, disrupt the order that ought to exist in the human community. Despite criticisms that retributivism about punishment requires outlandish metaphysical assumptions, I therefore propose the theory remains plausible without any such appeal.

15:45 **Michael Baggot, LC** – *Improving upon Transhumanism: A Thomistic Natural Moral Law Virtue Ethics Assessment of Moral Enhancement Proposals*

Secular schools of transhumanism propose intriguing projects in the pursuit of moral enhancement through cognitive and mood biotechnical alterations. Thomism's insistence on natural moral law as a properly rational law (as distinct from a mere set of biological patterns) makes the school keenly interested in promoting the person's cognitive life. However, biotechnical cognitive augmentations increase capacities for calculation without guaranteeing that the person will place such skills at the service of the common good. Thomism also affirms that mood-related enhancements could contribute to the ordering of emotions crucial to the affective dimension of human flourishing. Unfortunately, transhumanist proposals too often treat emotions in a one-sided way, increasing the "good" feelings and reducing or eliminating the "bad" emotions. Thomism instead offers a virtue-centered moral tradition wherein the wide range of human emotions are properly oriented. The present work highlights the dangers to authenticity some biotechnical manipulations pose and argues that no attempt at moral enhancement should deprive the person of one of the very conditions for ethical growth, namely, free choice. Chemical shortcuts often risk inhibiting the formation of a moral *habitus* that provides an enduring and adaptable benefit to the moral character of the person rather than a temporary facility for isolated good actions. Yet, if prudently guided, biotechnical improvements could facilitate virtue development. Thus, human enhancements could play a real though relative role in the quest for human perfection.

16:15 **José María Monzón** – *Sobre los fundamentos de la ética animal*

Desde hace unas décadas se ha elaborado un discurso que sostiene que los animales tienen derechos, que son personas no humanas, sujetos políticos, o animales no humanos, y que existe una Ética Animal que se propone establecer una relación de justicia con los animales fundada en la igualdad que debe existir entre todas las especies vivientes. Este propósito se enmarca dentro

de la crítica moderna al sistema de dominación capitalista, por cuanto éste justifica que los animales sean tratados como objetos y productos al servicio del ser humano.

16:45 **Break**

17:15 **Stefano Abbate** – *Transumanesimo e antropologia tomista*

Il movimento transumanista rappresenta una grande sfida del nostro tempo. L'applicazione della tecnologia al corpo umano, unito all'assenza di un riconoscimento di una qualsiasi essenza della persona umana, sfocia in un grave pericolo per il futuro dell'essere umano. In questo senso, diventa necessaria una fondata risposta filosofica per ribattere gli errori del transumanesimo. In particolare, attraverso di alcune idee procedenti da Santo Tommaso d'Aquino, si dimostrerà l'importanza della corporeità umana, la sua intima connessione con l'anima e i limiti naturali dell'uomo. In definitiva, si presenterà il transumanesimo come una variante moderna dell'antica gnosi.

17:45 **Jason T. Eberl** – *Does Enhancement Violate Human Nature? A Thomistic Evaluation*

Is there an essential nature in which all human beings share? Affirmative responses to this perennial philosophical question have been challenged by discoveries in evolutionary biology, cultural anthropology, cognitive psychology, and other relevant fields. Nevertheless, various theories of human nature persist in light of such discoveries, one of the most prominent being Thomas Aquinas's philosophical anthropology. Whether there is a universal human nature and what essential qualities define that nature inform the question of whether human nature may be altered using biotechnological means of enhancement. On one side of the debate are *bioconservatives* who reject any non-therapeutic interventions that could alter the definitive qualities of human nature. On the other side are *transhumanists* who argue in favor of "morphological freedom" to reshape ourselves in any non-harmful way one chooses. Between these views are several proposals that allow for certain forms of enhancement that may increase individual or collective well-being within the limits of a defined human nature, eschewing the creation or transformation of human beings into a new ontological species of "posthumans." This paper will ethically assess proposed forms of human enhancement from the anthropological and moral perspective developed by Aquinas and various subsequent Thomists. I will contend that certain "moderate" forms of human enhancement may be conducive to human flourishing, as Thomistically defined, while others would be deleterious to a human being's self-identity and flourishing as a living, sentient, social, and rational animal.

18:15 **Daniel Soars** – *Thomism and Vedantic Hinduism*

I address the theme of the conference by highlighting the contemporary relevance of Thomism for comparative theology – that is to say, for Christian theology carried out in conversation with other religious traditions. David Burrell has been a leading voice in this field, with his consistent emphasis on the interfaith dimensions of Aquinas's project. However, one of Burrell's more startling claims seems to have gone largely unnoticed. In speculating in the margins of his work on how these medieval Christian-Jewish-Islamic conversations in philosophical theology could benefit from an engagement with non Abrahamic traditions, Burrell has issued an invitation to Christian theologians to look to the work of a little-known RC sister, Sara Grant RSCJ (1922-2000), and her Thomist engagements with the Hindu tradition of Advaita Vedānta. I will introduce Grant's work and show how Thomism continues to offer fruitful resources for a 21st century 'global' theology.

Session 4: *De metaphysica I* (Aula 7)

15:00 **Olivier Boulnois (Praeses)** – *La métaphysique d’Aristote et la scientia divina selon Thomas*

Dans le *Prologue* de son commentaire à la *Métaphysique*, Thomas d’Aquin caractérise cette discipline comme une « *scientia divina* » parce qu’elle traite des substances séparées. Mais comment passe-t-on de la science des substances séparées à la connaissance de Dieu ? Quel est le sommet de la métaphysique ?

J’examinerai le *Commentaire* de Thomas sur le livre L (XII) de la *Métaphysique*, en utilisant l’édition corrigée par R. Imbach, *Kommentar zur Metaphysik des Aristoteles*, Herder, Freiburg-im-Breisgau, 2021. Ce livre porte sur les « substances immobiles » (§. 2488). Mais que signifie, pour Thomas, la démonstration qu’il existe un premier moteur, en acte, qui meut le cosmos comme suprême objet du désir ? Quel rapport y a-t-il entre le « premier moteur » d’Aristote et le Dieu de Thomas ? Entre la théologie d’Aristote et la *scientia divina* de Thomas ? Comment parvient-il à passer des dieux grecs au Dieu unique du monothéisme ?

Il s’agira de scruter les inflexions que Thomas donne à la métaphysique aristotélicienne pour la rendre compatible avec la rationalité théologique. En quoi ce commentaire appartient-il à son vaste projet herméneutique d’harmonisation entre la foi chrétienne et la raison philosophique ?

15:45 **Rev. Julio Raúl Méndez** – *El Ente : Una Novedad Sin Sistema*

En *De Veritate* Tomás sostiene que el principio de todo conocimiento es el ente y todo lo que se conoce está incluido en esta noción intensiva.

La *Summa contra Gentiles* desarrolla que en cada ente se manifiesta el ser como acto intensivo, pero finito, sintético, compuesto de ser y esencia. De ahí la pregunta metafísica: ¿por qué el ser aparece así?, ¿por qué el ser, que de suyo es la totalidad, se encuentra así disminuido?

La pregunta metafísica no es ¿por qué el ser y no más bien la nada?, sino ¿por qué los entes finitos, y no más bien el simple ser? El ser no admite, no genera pregunta, pues fuera del ser nada hay. La finitud es una situación segunda, no la original del ser.

Esta búsqueda lleva al Ser Necesario Subsistente, causa del ente finito, y habilita otro interrogante: ¿cómo y por qué Dios produce los entes? El ente finito aparece como una novedad real, no idéntica al Ser Subsistente.

El análisis de las posibilidades a priori no encuentra en la naturaleza divina la exigencia sistemática de esa causalidad. Es la misma evidencia primera del ente la que lleva a reconocer en un acto totalmente libre y liberal de la Voluntad divina la producción de los entes. Es decir, sin posibilidad de justificación sistemática y por ello no ulteriormente reconducible a una deducción racional.

16:15 **Jason A. Mitchell** – *Aquinas on the Method of Composition and the Metaphysics of Operation*

While there have been a number of works published on the method of resolution in Thomistic metaphysics, there are only a handful of studies on the complementary method of composition. Following the way of resolution, human reason gathers one simple truth from many things; by way of composition, the human intellect comprehends a multiplicity in one.

Aquinas clarifies that the ultimate end of resolution “according to reason” (*secundum rationem*) is the consideration of being and the properties of being. The ultimate end of resolution “according to the thing” (*secundum rem*) is the attainment of the highest and most simple causes. If resolution

secundum rationem moves from the particular to the universal, then composition *secundum rationem* moves from the most universal forms to the more particular; if resolution *secundum rem* moves from an effect to its ultimate cause, then composition *secundum rem* moves from a cause to an effect.

When and how do we move in metaphysics from causes to effects? When and how do we move from the universal to the particular?

In this paper, I propose to explore the method of composition *secundum rationem* in connection with the intrinsic principles of being. I posit that the move in metaphysics from the intrinsic principles (*actus essendi* and essence) through operative powers and operative habits to perfective operation is best seen as a composition *secundum rationem*.

16:45 **Break**

17:15 **Philip Neri Reese, OP** – *On The Role Of Esse In Thomistic Metaphysics: L. Dewans vs J. Owen*

The purpose of this paper is to draw attention to a neglected dispute in 20th century Thomism—namely, the dispute between Joseph Owens and Lawrence Dewan over the role played by *esse* in the structure of Thomistic metaphysics. For Owens, *esse* is a metaphysical principle. For Dewan, it is a metaphysical property. This difference is not negligible, for each account brings with it a methodological conundrum. For Owens, the conundrum is that the real distinction between essence and *esse* becomes unprovable in principle. For Dewan, the conundrum is that the existence of being becomes both a metaphysical presupposition and a metaphysical conclusion. I argue that Dewan is better equipped to evade his conundrum than Owens is, but that the resulting picture of Thomistic metaphysics is essentialist in ways that are likely to make many of Aquinas's present-day proponents uncomfortable.

17:45 **Matthieu Raffray** – *Métaphysiques relationnelles contemporaines et métaphysique thomiste de l'être*

À la suite du supposé échec de la métaphysique, un certain nombre de tentatives contemporaines proposent d'élaborer de nouvelles ontologies fondées sur l'action plutôt que sur l'être, sur l'interdépendance plutôt que sur l'objet, ou encore sur l'amour plutôt que sur l'*esse*. Malgré leurs diversités et même leurs éventuelles oppositions, ces démarches ont en commun l'affirmation du primat ontologique de la relation sur la substance : elles visent de la sorte non seulement à dépasser les limites de la métaphysique aristotélico-thomiste, mais aussi à se présenter comme autant de nouvelles fondations rationnelles pour la théologie, en lieu et place d'une métaphysique de la substance.

Notre communication vise donc à faire un état des lieux de ces « relationnalismes » contemporains, et de proposer quelques pistes, à la lumière de la métaphysique de l'Aquinat, pour en établir une analyse critique. Le résultat escompté est d'une part de revaloriser les métaphysiques de la substance, par l'entremise d'une compréhension renouvelée de la relation, et d'autre part de mettre en lumière les difficultés que posent, pour la théologie, le primat ontologique de la relation.

18:15 **Dr. Manuel Ocampo Ponce** – *Precisiones ontológicas de santo Tomás de Aquino sobre el principio de causalidad frente a las propuestas nominalistas*

Es un hecho que el principio de causalidad no es estrictamente un principio demostrativo ontológico, en cuanto sólo afecta al ser causado y no a todo ser como lo hacen los principios de

contradicción, de identidad y de razón suficiente de los que el principio de causalidad depende, aunque no derive de ellos. Sin embargo, la importancia de estudiarlo es fundamental debido a dos razones principales: la primera radica en que es fundamento de toda ciencia, lo cual produce un impacto en el orden práctico, técnico y moral; mientras la segunda razón consiste en que, aunque se trata de un principio que no puede ser negado sin suponer una causa que lo niegue, históricamente ha sido puesto en duda en distintas ocasiones hasta nuestros días. Es por eso que, el objetivo de esta exposición, es resaltar algunos aspectos ontológicos fundamentales que aporta santo Tomás de Aquino, para comprender el principio de causalidad y así ofrecer respuestas frente al nominalismo suscitado a lo largo de la historia y que se extiende hasta la actualidad.

Session 5: *De homine I* (Aula 11)

15:00 **Tobias Hoffmann (Praeses)**

Deliberation and Rival Accounts of Free Choice in Medieval Philosophy: Thomas Aquinas, Henry of Ghent, Godfrey of Fontaines, and John of Pouilly

A fundamental divide among later medieval theories of free choice concerns the role of deliberation. According to some, deliberation is pivotal to free choice, for deliberation grounds free choice; whether I choose this rather than that depends on my deliberation, which can have different outcomes. Others hold that a tight link between deliberation and choice results in cognitive determinism. They admit the necessity of deliberation for making good choices but argue that choices that are determined by deliberation are not free. In their view, deliberation does not ground free choice, because it is not itself originally in our control. They take the control of human acts to be direct, rather than mediated by deliberation.

There are difficulties on both sides. I will focus on two questions: (1) If deliberation grounds control of our choices, how do we control deliberation? (2) Conversely, if the control of our choices is direct, how can it be deliberate, that is, intentional? In discussing these questions, I will alternate in three sections between thinkers who make deliberation essential to free choice and those who take it to be incidental: (1) Thomas Aquinas, (2) Henry of Ghent, (3) Godfrey of Fontaines and his student John of Pouilly.

15:45 **Juan José Sanguinetti** – *El amor de amistad como plenitud de ser*

La pluralidad unida por la comunicación es en los seres creados una perfección no sólo categorial, sino trascendental. La comunicación no surge sólo de la necesidad de perfeccionamiento, sino de la gratuita donación de bienes de unos a otros. Este punto puede verse en la noción dionisiana de Tomás de Aquino del *amor naturalis*. Tal comunicación se realiza a nivel personal en las relaciones de amistad. Conforme a una serie de tesis sostenidas por Aristóteles en la *Ética a Nicómaco* y por los comentarios del Aquinate, el grado máximo de ser se da en la vida intelectual autoconsciente y lograda, es decir, buena, lo cual incluye el amor de sí mismo y, por consiguiente, la felicidad. Pero aún más alto, desde el punto de vista ontológico y no meramente moral, es la vida intelectual autoconsciente y lograda en la reciprocidad del amor de amistad. Por consiguiente, la amistad, no la pura autoconciencia individual, es la modalidad más alta de ser y existir. Esta modalidad máxima se da supremamente en Dios Trino, en el amor mutuo de las Personas Divinas, y en el hombre se obtiene cuando la unión de amor de amistad se vive en relación con Dios, y como consecuencia también con los demás. La amistad tiene, pues, un valor ontológico supremo. La ética tomista posee, así, un contenido intrínsecamente ontológico.

16:15 **Xavier Prevosti Vives, HNSSC** – *Para la libertad nos ha liberado Cristo*

El hombre, por su naturaleza intelectual, posee en sí mismo la capacidad de dominio de la propia operación. Es decir, es dueño de sus propios actos y, por tanto, es un ser libre. La libertad del hombre, sin embargo, es una libertad participada a imagen de la libertad divina, que posee la libertad en cuanto tal: «*el hombre, que ha sido hecho a imagen de Dios, participa de cierta libertad, en cuanto es dueño de sus actos por el libre albedrío*» (STh. I-II, Prólogo).

La perfección de la libertad en una naturaleza creada se determina por el grado de perfección de su naturaleza intelectual, según la cual es capaz de ser todas las cosas intencionalmente y poseer en sí mismo el fin de su perfección. Conforme a esta gradual posesión del fin, se determina su grado de libertad. Aunque esta libertad esencial del hombre, por la que participa de la perfecta libertad divina en un grado determinado, es común a todo hombre, sin embargo, la operación intelectual y volitiva por la que el hombre singular se perfecciona a sí mismo y alcanza la virtud, supone un crecimiento y aumento de la libertad personal y singular del hombre virtuoso singular.

En esta comunicación estudiaremos, después de establecer el concepto analógico de libertad, la relación virtud y libertad en el hombre. Asimismo, señalaremos la destinación del hombre, redimido por Cristo, a la plena libertad por la gracia santificante: «*para la libertad nos ha liberado Cristo*», Gál 5, 1.

16:45 **Break**

17:15 **P.F. Lombardo Bertolini** – *Aproximación a una filosofía del cuerpo humano en Tomás de Aquino*

Uno de los temas respecto de los cuales nuestra cultura ha reflexionado es la noción de cuerpo, lo que ha conducido a una valoración y, consecuentemente, a una reapropiación del mismo. El giro teológico de la fenomenología francesa ha sido un testigo de esta valoración y de esta nueva comprensión del cuerpo desde la fenomenología de la carne.

La presente comunicación pretende dar cuenta de una aproximación a una filosofía del cuerpo humano en Tomás de Aquino. En su comprensión sobre la naturaleza humana, el Aquinate insiste en la unidad del cuerpo y el alma, ya que “es propio de la razón de este hombre que lo sea a partir de esta alma, carne y huesos, así también es propio de la razón de hombre que lo sea a partir del alma, carne y huesos. Ya que es necesario que la sustancia de la especie tenga lo propio y común de la sustancia de todos los individuos contenidos en dicha especie” (Summa Theol., I, q. 75, a. 4); por eso Santo Tomás precisa que el alma intelectual debe estar unida a un cuerpo.

En particular, esta comunicación considera dos aspectos de la antropología en Santo Tomás, frente a los desafíos de la filosofía contemporánea: 1) ¿Por qué el cuerpo forma parte de la esencia del hombre?; 2) ¿Cuál es el aporte de la antropología de Santo Tomás al debate actual sobre la filosofía del cuerpo?

17:45 **Michał Mrozek, OP** – *Dispositio and Habitus in Relation to the List of Categories in St. Thomas Aquinas*

In the eighth chapter of his *Categories* Aristotle indicates *diathesis* (*dispositio*) and *hexis* (*habitus*) as the first species of quality (*qualitas*). One of the difficulties indicated by J.L. Ackrill consists in the fact that Aristotle refers *hexis*, for example knowledge of grammar, also to the category of a relative (*ad aliquid*).

As we do not have Aquinas's commentary to the *Categories*, we need to reconstruct his solution of such difficulty. The first clue can be found in Aquinas's *Commentary on Aristotle's Metaphysics*. A second and more comprehensive answer comes from an analysis of Thomas' moral synthesis in the *Summa of Theology*. Before discussing the virtues, Aquinas devotes considerable attention to the analysis of the concept of habitus (*STh* 1-2, q. 49-54). Aquinas explains different meanings of *habitus* and focuses on the meaning which refers to *hexis* as to the first genus of quality. This notion allows us to define virtue by its proper *genus proximus*.

Exact description of relationship between categories and *hexis* (*habitus*) as well as disposition enables us to gain a deeper insight into the moral theology and its structure in the *Summa of Theology*.

18:15 **Pia de Solenni, SThD** – *Equality of Difference: Leading to a Most Profound Intimacy and Friendship*

Relationships between women and men have long been the source of countless jokes and works of satire. Many are quick to make some equivalent of the “ball and chain” or “Mars and Venus” jokes. Yet, both Aristotle and Aquinas teach that a husband and wife may enjoy together the highest level of friendship, namely that of virtue. Notwithstanding the challenges of marriage, this paper seeks to look at the Catholic tradition, specifically that rooted in the thought of St. Thomas Aquinas, to examine the complementarity between woman and man that can lead to a most profound type of friendship.

Tuesday, September 20 – Philosophy

08:00 **Mass (Latin)** – Main Church at the Angelicum (Gerard Timoner III, OP, Master of the Order)

09:00 **Alain Contat** – *Trois défis pour la métaphysique thomiste au XXI^e siècle*

L'abbé Alain Contat est né à Genève en 1955 dans une famille en partie française, et en partie suisse. Après ses études supérieures en Suisse, il a obtenu la licence en théologie, puis le doctorat en philosophie auprès de l'Université pontificale Saint Thomas d'Aquin à Rome, avec une thèse sur *La relation de vérité selon S. Thomas d'Aquin*, publiée successivement en 1996. Depuis 2007, il est professeur ordinaire de la Faculté de philosophie de l'Athénée pontifical Regina Apostolorum à Rome. Ses études récentes concernent principalement – mais non exclusivement - l'analyse des différentes lectures de la métaphysique thomiste apparues depuis le xx^e siècle d'une part, et les virtualités encore inexplorées de l'*actus essendi* d'autre part. Une partie de ces travaux peut être consultée sur le site <https://uprait.academia.edu/AlainContat>.

09:45 **Mauro Mantovani, SDB** - *Gli orientamenti principali dell'odierna ricerca tomista a proposito della teologia filosofica*

Mauro Mantovani, nato nel 1966 a Moncalieri (Torino), salesiano sacerdote, è attualmente Decano della Facoltà di Filosofia dell'Università Pontificia Salesiana, di cui è stato Rettore dal 2015 al luglio 2021. Da novembre 2016 al giugno 2021 ha svolto il compito di Presidente della Conferenza Rettori delle Università e Istituzioni Pontificie Romane (CRUIPRO). Docente ordinario di Filosofia teoretica, si è dottorato in Filosofia presso la Pontificia Università di Salamanca e in Teologia presso la Pontificia Università San Tommaso d'Aquino “Angelicum”. Le sue ricerche e pubblicazioni vertono soprattutto sulle principali questioni della teologia filosofica e in particolare sul tema della dimostrabilità filosofica dell'esistenza di Dio specialmente nella storia del tomismo e nei commentari accademici alla *Summa Theologiae* da parte degli autori della cosiddetta “Scuola di Salamanca” e della “Seconda Scolastica”. Altri suoi campi di ricerca

sono la filosofia della storia e varie tematiche di confine nella relazione tra teologia, filosofia e scienza. È membro del Consiglio scientifico dell’Agenzia della Santa Sede per la Valutazione e la Promozione della Qualità delle Università e Facoltà Ecclesiastiche (AVEPRO), consultore del Dicastero vaticano per la Cultura e l’Educazione e Vicepresidente della S.I.T.A. (Società Internazionale Tommaso d’Aquino). Dal 2010 è accademico ordinario della Pontificia Accademia San Tommaso. Tra le pubblicazioni: *An Deus sit (Summa Theologiae I, q. 2). Los comentarios de la “primera Escuela” de Salamanca* (Salamanca, 2007); *La discussione sull’esistenza di Dio nei teologi domenicani a Salamanca dal 1561 al 1669. Studio sui testi di Sotomayor, Mancio, Medina, Astorga, Báñez e Godoy* (Roma - Salamanca, 2011).

10:30 **Break**

11:00 **Giuseppe Tanzella-Nitti** – *Thomism, Nature and Science*

G. Tanzella-Nitti (born 1955) took his university degree in Astronomy at the University of Bologna (1977), and his doctorate in Dogmatic Theology, at the Pontifical University of the Holy Cross, Rome, (1991). Italian C.N.R. fellow (1978-1981), he has been appointed Astronomer of the Astronomical Observatory of Turin (1981-1985). He is now Full Professor of Fundamental Theology at the Pontificia Università della Santa Croce in Rome and Adjunct Scholar (2015) at the Vatican Observatory. Founder and director of the Advanced School for the Interdisciplinary Research and editor in chief of the Interdisciplinary Encyclopedia of Religion and Science (inters.org). His fields of interest and research concern Theology of Revelation, theological and philosophical image of God, historical and philosophical perspectives of the dialogue between scientific culture and Christian theology. He is author of about 20 books, including a Fundamental Theology in Scientific Context (2015-2018), a 4-volume treatise in Italian which develops the whole program of Fundamental theology having on its background the results of contemporary scientific culture. A partial English translation, *Scientific Perspectives on Fundamental Theology*, is now in press at Claremont Press, Los Angeles.

11:45 **Roger Pouivet** - *Comment et pourquoi peut-on être un thomiste analytique ?*

Roger Pouivet est Professeur de philosophie contemporaine à l’Université de Lorraine et membre de l’Institut Universitaire de France (Paris). Il a publié *Après Wittgenstein, saint Thomas* en 1997 (traduit en anglais, italien et espagnol), et plusieurs livres dans les domaines de l’épistémologie (*L’épistémologie des croyances religieuses*, 2013 ; *L’éthique intellectuelle, une épistémologie des vertus*, 2020), de la philosophie de l’art (*Ontologie de l’œuvre d’art*, 2^e ed. 2010, *Le réalisme esthétique*, 2006), en particulier sur la relation entre l’art et la foi (*L’art et le désir de Dieu*, 2017 ; *Du mode d’existence de Notre-Dame, philosophie de l’art, religion et restauration*, 2022). Il publiera l’année prochaine un livre consacré à la cohabitation des religions, envisagée sous l’angle du désaccord religieux comme problème épistémologique (celui du désaccord religieux). Il a également dirigé (avec Cyrille Michon) *Textes clés de philosophie de la religion* (2^e éd. 2022) et traduit plusieurs livres de l’anglais, dont récemment *Les Vertus*, de Peter Geach. La notion de vertu, telle qu’on la trouve chez Thomas d’Aquin, est au centre de son travail. La notion de « thomisme analytique » lui paraît utile si elle caractérise l’effort fait pour conjuguer les deux traditions du thomisme et de la philosophie analytique.

12:30 **Lunch Break**

Afternoon Breakout Sessions

Session 6: *De noetica, epistemologia et logica* (Aula 2)

15:00 **Luca Tuninetti (Praeses)** – *Truth, Reflection, and the Domain of Epistemology*

According to an interpretation discussed by Cajetan, in *Summa theologiae* I, q. 16, a. 2, Saint Thomas seems to suggest that it would not suffice in order to know the truth that the intellect consider a thing, but it would be necessary that it reflect on its own judgment. I will argue that here Thomas does not presuppose any kind of reflection in the sense of a judgment about a judgment. The intellect knows its conformity to a thing because it makes a judgment and it is aware of making it. Knowledge of truth does not require that the intellect reflect upon the proposition it forms, but it does require that the intellect be aware, as it is, of what is doing when forming a proposition. A reflection on a judgment or a proposition is only possible if the judgment has been made and the proposition has been formed. Reflection plays an important role in confirming and correcting our judgments. This kind of reflection gives rise to the domain of epistemology. As a matter of fact, the concept of truth is commonly used nowadays to assess beliefs or the propositional content of beliefs. However important this reflection may be, this is not what we aim at when we say that we want to know the truth. We attain the knowledge we aim at when our intellect makes a judgment and it is aware of making it.

15:45 **Marco Damonte** – *Anthony Kenny e la (presunta) filosofia della mente in Tommaso*

Scopo del presente intervento è discutere le obiezioni rivolte all'interpretazione della "filosofia della mente" di Tommaso proposta da Kenny. Dopo una presentazione di questo autore, mi concentrerò sul suo *Aquinas on Mind* (1993) suggerendo come debba essere letto contestualmente a *Action, Emotion and Will* (1963), a *Aquinas* (1980) e a *The Metaphysics of Mind* (1989).

Nella seconda parte prenderò in considerazione le contestazioni di O'Callaghan il quale, in un articolo del 2002, ha negato che Tommaso discuta una nozione riconducibile a quella di "mente" e accusa Kenny di assumere una impostazione dualista di matrice cartesiana.

Nella terza parte mi occuperò della diatriba tra Pouivet e Putallaz, nel corso della quale lo storico francese contesta la lettura offerta da Kenny di *ST I*, q. 85, a. 2 ad 2-3, sia per quanto riguarda la nozione di intenzionalità, sia circa la concezione unitaria dell'essere umano, sia per quanto concerne il ruolo del linguaggio.

La conclusione sarà triplice. Sul piano filologico riconoscerò la necessità di alcune cautele, anche se non ritengo inficino il tentativo di Kenny. Sul piano storiografico mostrerò come la lettura offerta da Kenny sia stata rilevante per suscitare un interesse verso Tommaso da parte dei filosofi analitici. Infine, sul piano metodologico, indicherò i vantaggi e gli svantaggi della proposta di Kenny.

16:15 **Andreas Lind, SJ** – *Why the Thomistic notion of "truth" is still meaningful*

After post-modern deconstruction, within the philosophical field, realism seems to have no more credit. In fact, the notion of "truth", no more with capital letter, tends to become so much relativistic as subjective constructions might be. However, in our contemporary contexts we are leading with some events that are intelligible only on the condition of a certain (and moderate) realism. To refute *Fake news*, to face *Global pandemic*, or to promote *Ecological adaptation*, we should

not begin from coherentism. These new phenomena we are dealing with may constitute an opportunity to refresh the main aspects of Aquinas' notion of truth. By harmonising Aristotle's and Augustine's tradition, Aquinas comes up with two novelties concerning the **correspondence** between mind and external realities – *adaequatio rei et intellectus*. First, even if truth is produced and situated in the mind, its fundament is in the external Things' "act of being" (that is to say, in their effective existence, rather than their "essence"). Second, with respect to gnoseology, *adaequatio* is also interpreted as *assimilatio*. Hence, the subject must endeavour to adapt to a reality that is independent of his will. But, with the concept of *assimilation*, Thomas is also aware of the human capacity in producing truth and transform to some extent reality. In this paper, we will try to show how Aquinas' perspective is more appropriate to the new phenomena we mentioned previously than contemporary Coherentist theories.

16:45 **Break**

17:15 **Nelson Ramirez** – *Aquinas's adaequatio: more than correspondence*

Aquinas's conception of truth is typically classified as a correspondence theory of truth. Though there is some validity in this classification, Aquinas's preferred term for defining truth as *adaequatio* brings out aspects that may be able to put some new life into the concept of truth, aspects that seem to be completely absent from any "correspondence" theory of truth as this has been understood chiefly in Analytic philosophy circles. This paper offers two: 1) the connection between *adaequatio* and equality, understood as a mean or middle between more and less, and 2) the connection between *adaequatio* and the second act of the intellect. Contrary to the criticism that so-called correspondence theories cannot say much more than that "a thought or statement is true when the way the world is happens to be just as it says it is," it seems that much more can be said, in fact, a whole lot more.

17:45 **Gennaro Luise** – *Transcendental Deduction and Ontology of Knowledge*

The work of Joseph Maréchal that we analyse in this essay, is a complete metaphysical theory of knowledge. The main text that we discuss, constitutes the end point of a long process of historiographical enquiry, which culminates in an exegetical exposition of the doctrine of the knowledge of Thomas Aquinas, seen and interpreted in constant reference to modern philosophy and mostly to Kant's Criticism. In the first section of this essay, we will follow the path of an *a posteriori* "psychological" analysis of human knowledge. The second section examines Maréchal's interpretation of Kant's Transcendental Deduction of the Categories. The two different sections of this paper follow a substantially symmetrical pattern: in the first part we retrace the main doctrines of the Thomistic ontology of knowledge, according to Maréchal's synthesis, and this by a recognition of the theory of perception, then moving towards an abstractive account of the concept's genesis, and finally ending with an analysis of the judgement and its formal structure. The second section, symmetrically, studies the synthetic genesis of phenomenal data, the deductive genesis of categories and the transcendental doctrine of judgement. In the concluding paragraph, we will try to outline some considerations about the logical and transcendental meaning of human knowing activity seen as a teleological movement.

18:15 **Sr. Mary Christine Ugobi** – *The Primitive Principles of Aquinas in Context: A Cross-Cultural Approach on Learning to Be Human in the Present Day*

The Thomistic notion of the "Habits of the First Principles" recaptures the quintessence of the "act of being" (*actus essendi*) human. Aquinas identified these principles as "primitive habits" which are intrinsically embedded in human nature and which form the essence (*radix*) of human

behaviour and interaction. In Aquinas' understanding, there are two primitive principles: the speculative principle of non-contradiction (PNC) and the practical principle of Synderesis. Constituting the core of the human intellect and embodying the genesis of any intellectual acquisition of human knowledge and the practicality of all human acts towards the "self" and the "other," they both prove to be indispensable in any human activity.

These fundamental habits structure the general human orientation, irrespective of background. Considered alongside varied contemporary standards, the interactive natured PNC demonstrates that the present human society, torn between various categories of human principles, cannot stand on contradictory norms. Thus, it paves the way for synderetic comprehension such that, both PNC and synderesis redirect individuals to basic human options. Conducting human acts through the value system of "do good and avoid evil", both notions motivate the human person, thereby naturally perfecting the personal act of being and cutting across cultural boundaries to bring peoples together.

In this paper, I offer a fundamental investigation of the nature and indispensable character of these Thomistic principles, especially in the perfective act of being human and personal interaction.

Session 7: *De metaphysica II (philosophica theologia ; de malo)* (Aula 3)

15:00 **Mario Pangallo (Praeses)** – *Primato dell'atto d'essere nella metafisica di San Tommaso e immortalità della persona umana*

Il primato dell'*actus essendi* nella metafisica di S. Tommaso è di fondamentale importanza per comprendere adeguatamente l'immortalità della persona umana. Per spiegare questa tesi, si propone un percorso in due momenti: 1) – il primato dell'atto d'essere nel contesto della distinzione tra potenza e atto; 2) – l'applicazione al tema dell'immortalità dell'uomo.

15:45 **Michel Bastit** – *The Thomist critics of the Anselmian argument and two contemporary philosophies of religion*

During my talk I shall develop the demonstration that the Thomasian arguments against the Anselmian proof of the existence of God are also sound against the version of Plantinga.

In the *Summa Theologica* as well as in the *Contra Gentiles*, St. Thomas explains why the logical proof of the existence of God does not hold. His main claim is that it is impossible to trace a logical and conceptual necessity to an existence in the real world, in *natura rerum*. Plantinga has tried, without a complete conviction, to use a modern version of the Anselmian argument. But the claims of St Thomas against Anselm are also effective against Plantinga. Then I shall conclude for the necessity of a physio-metaphysical proof, namely one by motion, whether the proofs of the *quinque viae* can be considered not only as persuasions from the perspective of belief, but as real proofs necessary for the *preambula fidei*.

16:15 **John O'Callaghan** – *What do the Quinque Viae Conclude?*

The conclusions of Aquinas' *Quinque Viae* for demonstrating that *deum esse* present a problem for understanding just what it is that Aquinas is attempting to achieve in those arguments. It is commonly thought that he is attempting to demonstrate philosophically the existence of God. But Aquinas' own discussion prior to the *Quinque Viae* suggests that he does not believe one can demonstrate the existence of God. The issue is complicated by the fact that the Latin term '*deus*' is a common noun and that Latin does not have either a definite or an indefinite article to

disambiguate in a translation between “the god” and “a god”, much less “God.” Aquinas himself argues in the *Summa*, subsequent to the *Quinque Viae*, that ‘*deus*’ is a common noun, not a proper name. Thus, it would seem that the conclusions of the *Quinque Viae* should be taken to be demonstrating the existence of *a god*, not the existence of God. Some have argued precisely for that reason that Aquinas is not attempting to demonstrate the existence of God. They maintain that the conclusion of each way involves “a god,” not “God.” I will argue here that that claim is partly incorrect and partly correct. It is incorrect because in the use of ‘*deus*’ the conclusions do involve “God”, not “a god.” However, I will also argue that the conclusions are properly theological conclusions about God, and not properly philosophical conclusions about God. Thus, the claim is partly correct because they do not philosophically demonstrate the existence of God. Nor, however, do they demonstrate the existence of God theologically. I will explain why.

16:45 **Break**

17:15 **Francesco Panizzoli** – *Una struttura fondazionale: due interpretazioni “tommasiane” di uno schema astratto della Category Theory*

La *Category Theory* (CT) è una conquista intellettuale relativamente recente della matematica contemporanea: Eilenberg-Mac Lane (1945), Lautman (1938), Grothendieck (1985-1986), Lawvere (1969), per citare solo alcuni nomi eminenti. Essa è un rigoroso apparato formale, assiomatico ed estremamente astratto e generale, centrato sulla nozione di *morfismo* (*arrow*), e dunque sulla nozione di *struttura* che le *freccie* configurano. A differenza di tante teorie (formali e non) che sono codificate come teorie di “oggetti”, la CT codifica le relazioni tra oggetti e le *trasformazioni* (morfismi) tra queste.

Diamo una interpretazione metafisica e una epistemologica di stampo tommasiano allo schema astratto della CT denominato *prodotto*. Esso consente di ben raffigurare la struttura (statica e dinamica) della partecipazione dell’*esse* (*via compositionis*) e il problema della connessione fondativa mondo-linguaggio, in virtù della sua configurazione triadica asimmetrica. Il fatto che siano due interpretazioni della *stessa* struttura sottolinea il carattere analogico del reale, ma anche una medesima *logica* dell’essere che si articola.

Inoltre, il suo schema *duale*, il *coprodotto*, consente da una parte la risalita analitica verso l’*Ipsum Esse* (*via resolutionis*), dall’altra mostra la logica del cruciale problema della referenza linguaggio-mondo.

17:45 **Facundo Rodriguez** – *Aquinas on Evil and the Will: A response to Mackie*

I argue that, without being reducible to a version of the Free Will Defense, Aquinas' theodicy and philosophical theology can offer contemporary versions of the Free Will Defense stronger metaphysical and theological foundations from which a response to Mackie's compatibilistic challenge – probably the most serious challenge against this defense – can be derived. Mackie's challenge to the Free Will Defense is the argument that the possibility of evil is not a necessary condition for the existence of free will, for God – if He existed and was omnipotent, omnibenevolent and omniscient – could have and would have created rational and free agents such that they would always freely choose the good. I claim, following Aquinas' hylomorphic ontology, that the *creation* of such a will is impossible as it would require the creation of a will containing naturally and invariably the formality of the universal and perfect good, and so the creation of a will indistinct from God's, which is by nature uncreated.

18:15 **Jacco Verburgt** – *In Diversitate Unitas: A Note on Aquinas’s Ordering of Knowledge Forms*

In his general audience on June 16, 2010, Benedict XVI asserts that the principal reason why Aquinas is so highly valued “rests not just in the content of his teaching, but also in the method he adopted, especially the entirely new way he treated philosophy and theology, bringing into focus both their harmony and their differences.” Generally, it seems hard to underestimate the importance of this methodological impetus, not least its metaphysical importance, also in light of scientific or relativistic currents. In my presentation, I revisit two facets of Aquinas’s conception of the ordering of knowledge forms, namely: (1) his distinction between wisdom and science, notably in the *Prima Secundae* article on the speculative intellectual virtues (ST I-II.57.2: “sunt diversi habitus scientiarum cum tamen sapientia non sit nisi una”); and (2) the notion of metaphysics as ‘scientia architectonica’, as discussed in his commentary on Book A of Aristotle’s *Metaphysics* (Lectio II: “Illa scientia se habet ad alias...ut architectonica”). And I do so on account of reassessing the need for a layered ‘unity in diversity’ methodology or architectonics, obviously inspired by Aquinas’s line of argument, namely that since wisdom is a higher-order virtue than science, wisdom being more than just a science among others and more than just a speculative virtue among others, it follows that the different philosophical and theological disciplines, while constituting diverse habitual levels of knowledge, are nevertheless united in their (sub)ordination to the sapiential level.

Session 8: *De homine II* (Aula 6)

15:00 **Fabrizio Amerini (Praeses)** – *Thomas Aquinas on the End of Human Life*

In my contribution I shall re-discuss a text of Thomas Aquinas’s Commentary on the *Liber de causis* which seems to support the distinction, in a human being, between end of human life and biological death. This text establishes indeed a parallel between the process of substantial generation, understood as a progressive acquisition of forms, and that of corruption, thus introducing an apparent exception to the Aristotelian “functionalism” which inspires the entire anthropological doctrine of Thomas. Over the last years some scholars (e.g. Robert Pasnau, Christina Van Dyke, Julie Brumberg-Chaumont) have called attention to the exception represented by this text. My interpretation is instead that, for Thomas, the end of human life coincides with the biological death of the living organism. The removal of forms in the process of substantial corruption cannot begin before but only after the detachment of the soul from the body.

15:45 **Daniel Lendman** – *The Separated Soul as a Person In Virtute*

This paper, in agreement with recent scholarship, argues that the “survivalist” and “corruptionist” division regarding the personhood of the separated soul is inadequate. Nevertheless, the position of some, like DeHaan and Dahm that the soul is an incomplete person is like saying that it is an imperfect perfection, or an incomplete whole, and is metaphysically unsound. Finally, this paper suggests that the best Thomistic account is that the separated soul should be considered as a person *in virtute*. Analogously understood, the account of the separated soul as a person *in virtute* adequately accounts for the continuity of the person living in integrity and the perduring soul, as well as sufficiently appreciating the fundamental substantial corruption undergone by the person in death.

16:15 **Christopher Tomaszewski** – *Aquinas on Death as Substantial Corruption*

The question of whether the human person immediately survives death has been the subject of considerable recent dispute among Thomists, between corruptionists who argue that the human person is indeed destroyed by death (temporarily, until they come back into existence at the general resurrection) and survivalists who argue that the human person lives on constituted by his soul alone in the interim state between death and the general resurrection. In this paper, I give a strengthened version of the standard argument (as given by Toner 2010) for corruptionism from Aquinas' own principles that examines the full logical space of what could happen to the human person upon death, and show that none of the possibilities that lead to survival are consistent with Aquinas' substance monism about the human person and metaphysics of death.

16:45 **Break**

17:15 **Renato José de Moraes** – *The necessity of habits according to the Summa Theologiae*

In the *Summa Theologiae*, Thomas deals with the habits inserted in free powers of human being. Such habits do not determine these powers to one specific good among others, indicated by reason, as sustained in the *Scriptum super Sententiis*, but establish a good orientation in free powers. This orientation is a flexible tendency, not a straight direction towards a determined and unique goal. Good orientation is caused by the habit itself and is not only an effect of right reason. Consequently, the rational appetitive power, the will, does not need to be determined *ad unum*, as would be the case if it were totally undetermined and should be conducted to only one type of action. Rather, it possesses an inclination to the universal and the generic good, which will be later particularized and specified by habit. The change in Thomas' position regarding the importance and autonomy of habits probably arises from a conception of will which appears in his writings from 1270 onwards. According to it, the will has its own natural and necessary tendency to the universal good, no longer depending directly on knowledge. Giuseppe Abbà is an important supporter of this evolution in Thomas's thought, which many authors do not admit.

17:45 **Magdalena Płotka** – *Thomas Aquinas on overflow*

In *Quaestiones De Veritate* St. Thomas Aquinas describes a situation in which intense spiritual affection experience causes human death (*contingit enim aliquem ex gaudio vel tristitia vel amore mortem incurrere*). It is a situation in which spiritual affection is so intense and violent that it goes beyond spirituality, embraces the body, and finally leads to the physical death of man. This is also an example of the influence of intellectual cognition upon the body which is accomplished through overflow of affection (joy, sadness or love) to the body. Although love and joy are emotional reactions to the intelligible good (God) and as such do not cause bodily change, they are so intense that – according to Aquinas – they overflow to the body and cause strong somatic reactions.

The main purpose of the paper is to present the mechanism of Aquinas's emotional overflow theory and provide clarification of the influence of *intelligibilia* upon the body, although Aquinas's more general concept of emotions (which includes both *passiones* and *affectiones*) does not fully provide such an option.

In the first part of my paper, I will present a brief synopsis of Thomas's concept of passions and affections in order to show why he needed the concept of overflow at all. In the second part I will focus on the concept of overflow, and I will show that there are actually two kinds of overflow in Thomas – direct and indirect one. Finally, I will look into Aquinas's both

philosophical and theological arguments that affections could be experienced along with bodily change.

18:15 **Miriam Saverese** – *Il bello come concetto trascendentale in Tommaso d'Aquino*

La questione della trascendentalità del *pulchrum* nel pensiero di San Tommaso d'Aquino è ancora fonte di notevole dibattito, nel quale questo intervento intende inserirsi proponendo alcuni argomenti a favore, esaminando i principali testi dell'Aquinate sul *pulchrum*, in particolare quelli in cui è confrontato con il *bonum*, senza trascurare il problema dell'oggettività o soggettività del bello.

Secondo Aertsen, il *pulchrum*, per essere un trascendentale a pieno titolo, dovrebbe esprimere un distinto *modus generalis cosequens omne ens*. Una risposta, prima ancora di individuare un distinto rapporto del bello con le potenze dell'anima umana, deve dimostrare che, negli scritti di Tommaso, il bello non è riducibile *ratione* al buono e/o al vero, perché in caso contrario non potrebbe essere un trascendentale distinto.

Session 9: *De lege naturali* (Aula 7)

15:00 **Jean-Rémi Lanavère (Praeses)** – *De Les droits de l'homme et la loi naturelle (Jacques Maritain, 1942) à La loi naturelle et les droits de l'homme (Pierre Manent, 2018) : une vision différenciée de la relation entre loi naturelle et droits de l'homme à partir de la doctrine thomassienne de la loi naturelle*

En 1942, Jacques Maritain publiait *Les droits de l'homme et la loi naturelle*. En 2018, Pierre Manent publiait *La loi naturelle et les droits de l'homme*. Comment expliquer que ces deux auteurs, pour qui la référence à la doctrine thomassienne de la loi naturelle est structurante, même si c'est différemment, présentent des visions aussi contrastées de l'articulation entre loi naturelle et droits de l'homme ? Il se pourrait même que l'inversion de l'ordre entre les deux notions, dans le titre de leurs ouvrages respectifs, témoigne d'une conception inversée de leurs rapports : J. Maritain se propose en effet de fonder les droits de l'homme sur la loi naturelle, tandis que P. Manent analyse le développement de la pensée des droits de l'homme comme un écart toujours plus grand par rapport à la loi naturelle. Devant une telle divergence, une question surgit : quels sont les enjeux philosophiques qui sous-tendent des usages aussi différents d'un unique référentiel ?

La différence de contextes historiques compte dans cette divergence de vues. Mais on doit aussi rendre compte de ce contraste par la différence de sens de la notion de « philosophie des droits de l'homme », et par la prise en compte, ou non, de la différence, du point de vue la rationalité pratique, entre les notions de « loi » et de « droits ». Une telle étude comparée offre ainsi d'entrer de plain-pied dans la contribution que la pensée thomassienne de la loi naturelle est appelée à donner à la réflexion actuelle sur les droits de l'homme.

15:45 **Thomas Lapenne** - « *Connaître la vérité sur Dieu* », ou comment l'homme doit rendre un culte à Dieu

Dans la ST I^a-II^{ae} q.94, a.2, au sujet de la loi naturelle, saint Thomas détaille l'inclination rationnelle propre à la nature humaine : l'homme désire naturellement connaître la vérité « sur Dieu » et vivre en société. Alors que ses sources – en particulier Cicéron et les stoïciens – ne précisent pas « sur Dieu », saint Thomas ajoute cette expression avec une intention bien déterminée. Laquelle ? En quoi le fait de mentionner la vérité « sur Dieu » apporte-t-il une nouveauté ? En soi, cela fait référence au désir de connaissance et de sagesse qui habite le cœur de tout homme : l'homme cherche la Vérité première, et en dernière analyse il veut voir Dieu.

Cependant, dans cette précision faite par saint Thomas, il est possible de considérer une inclination religieuse qui manifeste la vérité « sur Dieu » : en effet, la religion exprime la vérité sur l'homme (sur sa condition de créature et de pécheur) et sur sa relation avec Dieu.

De plus, puisque la religion consiste à rendre à Dieu le culte qui Lui est dû, en vertu d'un devoir de justice, et non d'un simple désir personnel, cette inclination est l'expression d'un devoir moral propre à l'être rationnel.

L'homme est naturellement religieux ; c'est aussi un devoir pour lui – qui relève de la loi naturelle – de cultiver la vertu morale de religion.

16:15 **Carlos Isler Soto** – *Did Aquinas know the notion of natural rights? The current state of discussion: a clarification*

There has been much discussion regarding the presence or absence of the notion of natural rights in Aquinas's legal and political thought. On the one side, the eminent Thomist legal philosopher Michel Villey denies that Aquinas knew that notion and says that the notion itself is logically incompatible with true Thomistic philosophy, since it presupposes the notion of subjective right, a notion alien to Classical legal thought. The position of Villey is also shared by Alasdair MacIntyre and, partially, by Louis Lachance. This position has been defended also by human rights theorist Jack Donnelly and the historian of ideas Brian Tierney and, partially, by Leo Strauss.

Other authors writing within the Thomistic tradition say that Aquinas knew the notion (Jesús García López and many Latin American Thomists), and even the expression itself (John Finnis in "Aquinas"), or that this notion is logically implied by that of natural law (John Finnis in "Natural Law and Natural Rights", Georges Kalinowski).

In my presentation, I will try to expose the state of the discussion and clarify some key questions that are not normally clarified by the scholars taking part in the discussion, namely, whether natural rights are to be understood as moral or legal rights, whether the concept of subjective right rightly captures the form of natural rights or not. That clarification will serve to solve the main exegetical issue. I will make references to the most important Thomistic texts adduced by scholars in defending their positions, and I will show how they interpret differently key texts.

16:45 **Break**

17:15 **Damiano Simoncelli** – *Qualis lex, talis natura: Ripensando la natura umana a partire dalla legge naturale*

Come è noto, la figura di Tommaso d'Aquino riveste un ruolo di primo piano nel novero dei teorici della natura umana. Sul piano etico, questa assume particolare rilievo allorché si tratta di mettere a tema la legge naturale, ovverosia quel complesso di indicazioni, negative e positive, volte a promuovere l'uomo stesso nei suoi orientamenti strutturali, secondo la lezione del luogo "classico" di *Summa Theologiae*, I-II, q. 94, a. 2.

Il presente intervento intende offrire un ampliamento di prospettiva sulla concezione tommasiana di natura umana, cercando di valorizzarne più a fondo il legame con la legge naturale: partendo dalla crescente consapevolezza interpretativa che il contenuto della legge naturale, in termini di precetti, è presentato da Tommaso nel contesto della trattazione dei precetti morali della *lex divina vetus* (ad es. Porter 1999; Smith 2011) e riconoscendo che in quel luogo la legge naturale ha il volto di una logica delle relazioni buone con sé stessi, con altri e con l'Altro, si cercherà di mostrare

che, per l'Aquinate, l'*inclinatio* all'essere in relazione con altri (e con l'Altro) riveste il ruolo di orientamento strutturale architettonico.

Si osserverà infine che un tale risultato non ha rilievo puramente ermeneutico, bensì incide anche su un piano più marcatamente teoretico, contribuendo da una prospettiva tommasiana ai contemporanei tentativi di rilettura della legge naturale nei termini della “Regola d’oro” (Vigna 2015 e 2019; Totaro 2019) e alla riflessione antropologico-trascendentale sull'intersoggettività.

17:45 **Oskari Juurikkala** – *Human Nature and Reasons for Action: Reading Aquinas's Natural Law Doctrine in Light of Maximus the Confessor*

This paper argues that there is a tension in Aquinas' theory of action that may be clarified with insights from Maximus the Confessor (580–662). The tension is reflected in the debate produced in Thomistic circles by the Grisez-Finnis 'new natural law theory', which proposed a novel interpretation of Aquinas' theory of action as the basis of natural law theory. Instead of building upon metaphysical considerations of human nature and its ends, this theory claimed to identify a range of basic human goods that form basic reasons for action. Many have followed the new interpretation, while others have rejected it as misleading and unfaithful to Aquinas.

Maximus is not a direct source for Thomas' natural law thinking, but the distinction between *voluntas ut natura* and *voluntas ut ratio* reflects Maximus' corresponding distinction developed in the context of Christological controversies. The challenge faced by Maximus had to do with the difficulty of explaining the relationship between Christ's human will, which was never opposed to his divine will, and our ordinary human will, which is prone to such tension. I argue that the distinction as it was developed by Maximus may clarify some aspects of the Thomistic understanding of human action and its relationship with human nature and the natural law. I will especially look at John Finnis' interpretation in chapter 3 of his book *Aquinas*, and interpret it in light of Maximus' anthropology. It will be argued that a Maximian interpretation of Aquinas may help to clarify and even resolve the debate concerning Aquinas' doctrine of the natural law.

18:15 **Daniel Zoumaya** – *St. Thomas Aquinas on the Knowability of the Natural Law*

St. Thomas Aquinas teaches that the natural law is written on the hearts of all men and that its precepts are knowable by the light of natural reason. To some, this might seem to suggest that St. Thomas thinks the natural law is easily knowable to all. His opinion, however, is more nuanced than this. Thomas also maintains that as a result of sin and ignorance, parts of the natural law can be obscured or blotted out of the hearts of men, and thus that it is not known perfectly by all. In this paper I will consider this problem and how from a Thomistic perspective human law and divine law remedy it. For Thomas, political authorities, the Church, revelation, and grace all play important roles in assisting men to know and follow the natural law by shedding light upon the moral truths which fallen man's darkened intellect struggles to apprehend.

Session 10: *De naturali philosophia et de scientiis* (Aula 11)

15:00 **Mariusz Tabaczek, OP (Praeses)** – *Classical and Contemporary Versions of Hylomorphism: Philosophical and Scientific Perspectives*

Among many developments in the contemporary analytic metaphysics and philosophy of science we can observe a notable renaissance of hylomorphism. The idea of the constitution of all material entities of matter and form regains popularity among many thinkers. However, questions arise of whether and to what extent various versions of neo-hylomorphism correspond to its

classical Aristotelian and Thomistic formulations, and whether they are able to play the ontological and epistemological role they are posited to perform, i.e., provide for the substantial unity of things. I offer an attempt at answering to these questions in reference to major “Schools” of neo-hylomorphism, including: (1) structural and relational; (2) incomplete entities; (3) re-identification of parts; (4) powers; and (5) neo-classical versions of hylomorphism. After listing and discussing strengths and weaknesses of (1), I analyze (2-3-4-5) as more robust alternative versions of neo-hylomorphism that go beyond structuralism and relationism. I argue in favor of (5) while acknowledging that much work needs to be done in order to strongly and convincingly establish a correspondence between the scientific notion of change, character of inanimate complex wholes, homeostasis and operationality of complex animate (organic) wholes – on the one hand – and philosophical categories of potency and act, hylomorphic unity, substantial change, teleology, and virtual presence – on the other hand.

15:45 **Gregory Reichberg** – *Situating Artificial Intelligence (AI) on the Thomistic Metaphysical Map*

Artificial intelligence (AI) is reshaping numerous sectors of human activity. Great benefits are expected of it and warnings have been emitted about the attendant perils. The line between humans and machines has blurred. Human abilities have been enhanced by teaming with machines, and machines have assumed abilities once thought to be the exclusive preserve of humans. Not only is our world being transformed by a new form of agency, but our understanding of what it means to be human is undergoing transformation as well. The questions prompted by AI are indeed scientific and technological, but not only that, they are metaphysical as well. It is the ontology of AI that I aim to address here. This I will do by adopting the metaphysical framework of Thomas Aquinas. The approach is two-pronged. First, I examine what AI cannot be, based on Thomistic principles. Most notably, AI cannot represent an instantiation of intellectual thought, because for Thomas intellection is the activity of a non-material faculty (the intellect) that itself derives from an immaterial source (the human soul). This leaves open the question of what type of cognition the machines termed “artificially intelligent” engage in. Thus, in the paper’s second prong, I argue that machine “intelligence,” as manifested in “reinforcement learning” consists in an operation akin to that carried out by the human cogitative faculty (“particular reason” or “vis cogitativa”). AI represents a mode of practical cognition by which sensory images are organized according to predetermined patterns in view of goal-oriented action.

16:15 **Daniel De Haan** – *Vindicating Aquinas’s Anthropology in the Age of Neuroscience*

Leo XIII aptly summed up the aims that the Thomist tradition realizes in its enquiries: *vetera novis augere et perficere*. The discoveries of contemporary neuroscience introduce many new ways to think about old questions concerning the union of body and soul, which can enrich the ways Thomists understand the hylomorphic embodiment of our sensory psychosomatic powers in the brain. In this talk, I shall respond to purported radical challenges to human agency from experimental neuroscience that would undermine Thomist philosophical anthropology. First, I show why scientific experiments cannot cogently demonstrate human persons lack the kind of agency required for conducting scientific experiments. I argue that conducting scientific experiments requires having powers for rational embodied control over physical phenomena, and therefore, that no neuroscience experiment can be interpreted as entailing humans lack the very powers for rational embodied control that are indispensable for performing scientific experiments. Second, I then sketch a Thomist account of the intellect’s *conversio ad phantasmata* and interior and exterior actions caused by the will and show how these Thomist doctrines can be squared with what we have learned about human agency from neuroscience. I focus on the ways sub-psychological neural systems materially constitute embodied sentient psychological powers, whose operations

are conscripted into the exterior acts that are caused efficiently, formally, and teleologically by the interior acts of the will specified by practical reason.

16:45 **Break**

17:15 **T. Adam Van Wart** – *Aquinas and the Problem of Reason's Preceding Contingency*

In what sense can Aquinas claim in one breath that the deliverances of natural reason are necessary preambles to faith, and yet in the next declare not only that *sacra doctrina* does *not* stand in need of philosophical principles, but that even reason's first principles are somehow subject to the tribunal of God's revelation in *sacra pagina*? In short, how can that which must precede be contingent on that which follows?

Relying on the *Summa Theologiae* and Thomas' biblical commentaries (esp. Colossians), my paper explores this tension in Thomas – whether *sacra doctrina* needs philosophy or not – and works towards its resolution by attending, in part, to Thomas' understanding of how language functions in knowledge. I argue that the preambles to faith which Aquinas describes are best conceived as being composed principally (perhaps even solely) of those truths that he takes to be self-evident, and that the self-evidentiary for Thomas consists in the learning of a language and the proper use of words.

The payoff of such an understanding, I claim, is that it deflates the metaphysical import often attached to Thomas' language of “preambles” such that, alongside Aquinas, one might truly hold all philosophical wisdom – “even the first principles of reason” – to be subject to God's revealed Word.

17:45 **Ryan Miller** – *Thomistic Foundations for Moderate Realism about Mathematical Objects*

Contemporary philosophers of mathematics are deadlocked between Platonist and nominalist ontologies for numbers. According to contemporary mathematical Platonism, numbers are *real abstract objects*, i.e. aphysical, non-mental, and acausal particulars. While this view respects semantic intuitions, it leaves mathematical inquiry obscure. Mathematical nominalism, by contrast, holds that numbers do not exist extra-mentally, which raises difficulties about how mathematical statements could be true or false. Both theories, moreover, leave inexplicable the close relationship between mathematics and natural science, since neither abstract nor mental objects can influence concrete physical objects. The Thomist understanding of quantity as an accident inhering in concrete substances breaks this deadlock by granting numbers a foundation in extra-mental reality which explains why numeric expressions are relevant in natural science and how we come to know the truth or falsity of mathematical statements. Further, this kind of moderate realism captures the semantic advantages of the Platonists and the ontological parsimony of the nominalists (since for Thomists quantity is not a separate, free-standing ontological addition). Despite these advantages, the Thomistic understanding of number has been out of favor since the work of Cantor, who argued that actual infinities (regarded by Aristotelians as impossible) are required for modern developments in mathematics. This paper frees philosophers of mathematics to embrace the advantages of Thomistic realism by showing that Cantor's understanding of actual and potential infinity is not the same as Aquinas's, and that potential infinities (in Aquinas and Aristotle's sense) can do all the work Cantor claims for actual infinities in modern mathematics.

18:15 **Francesco Binotto** – *The Justification of the Contingency of Natural Effects: the Case of Thomas Aquinas*

My paper deals with one of the central tenets of Thomas Aquinas' strategy for justifying the presence of contingent effects in nature, namely the principle that, in a series of essentially-ordered causes, the contingency of the final effect depends on the contingency of its proximate cause (M). I discuss the reasons that induced Aquinas to justify the contingency of effects in nature *only* by (M), first (*viz.* *In I Sent*, d. 38, q. 1, a. 5) and call this position into question later (*viz.* *De Ver*, q. 23, a. 5 and *ST*, I, q. 19, a. 8). My analysis is not limited to *De Ver*, q. 23, a. 5, but also takes into consideration *ST*, I, q. 19, a. 8, an underrated text, where Aquinas points out the reasons for the inadequacy of the idea that the contingency of effects can be completely justified by the contingency of their own proximate causes.

WEDNESDAY, SEPTEMBER 21 – THEOLOGY

08:00 **Mass (Latin)** – Main Church at the Angelicum (Thomas Joseph White, OP, Rector)

09:00 **Piotr Roszak** – *Text, Method or Goal? On what really matters in Biblical Thomism*

Piotr Roszak is an adjunct professor of Fundamental Theology at Nicolaus Copernicus University in Torun, Poland; associated professor of Systematic Theology at University of Navarra, Pamplona, Spain, where he obtained his PhD in 2009. Member of Pontifical Academy of St Thomas Aquinas; editor-in-Chief of the journal 'Scientia et Fides' dedicated to science-religion debate and director of the series 'Scholastica Thoruniensia', where the polish translations of medieval biblical commentaries are published. Together with Mateusz Przanowski OP is leading the project of "Opera Omnia" of St. Thomas Aquinas in Poland. In 2021 he received *Medal for Excellence in Christian Philosophy* awarded by International Étienne Gilson Society. He obtained several grants from Tempeton Foundation, National Science Centre in Poland and in Spain. He is a honorary member of Pontificia Academia Mariana Internationalis and *Comite de Expertos del Camino de Santiago* in Spain. He published recently (with Jürgen Vijgen): *Reading the Church Fathers with St. Thomas Aquinas Historical and Systematical Perspectives* (Brepols: Turnhout 2021).

09:45 **Bernhard Blankenhorn, OP** – *Thomistic Principles for a Contemporary Theology of Revelation*

Fr. Bernhard Blankenhorn is a Dominican friar of the Western U.S. province. He studied philosophy and theology at the Dominican School of Philosophy and Theology (DSPT) in Berkeley California and at the Dominican *studium* in Toulouse. He earned his doctorate in theology from the University of Fribourg (Switzerland) in 2012. He taught at the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome from 2013 until 2021. Since 2021, he is ordinary professor of dogmatic theology at the University of Fribourg. He has published *The Mystery of Union with God Dionysian Mysticism in Albert the Great and Thomas Aquinas* (2015) and *Bread from Heaven: An Introduction to the Theology of the Eucharist* (2021), both with The Catholic University of America Press. His current research focuses on the theology of Albert the Great and its influence on the Rhineland mystics, as well as on ecclesiology and mystical theology.

10:30 **Break**

11:00 **Gilles Emery, OP** – *Théologie trinitaire*

Gilles Emery, O.P., Magister in *sacra theologia*, is Professor emeritus from the University of Fribourg, Switzerland. He is an ordinary member of the Pontifical Academy of St. Thomas Aquinas, and the chief editor of the journal *Nova et Vetera* (Swiss French edition). He has been a

member of the International Theological Commission from 2004 to 2014. His main fields of interest are Trinitarian theology, theology of creation, and Christology in Thomas Aquinas and the Thomistic tradition. His publications include *La Trinité créatrice* (1995), *Trinity in Aquinas* (2003), *Trinity, Church, and the Human Person* (2007), *The Trinitarian Theology of Saint Thomas Aquinas* (2008), *The Trinity: An Introduction to Catholic Doctrine on the Triune God* (2011), and *Présence de Dieu et union à Dieu* (2017). He has co-edited, with Matthew Levering, *The Oxford Handbook of the Trinity* (2011) and *Aristotle in Aquinas's Theology* (2015). Personal webpage: <https://www.unifr.ch/dogme/fr/recherche/emery>

11:45 **Thomas Joseph White, OP** – *Christology: Thomistic Principles and Modern Challenges regarding the Presence of God in History*

Fr. Thomas Joseph White, OP is the rector of the Angelicum in Rome, and a member of the Pontifical Academy of St. Thomas. He is the author or editor of several books, including *The Incarnate Lord. A Thomistic Study in Christology* (2015), *The Trinity. On the Nature and Mystery of the One God* (2022), and *The New Cambridge Companion to Aquinas* (2022), co-edited with Eleonore Stump.

12:30 **Lunch Break**

Afternoon Breakout Sessions

Session 11: *De sacris Scripturis ; de fundamentali theologia* (Aula 2)

15:00 **Thomas Prügl (Praeses)** – *Philosophical exegesis? – The Expositio in Iob ad litteram as role model for Thomist Exegesis*

Antoine Dondaine, the editor of Thomas Aquinas' *Expositio in Iob ad litteram*, called this work "the summit of medieval exegesis". In his long introduction in vol. 26 of the Leonine Edition, Dondaine hinted to the elaborated literary style of the *Expositio*, unmatched within the works of the Angelic Doctor, and emphasized the philosophical nature of the work. While the earlier exegetical tradition focused on Job as the patient sufferer, Saint Thomas ignored the patristic model and read the book as a discussion on "le problème métaphysique de la providence" (Dondaine). Indeed, Saint Thomas responds in his commentary to a Jewish interpretation of Job in Moses Maimonides' *Dux neutrorum*, arguing for an understanding of divine providence that extends to the entire creation and is discernible in both nature and Scripture. The lecture will substantiate this view by retracing the philosophical debate, artfully elaborated in Saint Thomas's interpretations, and will illustrate Thomas' highly original reading of the difficult text of Job. Eventually the paper will discuss the concept of "philosophical exegesis", which has recently received new attention. Saint Thomas' exegetical works provide ample proof for such a philosophical response to revelation transmitted in the Bible.

15:45 **Professor Steve Long** – *The Analogy of Being as the Metaphysical Framework for Sacra Doctrina*

St. Thomas early develops his account of the metaphysical structuring of *sacra doctrina*. He holds it impossible for anything to be said of God and creature according to proportion in a commensurate reciprocal relation. God has no real determinate relation to the creature and infinitely transcends it. Only analogy of proper proportionality, requiring no real determinate relation between the things in which there is something analogically common (although permitting such determinate relation among finite things where this is possible, as for example between man and angel in the hierarchy of perfection) is adequate. Thomas first uses the phrase

“proportionis translatum” for the shift of “proportion” from quantity to being, and later for the shift to “one way” analogical “proportion” of creature to God. He affirms and never denies that proper proportionality is the analogy pertinent to being, articulated in his teaching as the analogy of diverse *rationes* of act as limited solely by *potency*. His later use of analogy of proportion in the *Summa theologiae* excludes real relation of God to creature; presupposes his earlier teaching regarding analogy of proper proportionality and *proportionis translatum*; is explained as a semantic shift in the *Summa contra gentiles* and *De potentia dei*; and stresses causal order of creature to God as “one to another” or “effect to cause”.

16:15 **Nicholas Lombardo, OP** – *Analogy, metaphor, and religious language*

Over the past half-century, many philosophers and theologians have appealed to Thomas Aquinas’s theory of analogy as a way to surmount epistemic challenges regarding our justification for making claims about God—most notably Heidegger’s critique of onto-theology. In the process, John Duns Scotus is often held up as an example and precursor of philosophically naïve accounts of religious language, especially for his championing (against Thomas) of the possibility of making univocal claims about God.

In this paper, after noting and discussing the emergence of the interdisciplinary movement of metaphor studies, I will argue that Thomas Aquinas’s own theory of knowledge anticipates this interdisciplinary movement and finds confirmation in its emergence. I will further argue that, by developing his principles in light of this new field of research, we can construct an approach to religious language that is more adequate to the truth about God and the truth about how language works.

In the process, this paper will draw two main conclusions. First, that the distinction between analogy and metaphor must be held to be a distinction of degree, not a distinction of kind, and that the threefold distinction between univocal, equivocal, and analogical needs to be rethought in order to accommodate this clarification. Second, that while the theory of Scotus is indeed problematic, his claims about religious language stem from an important and valid intuition, and his contributions to theological inquiry can be better appreciated once we bring into view the metaphorical character of all human knowledge and all human language.

16:45 **Break**

17:15 **Marco Vanzini** – *La scientificità della teologia in san Tommaso. Una riflessione attualizzante*

Nell’odierno contesto culturale, il dialogo tra fede e ragione è questione vitale e al tempo stesso critica, a causa di fraintendimenti reciproci. Per contribuire ad un chiarimento sulla natura della teologia nell’universo delle scienze moderne, intendiamo riflettere sul suo carattere scientifico alla luce del pensiero di san Tommaso.

Anche di fronte ad una concezione della scienza notevolmente mutata, la posizione di Tommaso, opportunamente attualizzata, rivela la sua validità. Essa si fonda sull’unità di fede e ragione, radicata a sua volta in quella, più profonda, esistente tra l’opera del Dio creatore e il suo agire salvifico: Colui che dota l’uomo del lume della ragione gli dona anche la Rivelazione e il lume della fede.

Pur acquisendo i propri principi – le verità rivelate – nella fede, la teologia riflette criticamente su di essi e ne approfondisce la comprensione, addentrandosi con la ragione nella “scienza” stessa di Dio.

La non evidenza del suo oggetto – Dio nel suo mistero – è qualcosa che la teologia ha in comune, al di là delle apparenze, con le scienze moderne, anch'esse tese in un'appassionante ricerca di ciò che sta dietro i fenomeni osservabili e che solo progressivamente si svela.

Nella fede, principio epistemologico della teologia, una certa “esperienza” di Dio è donata all'uomo, conferendo alla teologia stessa una peculiare “oggettività”.

La fiducia di Tommaso nella ragione – nulla togliendo al mistero di Dio, contemplabile nella sua essenza solo grazie al *lumen gloriae* – rende l'impresa teologica autenticamente umana, capace di entrare a pieno titolo nel vasto spazio del *logos* delle scienze.

17:45 **Augustin-Marie Aubry, FSVF** – *La “soumission religieuse” au magistère simplement authentique*

Plus de cinquante ans après Vatican II, l'enseignement de LG 25 relatif à l'“assentiment religieux de la volonté et de l'intelligence” dû au magistère authentique non infaillible demeure problématique : soit la soumission religieuse est conçue comme une *obéissance*, mais on perd alors la dimension proprement intellectuelle de l'adhésion ; soit elle est considérée comme une *considération respectueuse*, mais sans véritable adhésion.

La mise en lumière des difficultés de ces deux positions délimite le champ dans lequel peut s'élaborer une proposition théologique honorant le caractère formellement intellectuel de l'*obsequium religiosum*, tout en reconnaissant au “magistère simplement authentique” une véritable assistance divine. La tradition thomiste offre des outils conceptuels capables d'articuler ce double réquisit de la doctrine catholique.

La doctrine du jugement *probable* permet de rendre compte de l'adhésion de l'esprit au magistère simplement authentique. Le redéploiement d'une doctrine thomiste des *types de causalité* permet d'éclairer la nature particulière de l'assistance divine à ce niveau de magistère. Entre le magistère infaillible, qui agit comme pure cause instrumentale, parfaitement mesuré par l'assistance du Christ qui garantit de l'exemption d'erreur, et le magistère pédagogique non infaillible, qui agit comme pure cause seconde, enseignant avec ses propres ressources, le magistère simplement authentique occupe une place médiane : son acte compose les deux types de causalité, instrumentale et seconde.

Ainsi comprise, la doctrine de l'*obsequium religiosum* offre les éléments de discernement pour assurer dans l'Église la *paix de la foi* sans dommage pour la *sainteté de l'intelligence*.

18:15 **Ignacio Manresa, HNSSC** – *La exégesis del teólogo y la interpretación del santo a la luz de santo Tomás de Aquino*

Una cuestión actual para la exégesis como lectura científica de la Sagrada Escritura es cómo integrar la interpretación de los santos en su lectura. No se trata de hacerlo de un modo piadoso sino de integrarla en su método “científicamente”, es decir, según su razón propia y con su valor propio.

Para este fin encontramos en santo Tomás los principios que permiten no sólo distinguir adecuadamente una y otra interpretación de la Sagrada Escritura, sino también integrarlas mutuamente. Ambas interpretaciones parten de la lectura de la Sagrada Escritura desde la fe. Pero mientras que la exégesis sigue los modos propios de la razón humana elevada por la revelación para dar razón del sentido del texto, por el contrario la interpretación del santo es guiada a este mismo fin por los dones del Espíritu Santo. Aun poseyendo un modo distinto, ambas interpretaciones sirven al mismo fin y se complementan, pues mientras que la interpretación del

santo sube a la cumbre del sentido de un salto y desde ahí puede orientar al exégeta señalándole el término de su búsqueda, por el contrario la exégesis del teólogo describe cada uno de los pasos que dan razón de tal interpretación haciéndola accesible a toda persona que los siga.

Session 12: *De Deo, De Trinitate* (Aula 3)

15:00 **Emmanuel Perrier OP (Praeses)** – *L'Unique Operation de Dieu*

« In Deo, secundum rem, non est nisi una operatio, quae est sua essentia » (*Sum. Theol.*, Ia, q. 30, a. 2, ad 3). L'affirmation qu'il y a une unique opération en Dieu a été communément tenue au cours de l'histoire du dogme chrétien. On y fut conduit sur trois fondements. Premièrement, elle venait en corollaire du monothéisme juif et chrétien (un Dieu unique, une opération unique). Deuxièmement, elle servait à manifester la consubstantialité des personnes divines (une opération, une nature commune). Troisièmement, elle était requise pour la connaissance de l'économie trinitaire (trois opérants, une seule économie). Ces trois fondements jouèrent toutefois de manière séparée, et le besoin de les articuler dans une doctrine unifiée ne semble s'être jamais imposé. Une bonne raison à cela est que l'utilité d'une doctrine de l'opération divine est loin d'être claire. Premièrement (Dieu dans son unité), si l'opération de Dieu n'est autre que son essence, la notion d'opération apparaît superflue. Deuxièmement (Dieu dans sa trinité), l'unique opération divine semble contredire la dualité réelle de processions en Dieu. Troisièmement (la procession des créatures), les nombreuses actions attribuées à Dieu (créer, gouverner, sauver, punir, pardonner, élire...) rendent indiscernable ce en quoi elles sont une. L'enseignement de Thomas d'Aquin dépasse ces obstacles en ce que l'opération une de Dieu est pour lui un principe toujours présent à l'arrière-plan de sa théologie, comme la caractéristique de ce qui fait de Dieu le Dieu unique.

15:45 **Michaël Bauwens** – *Five ways to the one argument? Revisiting Thomas and Anselm on demonstrating God*

This paper explores the relationship between Thomas's five ways and the 'a priori' arguments he rejects beforehand. Their different treatment can be accounted for by his shift from an Augustinian to an Aristotelian epistemology, but the aim here is to connect the logic of the five ways to Anselm's one argument – similar to how the *Monologion* provided many different arguments that were combined and surpassed in the *Proslogion*. The five ways all employ a notion of 'greater than' and a form of metaphysical reasoning that is more succinctly and explicitly employed in the one argument. Instead of an opposition between the two kinds of argumentation, this implies a gradual distinction in the diversity and length of the dialectical structures that are employed to demonstrate God. Bonaventure's argument 'si Deus est Deus, Deus est', which he presents after a series of Augustinian and Anselmian arguments, is then the culmination of this gradual shortening of the dialectical structure. Lydia Schumacher has recently questioned the traditional dichotomy between Augustine's and Thomas's epistemology, arguing that both were aiming at a gradual restoration of the *imago Dei* at the cognitive level to ultimately enable the enquirer to see all of reality as close as possible to how we were originally meant to see it, and were thereby merely employing different philosophical tools for doing so.

16:15 **Marc Hausmann** – *L'essere come principio centrale della teologia trinitaria di san Tommaso*

Il fine della presente esposizione è di dimostrare che la persona divina negli scritti di san Tommaso è la relazione solo in quanto identica con l'essenza. La tesi principale, che la persona divina è la relazione solo in quanto identica con l'essenza, viene precisata con la constatazione che tale identità delle due, per poter essere la persona divina, si ha solo nell'essere. Questo assunto è meglio precisato con un'ulteriore tesi: l'essere costituisce la relazione come essenza, e pertanto

come persona, solo nel processo della comunicazione dell'essenza. Dato che l'essere in Dio è l'essenza stessa e forma con essa un'identità pura, e dato che l'essere *fa* la comunicazione della propria essenza e per questo delle persone fra loro distinte, ne consegue un'ultima tesi, che la distinzione in Dio esiste solo per manifestare l'identità. In tal modo si supera il conflitto fra essenzialismo e personalismo, ormai centenario nella teologia trinitaria, e questo grazie all'essere: l'essenza non prevale sulla persona, perché come essere *è* le persone, le quali, grazie all'essere quale principio della comunicazione dell'essenza, esistono in Dio solo per comunicare ed esprimere, come persone *distinte*, l'essenza *identica*. A queste si aggiunge una tesi collaterale: l'Aquinate ha mantenuto la sua dottrina circa la persona divina come “*relatio ut essentia*” in tutto l'arco della sua vita accademica.

16:45 **Break**

17:15 **Daniel Gordon** – *The Trinitarian Act of Creation: Evidence from the Pauline Commentaries of Thomas Aquinas*

This paper examines texts from the Pauline scriptural commentaries of Thomas Aquinas—especially on Romans (11:36), Colossians (1:16), and Hebrews (1:2)—to explore how Thomas explains the act of creation in trinitarian terms, such that the divine persons act simultaneously and inseparably yet in distinct ways or modes. More specifically, in the Pauline commentaries, as in the commentary on John, Thomas explains the Son's act of creation through an exegesis of the preposition “*per*” (and “*in*”) as it relates to the Son. One might offer a parallel analysis for the other divine persons suggesting how they act in distinct modes.

This conclusion offers a modest contribution to the topic, building on the magisterial scholarship of Gilles Emery, by providing additional evidence that Thomas presents the divine persons as acting in distinct modes, even in the Pauline commentaries. This teaching from Aquinas is thus not an isolated theological experiment, but represents a consistent, and apparently settled, position that Thomas held throughout his career. This paper not only adds some color to our understanding of the personal modes of divine action in the Son's work of creation, but also questions the position of Karl Rahner, who suggests that Aquinas presents a view of the Trinity that is “locked within itself” thereby relegating any interesting discussion of divine action to the divine essence. In contrast to Rahner's position, this short study suggests how Thomas believes that creation ultimately derives from the work of the Trinity.

17:45 **Emanuele Pili** – *Dio come evento nel pensiero di Tommaso d'Aquino*

Il presente contributo intende mettere a fuoco la dimensione propriamente evenemenziale di Dio nella teologia filosofica di Tommaso d'Aquino. La ricerca degli ultimi decenni ha infatti discusso lungamente sulla classica nozione di Dio come *Esse ipsum subsistens*, generando significative perplessità sia in ambito analitico, sia continentale. A partire dalle osservazioni critiche emerse, il recente lavoro di Giovanni Ventimiglia ha invece individuato un rilevante itinerario nelle opere tommasiane, non solo dimostrando che l'Aquinate ha una lettura assai articolata della nozione di *Esse subsistens*, ma, di più ancora, rilevando che in essa svolge un ruolo di primo piano la distinzione aristotelica – gravida di conseguenze – tra atto primo atto secondo. Tale interpretazione supera *d'emblée* sia le perplessità dei continentali, sia quelle degli analitici, e può essere ulteriormente approfondita. L'intento di questa comunicazione è quello di corroborare la tesi sostenuta da Ventimiglia attraverso l'esplorazione di alcuni brani fondamentali dell'Aquinate contenuti nel commento al Quarto Vangelo e in alcuni commenti aristotelici.

18:15 **Zangbe Hounghbedji Edem Koffi, OP** – *Aquinas on the Divine Persons*

Aquinas uses Boethius's definition of a person, as an individual substance of rational nature, perfect in all of nature. To explain the subsistent relation of the divine person, Aquinas shows how the formal and material signification is not in the capacity of essence but in hypostasis. Henceforth, there is no multiplication of essence but an opposite relation which is subsistent and does not follow composition, and so escapes the question of tritheism. How is the term “person” applied to God? Aquinas explains that the use of the names of the divine persons, Father, Son and Holy Spirit, is relational and contains the term “person”; hence, the term person is applied to God relatively and not absolutely. The validity of applying Boethius’s definition to God is based on the formal meaning of divine person (as subsisting distinct in divine nature) and the relation of each person as principle of individuation. Application of personhood to God faces different critiques because the use of the mental categorization “person” to refer to transcendental being is seen as the subordination of God. Syllogistically, all fathers have bodies and God is a father; it implies that he has a body. The cogency of the argument is questionable because God is a father but incorporeal. Person then, is not to be used as means or object, but rather as an end in itself. Anything that tempers the dignity of a person, like abortion or homosexuality, among others, should be abolished.

Session 13: *De creatione, De providentia et de angelis* (Aula 6)

15:00 **Romano Pietrosanti (Praeses)** – *De aeternitate mundi. La questione della temporalità della creazione in Tommaso d’Aquino*

Il dibattito sulla cosiddetta ‘eternità del mondo’ vede impegnati molti e importanti Autori scolastici, specie nel XIII secolo, compresi Bonaventura da Bagnoregio e Tommaso d’Aquino, rappresentanti di due posizioni decisamente opposte. Tenendo sullo sfondo le opinioni divergenti da quella tomistica, delle quali il Dottore Serafico è il più illustre rappresentante, vengono presentati e commentati una serie di testi che abbracciano tutta la carriera del Dottore Angelico, dal Commento alle Sentenze di Pietro Lombardo all’opuscolo monografico *De aeternitate mundi* per mettere in luce l’intima fedeltà della posizione dell’Angelico alla risposta riassumibile come ‘indecidibilità’: la sola ragione non può decidere se Dio poteva o meno creare il mondo senza un primo istante temporale. Solo la fede risolve definitivamente la questione. Si conclude mostrando che l’Aquinata, pur sostanzialmente fedele ad una concezione aristotelica dell’infinito, per la quale non si può ammettere se non un infinito in potenza e non in atto, negli ultimi interventi sulla tematica accenna alla possibilità di un infinito in atto non assoluto, pur sempre creato. Tale posizione può ipoteticamente essere assomigliata alla concezione matematica dell’infinito detto ‘transfinito’ formulata nel XIX secolo da Georg Cantor, il grande matematico tedesco fondatore della teoria degli insiemi.

15:45 **Bartosz Adamski** – *Si el amor fuera necesario. Pocas palabras sobre la necesidad del amor y la libertad de Dios en el hecho de la creación en santo Tomás de Aquino*

Artur Lovejoy en su artículo *The Duality of Thomistic Theology: A Reply to Mr. Veatch* (el año 1947) afirma que en las enseñanzas de santo Tomás existe una contradicción radical, la cual se contiene en que la existencia del mundo sería necesaria y contingente a la vez, es decir, estaría implicada en la naturaleza de la bondad, voluntad y amor divinos, y no estaría en el mismo tiempo. Pues, esto pone la pregunta sobre la posibilidad del hecho de una creación libre, sobre todo, cuando Aquinate sostiene también que Dios quiere cosas de modo necesario.

Respondiendo a esta acusación, se va a presentar el esquema de la enseñanza de Aquinate sobre la libertad de Dios en el hecho de la creación. Para el maestro dominico la relación de amor con lo creado mencionada arriba tiene un aspecto doble. Desde Dios a la creación es la relación según la razón, porque el Creador no depende de su obra. Por lo contrario, la creación tiene con Dios la relación real, porque lo creado depende necesariamente de su causa. Así se muestra un carácter transcendental de Dios, el que permite al carácter de la creación como un don libre, el que surge del libre acto amorosa de la creación divina. En este modo se presenta la visión tomasiana de la creación en la lógica del don y de la libertad, la que es la relación de Dios con la creatura en la dimensión de la dependencia no dependiente, amorosamente libre.

16:15 **Lucas Prieto, HNSSC** – *Conservación como primer efecto del gobierno divino*

Es bien sabido que para Tomás de Aquino la creación y la conservación se identifican realmente y que solo difieren según la razón. Esta identificación puede, sin embargo, privarnos de captar toda la riqueza y radicalidad del concepto y puede ser la causa de que el tema de la conservación solo haya ocupado un lugar marginal dentro de la sistematización del pensamiento tomista. Una lectura atenta, sin embargo, de los textos donde santo Tomás aborda el problema (sobre todo en las obras de madurez) revela que su importancia filosófica y teológica es mayor de lo que podría aparecer a simple vista. No solo por los múltiples problemas que dependen de cómo se entienda la relación “histórica” entre Dios y la criatura, sino también porque en términos generales nos ofrece un marco para comprender la obra de la creación, es decir, el obrar *ad extra* de Dios. En efecto, no es casualidad que Tomás de Aquino no trate de ella en la *Summa Theologiae* como un mero apéndice de la creación (como si solo añadiera a esta una referencia temporal), sino que trata de la conservación en el contexto de la relación de la criatura con la bondad divina, lo cual nos permite vincular, en cierto modo, la producción de las cosas (eficiencia y formalidad) con la razón de dicha producción (finalidad). Por eso santo Tomás no considera la conservación como un apéndice de la creación ni como una simple consecuencia suya, sino que la define formalmente como primer efecto del gobierno divino. En esta ponencia quisiéramos desarrollar la idea de la conservación en su relación a la causa final y en relación al apetito que de ahí deriva.

16:45 **Break**

17:15 **Basile Valuet, OSB** – *Saint Thomas sur la permission divine du mal : Trois aspects moins connus*

1) Selon *Super Sent.*, lib. 1 d. 47 q. 1 a. 2, même si de toute éternité Dieu a décidé la permission d'un mal, « il peut se produire l'opposé de ce qui est permis : et cela cependant se fait conformément à la permission » (*ibid.*, c). Thomas ne s'est jamais dédit de ces explications sur la « permission », d'ailleurs apodictiques.

2) La permission du mal moral n'est pas pour Dieu un moyen en vue d'une fin (I, q. 19, 5 : non propter hoc vult [hoc]). Si Dieu permet certaines actions moralement mauvaises, et donc les rend possibles, c'est qu'il se sait suffisamment puissant et bon pour en tirer du bien au cas où elles seraient commises (cf. *Super I Cor.*, cap. 11, l. 4 ; *De potentia*, q. 3 a. 6 ad 4 et //). Cette permission respecte le libre arbitre créé.

3) Dieu tient compte du mal moral futur pour prédestiner le bien qu'il va ultérieurement tirer de ce mal (III, q. 1, a. 3, ad 4m). La volonté conséquente de Dieu appliquée à un instant *t* du temps tient compte de toutes les circonstances de cet instant *t*, et donc de tout ce qui *aura eu lieu de bon ou de mal avant cet instant t*, dans le domaine tant physique que moral.

17:45 **Koen Van Reusel** – *Thomas Aquinas's concept of angelic time and the impossibility of an apokatastasis of the fallen angels*

Thomas Aquinas's argumentation on the impossibility of an apokatastasis of the fallen angels can be summarized as follows.

Given that all angels are created in a state of grace, the cognitive state of all angels is the same in the first instant of angelic existence.

The possibility of sin occurs after this first instant of angelic existence in which the supernatural happiness is offered to them. However, this supernatural happiness is beyond the angelic nature. Therefore, a rule has to be considered: the supernatural happiness has to be desired in an ordinate manner, as a gift of grace.

The demons at the instant of the choice disregard this rule. Consequently, sin is committed by the demons in this second instant of their existence.

A crucial point in his analysis is the distinction that Thomas makes between angelic and physical time. Consequent to the non-continuous character of angelic time, two separated instants in angelic existence can be distinguished. Sin occurs in the second instant, so the occurrence of sin is kept away from the Divine creative act. Moreover, infinite regress of evil - sin that was produced by previous evil - is avoided.

The cause of the non-consideration of the rule that supernatural happiness has to be acquired with the help of God's grace is imputed to the deficient will of the demons, not to their intellect. This avoids any form of intellectual determinism.

18:15 **Benjamin DeSpain** – *Rewriting the Divine Ideas: Encountering the Fullness of Creation in Christ*

Recent efforts to reframe modern notions of the relation between divine and human existence have stimulated new discussions on St. Thomas's arguments for creation's non-competitive dependence on God. This renewed interest has, however, also drawn attention to areas of persistent confusion in the broader reception of St. Thomas's thought on creation. One issue that remains a frequent source of perplexity is St. Thomas's theological inheritance of the divine ideas. In the well-worn disputes over whether this philosophically born concept undermines a theological vision of creation, what has gone largely unnoticed is the christological shift in St. Thomas's articulation of the divine ideas expressed, notably, in *ST* 3a, q.3, a.8, where he concludes that it was most fitting for the Word of God to be incarnate. This paper traces the way St. Thomas subtly reconfigures the grammar of the divine ideas in this text to establish the soteriological revelation of creation to itself through the mystery of the incarnation. To clarify how St. Thomas christologically alters the grammar of the divine ideas, the paper integrates an analysis of his reflections on the incarnation in the *Summa Theologiae* with his exegetical remarks on Christ in his commentaries on 1 Corinthians, Colossians, Hebrews, and the Gospel of John.

Session 14: *De Christo* (Aula 7)

15:00 **Riccardo Ferri (Praeses)** – *L'Incarnazione: salvezza dell'uomo e rivelazione di Dio*

La cristologia contemporanea ha decisamente riaffermato, accanto o talvolta prioritariamente rispetto alla finalità redentrice, la dimensione rivelativa dell'evento di Gesù Cristo, a cominciare dalla sua incarnazione fino all'evento pasquale. Alla luce di tali presupposti, alcuni manuali

presentano invece la posizione di Tommaso d'Aquino come esemplificativa di una visione amartiocentrica dell'incarnazione e delle sue motivazioni, riducendo la ricchezza della speculazione del Dottore Angelico alla citazione del celebre respondeo di STh III, q. 1, a. 3: «peccato non existente, incarnatio non fuisset». Alla luce di una più generale ricognizione dello sviluppo delle argomentazioni di STh III, q. 1 (a cominciare da quanto affermato nel prologo alla *tertia pars*: «Dominus Iesus Christus, populum suum salvum faciens a peccatis eorum, viam veritatis nobis in seipso demonstravit»), nel confronto con alcuni passi della *Lectura super Evangelium S. Ioannis*, e con l'ausilio di parecchi studi che hanno già accuratamente esaminato la questione, l'intento del presente intervento è mostrare l'ampiezza della riflessione cristologica dell'Aquinate e il suo esemplare equilibrio nel considerare insieme l'aspetto rivelativo e redentivo delle motivazioni dell'incarnazione.

15:45 **Thomas Weinandy, OFM, Cap.** – *The Primacy of Christ in Aquinas's Commentary on Paul's Letter to the Ephesians, Chapter 1:3-14*

Historically the question has been asked: Would the Son of God have become man if man had not sinned? The Franciscan tradition has answered this question in the affirmative. This assertion was founded upon the primacy of Christ, that is, that the Father designated that his incarnate Son would be supreme over the whole of creation before the foundation of the world, regardless of whether man had sinned or not. The Dominican tradition, following St. Thomas Aquinas, stated that we know that God became man because of sin, though he may have become incarnate if man had not sinned. I think that the traditional question is not properly framed. I will argue, by means of examining Aquinas's Commentary on Paul's Letter to the Ephesians, chapter 1:3-14, that the Father did will Jesus' primacy from all eternity, but that he only merited his supremacy through his saving death. By raising him gloriously from the dead by the power of the Holy Spirit, the Father enthroned Jesus as Lord of lords and King of kings, the Beginning and the End, and thus he possesses a name greater than any other name in heaven, on earth, or under the earth. Jesus, therefore, obtained his primacy over the whole of the cosmos.

16:15 **John Emery, OP** – *Aquinas's use of the Principle of the Maximum in his Christology*

Aquinas' use of the Principle of the Maximum in his Christology is an example of how he calls on a philosophically qualified reason to serve the understanding of faith by employing metaphysical principles in theology. The principle, whose name derives mainly from its use in the Fourth Way in *Summa Theologiae* I, question 2, is drawn from Book Two of Aristotle's *Metaphysics*, though Aquinas refashions it and employs it in combination with cognate principles he extracts from Plato, Aristotle, Dionysius, Boethius and the *Liber de Causis*.

The principle of the maximum evokes in an abbreviated manner Aquinas' metaphysics of actuality and causality. Although formulated in different ways, Thomas has recourse to this principle over ninety times in his works, applying it to numerous philosophical and theological topics. The principle can be rendered thus: the maximum and first in a genus is the cause of all those contained in that genus. There are four elements that can be discerned here: genus, first, maximum and cause.

After rapidly presenting the principle, its many versions and sources, as well as explaining its four elements, we offer a brief presentation of the main topics and biblical passages Aquinas associates with it. The theme that most clearly and abundantly benefits from an explanation involving the four elements of this principle is that of Christ as head. Our analysis of the multiple passages where this headship is discussed shows the significance and fecundity of the principle of the maximum in Thomas' Christology.

16:45 **Break**

17:15 **Roger Nutt** – *The Theandric Operation of Christ as Divine Philanthrōpia: On St. Thomas’s Doctrine of the Instrumental Causality of Christ’s Human Nature and the Soteriological Implications of the Hypostatic Union*

In the debates over monothelitism and monoenergism, a passage from Epistle 4 of the *Corpus Dionysiacum* became decisive for theologians of subsequent generations in the clarification of Christ’s two-fold operation. It is established and well documented that Thomas’s engagement with the later Greek Fathers was novel among the 13th Century schoolmen due to his unique familiarity with the teaching of Constantinople III against the monothelitism. This paper will tie these important but underappreciated insights together by tracing the developmental backdrop of Thomas’s doctrine of the instrumental causality of Christ’s human nature as an extension of Christ’s unity. This backdrop will then be used to demonstrate some shortcomings in the modern and contemporary rejection of Thomas’s doctrine of instrumentality as an a-historical metaphysical deduction or the passive utilization of an inanimate tool. Thomas’s doctrine will be put forward as a helpful resource for navigating these problems. For St. Thomas, the diffusion of the divine goodness by the union of God and humanity in Christ is most fully realized by the salvific merit of his human operations.

17:45 **Matthew-Anthony Hysell, OP** – *The Anointing that Humanizes the Son: Doing Pneumatic Christology as “Theandric Anthropology”*

18:15 **Lauren Simms** – *Saving the Cross: A Critique of the Feminist model of Incarnational Atonement in Light of the Theology of Thomas Aquinas*

In opposition to the classical Christian view of the atonement, contemporary feminist theologians refuse to attribute positive merit to the Passion, alleging that the Cross has been used to exploit subjugated persons into accepting their oppression in imitation of Christ. Instead, they propose to deny the meritorious power of the Cross and establish the Incarnation as the primary mechanism of atonement. Drawing upon Thomistic theological principles, I engage Kathryn Tanner and Delores Williams as representatives of this school of feminism. Within my critique, I highlight where the Angelic Doctor’s theology corrects, broadens, and illuminates that which feminist atonement theory lacks. In the end, I contend that a robust soteriology must be founded on the assertion that every action and passion of Christ is salvific for humankind.

Session 15: *De sacramentis ; De novissimis* (Aula 11)

15:00 **Dominic Legge, OP (Praeses)** – *The Trinity at Christ’s Baptism and the Institution of the First Sacrament*

As the incarnate Son, Christ is sent into the world from the Father, and with the Father, he pours out the Holy Spirit on the world for our salvation. This central truth has a special importance for our understanding of Christ’s baptism. Aquinas regards this event as the first visible mission of the Holy Spirit to Christ. As such, it manifests the intrinsic connection between Christ’s fullness of the Holy Spirit as man (including that, as man, he gives the Spirit as the author of sanctification) and the institution of the sacraments. This in turn helps us grasp the Trinitarian riches of Aquinas’s Christology and also of his theology of the sacraments, in their institution, their signification, and their effects. It also helps us to appreciate the robust presence of the Holy Spirit in Aquinas’s Christology and his sacramental theology.

15:45 **Anthony Queirós, LC** – *Ordered plurisignification of sacramental signs. The contribution of III, q. 60, a. 3 to contemporary sacramental theology*

Twentieth-Century Theology opened many new paths for a richer understanding of the sacraments. However, most of these proposals could not achieve a synthetic view, encompassing all the essential aspects that Catholic sacramental theology traditionally included. Can a renewed attention to Aquinas' theology advance a sacramental understanding that considers all the contemporary theological developments while offering a principle of integration? This paper, drawing from III Pars, question 60, article 3, intends to answer positively to this question. An attentive reading of the question, and a comparison with other texts taken from the *Summa Theologiae* and the comment on the Book of Sentences, will help to identify two key features of Aquinas' sacramental theology: the triple signification of the symbols and the notion of sanctification. These notions, it will argue, can provide a framework of "ordered plurisignification" which allows for a plurality of meanings unified around a common center in the sacramental signs. Such a framework enables the harmonic integration of different approaches to sacramental theology (liturgical, existential, ethical, Christological, social) and avoids the danger of reductionism in the exposition of the faith.

16:15 **Dominic Langevin, OP** – *The Christological Dimension of the Deacon*

The nature of the diaconate has been much discussed in recent theology about holy orders and has been the subject of recent magisterial interventions. Particular concerns have included the diaconate's place in the hierarchy, its position vis-à-vis the laity, and any participation in the ecclesial headship of Christ (*in persona Christi capitis*). Investigation into the Christological nature of the diaconate provides the key to the solution of these questions. The sacramental theology of St. Thomas Aquinas brings valuable resources to this discussion. The Angelic Doctor identified that all sacramental characters configure the recipient to Christ as priest, though each in different ways. Furthermore, Thomas's notion of holy orders—which is more expansive in certain ways than many of our contemporaries in its recognition of various clerical grades—provides a foundation for envisioning how the sacrament can create hierarchical leadership that does not attain the level of the ministerial priesthood. Thomas's recognition of the complexity of supernatural mediation allows us to see that there can be a Christological headship of service that is different than a headship of priestly ministrations.

16:45 **Break**

17:15 **Sr. Albert Marie Surmanski, OP** – *Sacramental Honesty in Aquinas*

Joseph Martos accuses the traditional Catholic sacraments of lacking honesty and therefore relevance for contemporary Catholics. He thinks that Aquinas's understanding of the sacraments as real causes is inexcusable "magical thinking." His solution is for the sacraments to be changed to reflect the contemporary moral reality. In response to Martos, this paper examines the sacramental thought of Aquinas through the lens of expressive honesty. Aquinas touches on questions of sacramental honesty when discussing the sacraments as signs, their validity, and their effects. His theology has space to include some of Martos's insights regarding experience which come from the contemporary social sciences. Aquinas also evidences sensitivity to the psychological impact of the sacramental signs. Examples of Aquinas's concern for social and psychological honesty can be found in his teaching on baptism and the Eucharist. In fact, Aquinas proposes a deeper honesty which does not only harmonize interior experience with external sacramental practice, but also calls for union with Christ and harmony with the moral law. Finally, the paper considers how the ability to practice the moral virtues for the love of God in a sustained

and generous manner is an experiential indicator of the presence of the grace of Christ which grows and deepens through a sacramental life and therefore is a proof of sorts of God's supernatural causality which is active in the sacraments.

17:45 **Santiago Sanz Sánchez** – *Resurrectio praesupponit immortalitatem: From Aquinas to Ratzinger through Cullmann*

In a famous conference, Protestant theologian Oscar Cullmann raised the problem of the compatibility between New Testament faith in the resurrection and Greek philosophical immortality of the soul. He made three statements: the absolute priority of resurrection over immortality; the existence of an intermediate state between death and resurrection; and the survival of an “inner man” in the afterlife by the power of the Holy Spirit.

In this paper I try to verify whether this perspective is compatible with Catholic theology. I explore the thought of Thomas Aquinas, who describes the situation of the soul without its body as a state against nature (*contra naturam*) to the point that, if the resurrection of the body is denied, it would be difficult to sustain the immortality of the soul.

A better understanding of Aquinas' position led Professor Ratzinger, who was interested in the ecumenical dialogue, to a particular evolution of his thought in this topic. I show this development by comparing his affirmations in *Introduction to Christianity* with those of his manual on Eschatology.

The point I try to make is that the classic axiom *gratia supponit naturam* can be reformulated as *resurrectio praesupponit immortalitatem*. This allows us to agree with Cullmann on the priority of resurrection over immortality but also allows us to distance ourselves from two extremes. Firstly, from what he denounced: the neglect of resurrection in favor of immortality. Secondly, from what he couldn't escape: the denial of immortality in favor of the resurrection.

18:15 **Guillermo Contín Aylón** - *¿Hay tiempo después de la muerte? Una respuesta desde santo Tomás de Aquino*

Frente a la concepción propia de algunas escatologías contemporáneas que consideran que, después de la muerte, no existe el tiempo, sino solo la eternidad, el estudio aborda la cuestión de la temporalidad humana tras la muerte. Parte para ello del análisis de los conceptos fundamentales que hacen referencia a la duración en el pensamiento de santo Tomás –con una especial atención a la temporalidad angélica–, así como de la comprensión unitaria de la historia propia de la teología tomista de la creación. Este punto de partida permite abordar rectamente la cuestión de la temporalidad del alma humana separada. Aunque esta se encuentra por encima del tiempo físico –y, en el caso del alma bienaventurada, gozando de la estabilidad que otorga la visión de Dios– esto no equivale a decir que sea ajena a todo tiempo, pues en ella se da una real sucesión de afectos y pensamientos. Esta temporalidad de las operaciones del alma permanecerá incluso después de la resurrección final. Pensar que fuera del tiempo de este mundo solo existe la eternidad de Dios parece, por ello, una simplificación que no hace justicia a los diversos estados de lo creado.

Thursday, September 22 – Morality

9:00 **Solemn Mass of the Congress in Saint Peter's Basilica** (Cardinal Ladaria)

11:15 **Pontifical Audience (Space is limited and by invitation only)**

12:30 **Lunch Break**

Afternoon Breakout Sessions

Session 16: *De peccato et gratia (anthropologia theologica)* (Aula 2)

15:00 **Simon Francis Gaine, OP (Praeses)** – *Recent Work on Aquinas on Original Sin*

Central to St Thomas's anthropology is his theology of original sin, of which the formal aspect is the loss of original justice, which he came to see as including the gift of sanctifying grace. Interest in St Thomas's account of these issues today can be seen in a recent publication by Daniel W. Houck, entitled *Aquinas, Original Sin, and the Challenge of Evolution* (Cambridge: Cambridge University Press, 2020), which is an attempt to draw on St Thomas's theology of original sin in a way that is consistent with modern scientific theory. Houck is a Baptist pastor and part of a wider contemporary ecumenical rediscovery of St Thomas. In this paper I suggest that, in contrast to Houck's approach, today's Catholic followers of St Thomas must not only draw on his historic teachings but also follow more closely the example of his theological method set within a modern context. This leads to a discussion of how a Catholic Thomist can approach some hermeneutical issues regarding the interpretation of the Catholic conciliar tradition on the initial state of the first human beings, especially conciliar teaching on their immortality prior to their subjection to death.

15:45 **Terrence Kennedy, CSsR** – *Grace in Moral Theology*

No theologian ever denied the need for grace in moral life. Yet, strangely, contemporary manuals of fundamental moral theology do not consider it a theme to be expounded. This talk mentions some historical reasons for this lack: the division between dogmatic, moral and ascetic theology after the Council of Trent; the Reformation made it a cause for polemics; the *De auxiliis* controversy rendered it well-nigh impossible to discuss grace in practical pastoral terms; autonomous morality since Kant has obscured its position in moral theology; and justification rather than grace has become central in ecumenical dialogue. Renewed interest in grace has come from Scripture and the patristic focus on the Spirit, particularly in the Easter Fathers. Rahner has emphasised its place in Christian anthropology. *Gaudium et Spes* has had to overcome the worrying split between nature and the supernatural. Today the tract on grace is being revived even in moral theology. St. Thomas's contribution is unavoidable. He begins his argument in the *Summa Theologiae*, Ia-IIae, question 109, with the NECESSITY for grace. It is necessary to sanctify the moral agent, to make the virtuous moral act efficacious before God and the Law of the Spirit realisable by us. Moral theology starts and ends with grace.

16:15 **Rik Van Nieuwenhove** – *Original Sin without Fall? – An Attempt at a Thomist Reconfiguration*

This paper engages in a thought experiment. Ian McFarland appears to express modern-day consensus when he claims that it is now 'beyond dispute that there was no point where human existence was characterized by immunity from death, absence of labour pains, or an ability to acquire food without toil. Nor are the facts of evolutionary biology consistent with the descent of all human beings from a single ancestral pair (monogenesis)'. If this claim were to be correct, can we then still have a meaningful theory of original sin? My argument is that we can, and I will do so by mining some of Aquinas's key insights on sin, nature and evil. While this is admittedly nothing but a systematic-theological essay ad mentem Thomae, and not a historical-theological retrieval of Aquinas's own views, it is driven by a deeply Thomist concern, namely that the present chasm separating mainstream scientific views and revelation needs to be overcome lest we succumb to a new version of double-truth theory.

16:45 **Break**

17:15 **David Elliot** – *Cultivating Infused Virtue: How Aquinas’s Late Turn to Auxilium Grace Reframes the Virtuous Life*

The importance of virtue to St. Thomas’ moral theology is well-known, but his stress on the need to grow the virtues has received less attention. Led by charity, the infused theological and cardinal virtues grow through a further influx of grace given by God as a reward for virtuous acts or “merits” performed through cooperative grace. While this takes steady application, Aquinas’ early work does not suggest that it is especially difficult. But following his mid-career discovery of the late works of St. Augustine, a stress on human frailty and need for divine dependency comes into sharper focus. Sin’s effects are viewed as more damaging and moral struggle as more of a problem. Increasingly the question “how does infused virtue grow?” involves the further question “and how does infused virtue *survive*?”

Whereas his earlier *Scriptum* held that habitual grace sufficed to cultivate infused virtue, the *Summa theologiae* adds that we need continual *auxilia* (later called “actual”) graces such as perseverance to grow in virtue and not succumb to temptation. Since we cannot merit these at all but can only pray for them, this is a significant reconception of the moral life. The cause of virtue’s progress shifts from a focus on human moral capacities once in habitual grace to constant and prayerful dependency on a continual flow of graces to the very end. Yet human agency is not bypassed and growth is still possible. This essay examines the relation of human agency to *auxilium* grace in this virtue cultivation process.

17:45 **Marie de l’Assomption, OP** – *La capacité naturelle à la grâce dans les commentaires des Sentences chez Thomas d’Aquin et Bonaventure*

Thomas d’Aquin, à la suite d’Augustin, reconnaît en l’homme une capacité naturelle à la grâce découlant de sa création à l’image de Dieu. De quelle nature est-elle ? La plupart des thomistes la définissent comme une puissance obédientielle qui n’implique aucune orientation positive vers la grâce mais se conçoit comme non-répugnance au surnaturel. Cela suppose de considérer l’appétit naturel pour la vision de l’essence divine comme un désir élicite de la volonté, conditionnel et inefficace, et la possibilité au moins théorique d’une béatitude ultime purement naturelle même si, de fait, Dieu a élevé l’homme à une vocation surnaturelle. Pourtant, depuis les travaux de Lubac et de Laporta, cette interprétation a été remise en cause comme infidèle au maître dont elle se réclamait, voire contraire à sa pensée, mais depuis les années 2000, des études sérieuses critiquent à leur tour cette remise en cause du thomisme classique. Nous nous proposons d’aborder cette question chez saint Thomas d’Aquin principalement, mais aussi à titre comparatif, chez saint Bonaventure, en étudiant les différents emplois qu’ils font de ce concept dans leur commentaire respectif des *Sentences*.

18:15 **Anton ten Klooster** – *In statu conversionis: St. Paul’s Conversion and Our Growth in Virtue*

Pope John Paul II states that those who come to know God as “the God of tender love (...) can live only in a state of being continually converted to Him”, that is *in statu conversionis* (Dives in Misericordia #13). The aim of this paper is to understand with Aquinas the reality that conversion, even when its beginning may be instantaneous, is a permanent reality. Drawing from the commentaries on Galatians and Corinthians, and *S. Th.* Ia IIa q. 113 I will argue that the conversion of saint Paul can serve as an exemplar of perfect *metanoia*. Although Aquinas contends that such a conversion is possible for both Paul and the other apostles, he acknowledges that for most of us the attainment of charity is not instantaneous but gradual, and that it grows “in such

a way that it begins to be more deeply in its subject” (*S. Th.* IIa IIae q. 24 a. 4 ad 3). Both virtue and conversion are directed toward the ultimate end of beatitude, and by relating the two we can see how the human person progresses toward this end. The paper thus addresses the experiential reality of spiritual growth as opposed to rival models of instant perfection, such as Stoic philosophy. Drawing from both Biblical commentaries and systematic works it proposes a way of theologically undergirding the notion of Christian life as being *in statu conversionis*.

Session 17: *De virtutibus ; de rebus moralibus* (Aula 3)

15:00 **Juan de Dios Larrú, DCJM (Praeses)** – *La renovación de la virtudes teologales en la tradición tomista*

Uno de los filones de la renovación de la moral de Santo Tomás durante todo el siglo XX ha sido el redescubrimiento de las virtudes. La contribución se concentra en las tres virtudes teologales, por la importancia que tienen en el organismo virtuoso y en el dinamismo teologal de la acción humana.

La analogía de la amistad para adentrarse en el misterio del don y la virtud de la caridad, aunque ya conocida desde hace mucho tiempo, ha sido profundizada y desarrollada por la teología contemporánea con gran fruto para una visión renovada de la moral desde un cristocentrismo profundamente dinámico. Si Cristo es presentado por el Angélico como el mayor de los sabios y el mejor de los amigos, la caridad y la sabiduría se integran en la acciones del cristiano.

La amistad ha arrojado también luz para comprender de modo renovado las otras dos virtudes teologales: la fe y la esperanza. De los amigos siempre esperamos lo mejor, y el hombre puede apoyarse en Dios como un amigo. Por otro lado, por la fe el hombre se entrega entera y libremente a Dios que se revela movido por amor y habla y trata con los hombres como amigos (*Dei Verbum* nn. 2.4).

15:45 **Marco Panero, SDB** – *La dottrina tomista del fine ultimo è ancora percorribile? Un tentativo di rilettura*

A differenza di altre trattazioni tomiste, oggi rivalutate in filosofia e teologia morale, l'insegnamento sul fine ultimo viene guardato con sospetto e spesso apertamente sconfessato. Eppure si tratta di un concetto cardine dell'etica tomista, che struttura e unifica l'intera *Secunda Pars*.

Buona parte delle critiche fanno appello all'esperienza universale degli attori razionali, per segnalare la presunta difformità rispetto al modello proposto da Tommaso. Queste obiezioni assumono come premessa implicita il fatto che Tommaso, laddove tratta del fine ultimo, intenderebbe in fondo *descrivere* quanto accade nell'attore razionale, allorché egli si determina per un atto intenzionale.

L'insegnamento tomista è a mio avviso più articolato, giacché 'fine ultimo' si dice *in molti modi*: designa al contempo la felicità soprannaturale perfetta, quella soprannaturale imperfetta, nonché la stessa felicità naturale. Il fine ultimo può essere inteso come *meta* a cui tendono, consapevolmente o virtualmente, gli atti volontari ad esso ordinati, oppure come *scopo* globale dell'esistenza, piano inclusivo di vita. Occorre poi distinguere tra la *volizione formale* di fine ultimo, che fa da sfondo intenzionale di ogni atto, ed il *contenuto concreto* che il soggetto le assegna, determinandosi per una specifica forma di vita. Soprattutto, occorre precisare che per Tommaso la necessità del fine ultimo è di ordine *logico-strutturale*, non *psicologico-empirico* e, pertanto, non si richiede che il soggetto che ne abbia consapevolezza esplicita in ogni atto volontario.

Alla luce di queste e altre distinzioni, documentate sui testi, possono essere agevolmente superate le principali obiezioni mosse alla dottrina tomista del fine ultimo, sviluppandone la fecondità per la vita morale.

16:15 **Aaron Pidel, SJ** – *Aquinas, Conscience, and Dissent*

Aquinas replies affirmatively to the question, “Whether erring conscience binds?” (*ST* I-II 19.5; cf. *Ver.* 17.4). Citing Aquinas' authority, Karl Rahner, in his articles "On the Encyclical *Humanae Vitae*" and "On Conscience," implies that it is obligatory to follow one's own convictions against settled moral doctrines. My presentation argues that one cannot justify such “conscientious dissent” by appealing to Thomas' version of *conscientia*. Such an appeal inevitably isolates *conscientia* from *synderesis* and "transcendentalizes" the latter. It construes *synderesis* as a purely formal authority, in other words, which can be revered even when its first principles are disregarded or ignored. In "transcendentalizing" conscience to make room for blameless dissent, Rahner and others elevate it into a *regula regulans non regulata*, a kind of “inner divinity.” For Thomas, by contrast, it remains a *regula regulata*, a herald of Eternal Law.

16:45 **Break**

17:15 **Fáinche Ryan** – *Thomas Aquinas: The Complexity of Truth-telling: Virtue, “Lying”, and Prudentia*

This paper will consider whether a virtuous person, in order to preserve the wider interest of charity, may ever be called upon to prevaricate to the point of mendacity. Bonhoeffer's presentation of such a predicament, and his argument against Kant's insistence that it is never permitted to lie, sets the context. The paper explores Aquinas' writings on the complexity of truth-telling and lying. Focus will be on the *Summa theologiae*. Augustine's celebrated position in this regard will be considered, and its influence on Aquinas. The suggestion is that Aquinas' thought allows more flexibility than Augustine seems to offer. A key proposal in the paper is that no act of truth-telling can be properly evaluated without taking into account the importance of the virtue of *prudentia* informed by charity. Truth-telling is a virtue. The concern is with the truthfulness of a person. The truthfulness of a person in a complex situation embraces the exercise of *prudentia* informed by charity. This is what is to be taken into account in evaluating such an act. An allied issue is whether such an act is deemed sinful or in what sense of sinfulness it should be so deemed.

17:45 **Carlos A Casanova** – *Grisez and the Perverted Faculty Argument: Its Assumptions Concerning Being, Good, and Hope*

This paper intends to present to the public a demonstration of the underlying assumptions of Germain Grisez's critique of the perverted faculty argument. In the first place, it will establish what formulations of the principle Grisez considered in his criticism (those of Father Henry Davis) and what his arguments are. Afterward it will establish his assumptions: (a) a latent ethical logicism; (b) a pragmatist conception of choice, the good and hope; (c) a mistaken metaphysics of being, the good, hope and the theoretical and practical principles. It will underline John Dewey's influence. Lastly, it will defend the classical formulation of the perverted faculty argument and even its rendition by Father Davis. This presentation has been funded by the Chilean Agencia Nacional de Investigación y Desarrollo (ANID) and belongs to the Fondecyt Project Number 1220051.

18:15 **Antonio Sacco** – *La giustizia come virtù*

La giustizia è necessaria per una realizzazione autentica del soggetto? Quest'intervento cerca di rispondere a questa domanda riprendendo la prospettiva dell'etica delle virtù.

La giustizia viene spesso studiata attraverso delle prospettive procedurali, ad esempio di tipo contrattualistico, e raramente viene analizzata come virtù del soggetto: una trasformazione delle sue qualità personali per poter giungere ad una prassi di giustizia, ad un agire giusto. In questo senso la virtù di giustizia realizza la tendenza umana alla socialità. Quest'ultima è davvero un bene umano solo in presenza della giustizia.

Essa, tuttavia, non è mai isolata da una prospettiva teologale: potremo domandarci quale è lo specifico cristiano di questa virtù? Esso si rileva nella relazione tra la carità e la giustizia stessa. Quest'ultima, nella prospettiva teologale, è una delle opportunità per raggiungere il bene come compimento autentico, in Dio, del soggetto.

In sintesi è possibile affermare che non esiste giustizia esteriore senza un soggetto diventato giusto umanamente e cristianamente. La proposta di S. Tommaso rimane centrale per affrontare queste argomentazioni e continuare a proporre la virtù della giustizia nella pienezza del suo senso teologale.

Session 18: *De ethica sexuali ; De matrimonio ; De bioethica* (Aula 6)

15:00 **Martín F. Echavarría (Praeses)** – *La familia, formadora de la personalidad humana*

En esta ponencia se partirá de una concepción tomista de la personalidad, definida como “ordinata congregatio habituum” (S. Th., II-IIae, q 161, a 5, ad 2) y de la idea de que la personalidad madura es la que se encuentra en lo que Santo Tomás llama “el estado de virtud”. Se partirá también de la definición tomasiana de educación como “la conducción y promoción de la prole hasta el estado perfecto del hombre, en cuanto hombre, que es el estado de virtud” (In IV Sent., d. 26, q. 1, a. 1). Teniendo en cuenta que esta definición de educación se da en el contexto de explicar el fin del matrimonio, nos proponemos mostrar en nuestra ponencia, qué principios de la psicología y de la moral del Aquinate, permiten entender de qué manera la familia, útero espiritual (S. Th. II-II, q. 10 a. 12), es una causa fundamental de la formación de la personalidad.

15:45 **Paul Gondreau** – *Christ as the Highest Model of Chastity (Exemplum Castitatis): A Thomistic Approach*

Like all human beings, Christ had a “will of sensuality” (sensitive appetite) that inclined him to bodily goods, including sex. At the same time, he was sinless and was spared the disorder of the *fomes peccati* (or more specifically of the *fomes luxuriae*, the affective spark to lust characteristic of men). This means that his sensitive appetite never inclined him to objects of sex in a way that exceeded the bounds of reason. Christ enjoyed perfect interior rectitude, similar to prelapsarian Adam. This established Christ as the supreme model of virtue, the *exemplum virtutis*, as Aquinas calls him, with his sensitive appetite as the foundation of his virtue (Aquinas does not hesitate to qualify Christ’s will of sensuality as being “rational by participation”). Specifically, then, Christ’s self-mastery of his sexual appetite was unmitigated—even if he could undergo sexual temptation—and reason’s interior mastery of sexuality reigned supreme in him. This signals Christ as the *exemplum castitatis*, the supreme model of the virtue of chastity.

- 16:15 **Michael O'Connor, OP** – *The Distinction Between Sexual Attraction and Sexual Desire: A Contribution of Thomistic Philosophical Anthropology for Contemporary Sexual Ethics*

This presentation considers the distinction between sexual *attraction* and sexual *desire*, as illuminated by Thomistic Philosophical Anthropology, as well as the implications of this distinction for the consideration of certain contemporary questions pertaining to sexual ethics. A Thomistic understanding of the phenomenon of sexual attraction will be proposed through a consideration of the cogitative sense and what modern psychologists calls “the arousal template.” This understanding of sexual attraction will be distinguished from, and explained in relation to, an act of sexual desire, through further consideration of the sense appetite, and by way of the examples of disordered sexual attraction and disordered sexual desire. The presentation will conclude with an examination of a contemporary implication of this distinction for the question of how various kinds of disorder in the sensitive sexual appetite can be healed, and specifically, what kind of healing would be required for the acquisition of the virtue of chastity in the case of a person with a disordered homosexual inclination.

- 16:45 **Break**

- 17:15 **Kara Logan** – *St. Thomas Aquinas and Edith Stein on the Sexual Difference of Man and Woman*

The nature of man and woman, and what the sexual difference is, is contested today even in Catholic theology. In an effort to answer the complete reduction of human sexuality to the body, some theologians and philosophers argue that one’s sex is not simply biological or related to the material body, but, rather, the soul is also female or male and is the principle of the female or male body. A proponent of such a view was Edith Stein. Claiming to follow upon the Thomistic principle, “*anima forma corporis*,” Stein argued that man and woman must have different types of souls, which leads her to go so far as to state that there is both a male species and a female species.

While she claims to be following Thomistic principles, Stein in fact does not actually hold St. Thomas’ position on the sexual difference. St. Thomas in his *De Ente et Essentia* holds that the sexual difference is an accident stemming from the antecedent designated matter and not merely from the form of the individual. For St. Thomas, to say that man and woman have different souls, and thus a different form, is to say that man and woman are different species and have a different nature. This conclusion would result in many difficulties. On the other hand, however, it would be a grave error to hold the reductionist view that the male and female difference is *simply* biological or only has significance for reproduction. The male and female sexual difference does have spiritual significance, even if it does not wholly originate in the soul.

I will argue in favor of St. Thomas’ treatment and show that his account of the subsistent soul and the sexual difference both avoids the pitfalls of Stein’s account and preserves her desire to maintain specific feminine and masculine spiritualities and vocations. A combination of Stein’s considerations and Thomistic anthropology and metaphysics can contribute much to our understanding of the sexual difference and the complementarity of man and woman.

- 17:45 **P. José Fernández San Román, LC** – *Santo Tomás y la admisión al matrimonio de los que están imperfectamente dispuestos por lo que se refiere a la fe*

Un hito en el pensamiento de la Iglesia lo han constituido las aportaciones del Doctor Angélico. Este trabajo tiene por objeto presentar sus reflexiones principales acerca de la fe necesaria para contraer matrimonio, la cuestión de la intención y los casos específicos del matrimonio con herético y con excomulgado. Se concluye recordando su doctrina acerca del vínculo como fuente

de gracia y sobre los ministros del sacramento del matrimonio. De manera especial, se busca mostrar cómo los textos del Aquinate iluminan algunos puntos de debate de gran actualidad sobre la admisión al matrimonio de los que están imperfectamente dispuestos por lo que se refiere a la fe personal.

La pregunta sobre la falta de fe en los que quieren casarse ya se había afrontado en el pensamiento de la Iglesia desde hace muchos siglos. La exhortación *Familiaris consortio* indicó que «querer establecer ulteriores criterios de admisión a la celebración eclesial del matrimonio, que debieran tener en cuenta el grado de fe de los que están próximos a contraer matrimonio, comporta además muchos riesgos» y, entre ellos, «se caería en el peligro de contestar o de poner en duda la sacramentalidad de muchos matrimonios de hermanos separados de la plena comunión con la Iglesia católica, contradiciendo así la tradición eclesial» (FC 68). Santo Tomás enseñó que los esposos «dummodo intendunt facere vel recipere quod Ecclesia dat, quamvis credat nihil esse» (Tomás de Aquino, *In IV Sent.*, dist. 30, q. 1, a. 2, ad 2) se unen en verdaderamente matrimonio sacramental.

18:15 **P. Fernando Pascual, LC** – *Santo Tomás de Aquino y la bioética*

Las obras de santo Tomás de Aquino permiten alcanzar una amplia visión sobre metafísica, antropología y ética que puede ser de especial interés para afrontar temas de bioética del pasado y del presente.

Esta comunicación sintetiza dos estudios realizados en estos años. El primero se titulaba «Lineamenti di una bioetica secondo san Tommaso d'Aquino» (*Alpha Omega* 2012, 419-447). El segundo («Santo Tomás y el aborto», publicado en diversas páginas de Internet el año 2008) consistía en una reflexión más específica sobre el tema del aborto, en conexión con el debate en torno a la distinción entre feto no formado y feto formado que se ha dado en diversos momentos de la reflexión dentro de la Iglesia católica.

La comunicación se articula en cuatro momentos. El punto de partida consiste en un encuadramiento de la antropología en el horizonte del universo y en la perspectiva metafísica y teológica de santo Tomás de Aquino. Sigue un breve análisis sobre el tema de la concepción humana y el desarrollo embrionario. En tercer lugar, se recogen algunos elementos de la ética tomasiana. En la última sección, se abordan algunos temas clásicos de la bioética: la acción médica (en relación con las nociones de salud y de enfermedad), la anticoncepción, el aborto, el homicidio y el suicidio.

Session 19: De educatione ; de rebus economicis (Aula 7)

15:00 **Enrique Martínez (Praeses)** – *La educación de la sabiduría*

Sapientis Cordis es una expresión utilizada espontáneamente por San Juan XXIII para caracterizar la doctrina de santo Tomás al erigir en 1963 la Pontificia Universidad santo Tomás de Aquino en Roma, *Angelicum*. En esta ponencia pretendemos partir de esta expresión para aproximarnos a la comprensión del enraizamiento de la sabiduría en el dinamismo perfectivo de la vida humana hacia el bien, de modo que la sabiduría sea el camino para que el deseo del “corazón” humano pueda quedar plenamente saciado en la contemplación del Rostro de Dios. *Sapientia Cordis* sirve así al intento de aunar según síntesis el conocimiento y el amor, y de ahí que afirme santo Tomás que la sabiduría es el estudio más gozoso (SCG I, c.2). Se tratará asimismo de mostrar de qué modo es posible la educación de la sabiduría, atendiendo a sus diferentes niveles: la sabiduría

práctica o prudencial, la sabiduría metafísica, la sabiduría teológica y, finalmente, la sabiduría como don del Espíritu Santo.

- 15:45 **Mariano Bártoli** – *La doctrina sobre el maestro de Tomás de Aquino en la cuestión 117 de la Suma de Teología: un aporte a la actual reflexión pedagógica*

Tomás de Aquino ha reflexionado en muchos lugares sobre la acción del maestro, siendo tal vez la q. 11 *De Veritate (De Magistro)*, la más citada como síntesis de su doctrina sobre el maestro. Sin embargo, en esta comunicación, intentaremos mostrar que el artículo 1 de la cuestión 117 de la *Suma de Teología*, aún a pesar de su brevedad, al considerar al maestro en el orden del gobierno divino, presenta una aproximación metafísica de tal profundidad, que posibilita comprender más adecuadamente la acción del maestro conciliándola con la del alumno, en una unidad según síntesis que constituye un aporte significativo en la actual encrucijada pedagógica. Sin dejar de considerar la dimensión activa del discípulo, el Aquinate le otorga al maestro la dignidad y el lugar que le corresponde como aquel que es fuerza y luz para la inteligencia de su discípulo.

- 16:15 **Joan Juanola** – *La magnanimidad como fin terapéutico*

La magnanimidad es una virtud que Tomás de Aquino considera en el ámbito de la fortaleza, aunque también se utiliza para referirse a la excelencia en todas las virtudes. Es una virtud que ya explica Aristóteles en el libro IV de la *Ética* al analizar las virtudes morales, pero que cabe reconsiderar en contraste con su contrario, la pusilanimidad.

La psicoterapia contemporánea, a pesar de utilizar una terminología distinta a la habitual en la filosofía moral clásica, contempla el sentimiento de inferioridad como un impedimento para el desarrollo personal y el logro de la madurez humana. Alfred Adler, psiquiatra de la segunda escuela de psicoanálisis, lo toma como el lema de su psicología individual. Así, su propuesta terapéutica gira en torno a la superación de la autopercepción pusilánime, es decir, el sentimiento de inferioridad. Para Adler, este sentimiento sería la causa principal de la neurosis, paradigma de la enfermedad mental en la época. El logro esperado es el sentimiento de comunidad, desde el que la persona se emplea en el desarrollo de sus talentos en servicio propio y de la comunidad.

La convicción de que la salud psicológica y el despliegue vital exigen esperanza en acometer los retos vitales, en salir al encuentro del mundo, el fomento de la magnanimidad se reedita como el medio para alcanzar la madurez en las circunstancias que le tocan vivir a cada uno. La psicoterapia, entonces, se hace eco de la sabiduría moral tomista, a la que cabe recurrir para contextualizar antropológica y teológicamente el camino hacia la salud y plenitud humanas.

- 16:45 **Break**

- 17:15 **Federico Roggero** – *La nozione di pretium iustum da Tommaso d'Aquino ai codici dell'Ottocento*

Nella relazione che propongo vorrei muovere dagli insegnamenti di Tommaso d'Aquino in tema di *pretium iustum* della compravendita.

Tommaso d'Aquino afferma che se, nella compravendita, il prezzo supera il valore della cosa, o se, al contrario, il valore della cosa supera il prezzo, è compromessa l'uguaglianza della giustizia; sicché vendere a più, o comprare a meno, di quanto la cosa costa è un atto ingiusto e illecito. Tuttavia, l'Aquinate ammette che “piccole maggiorazioni o minorazioni non compromettono l'uguaglianza della giustizia”.

Nei teologi della Seconda Scolastica trova piena espressione l'idea della influenza del mercato nella determinazione del prezzo. I teologi della Scuola di Salamanca definiscono il prezzo di mercato come *pretium naturale*, che cioè si forma spontaneamente nell'incontro tra domanda ed offerta, non venendo determinato da alcuna autorità. Esso non è dunque mai arbitrario, ed in quanto *pretium naturale*, è di per sé *iustum*.

L'indagine che propongo vuole estendersi agli autori dell'età moderna per verificare in che misura il pensiero scolastico e neoscolastico abbia influenzato la riflessione dei giuristi specialmente in tema di compravendita, fino alle codificazioni ottocentesche.

17:45 **Elisabeth Rain Kincaid** – *Mercy and Justice: Thomistic Insights into Sovereign Debt Relief*

Over the past 30 years, various Roman Catholic ecclesial authorities, from St. Paul II to the Pontifical Council for Justice and Peace to Pope Francis, have called upon wealthy countries to forgive the debts of poorer nations. However, although the solution has been the same, the theological justification for this proposed radical economic action has been different in each instance. In my presentation, I turn to Aquinas's discussions of debt and mercy to provide a unified theological justification for the claims proposed in Catholic Social Teaching. Specifically, I will focus upon his discussion of the virtue of liberality and its relationship to charity and justice to argue that Aquinas's theology of the virtues provides a synthetic theological justification for evaluating the morality of sovereign debt repayment.

18:15 **Margarita Mauri** – *La virtud de la magnanimidad en la vida moral*

Session 20: *De rebus politicis* (Aula 11)

15:00 **F. Russel Hittinger (Praeses)** – *Eschatology and Politics: Reflections on Étienne Gilson's Louvain Lectures*

On this the 900th anniversary of the first church-state concordat, ratified at Worms (22 Sept. 1122), the occasion presents itself for some reflections on the relationship between eschatology and political philosophy. I shall narrow my remarks to Gilson's 1952 Louvain lectures which were published under the title *Metamorphoses of the City of God*. These lectures are significant because they locate and clarify the principles underlying this vast and complicated history.

15:45 **Richard Dougherty** – *St. Thomas Aquinas on the Best Regime*

Contemporary political analysis seems to give at best slight attention to one of the foundational questions of classical and medieval political thought, the issue of the best political regime. St. Thomas Aquinas clearly takes seriously the importance of the question of the best regime, raising the issue in numerous texts and addressing it from various angles. Yet, in those multiple places in his corpus where he does address the question, he seems to give different descriptions as to what precisely constitutes the best regime, and he sometimes seems to give different answers in the same place. This contribution paper will provide an overview and analysis of St. Thomas' account of the best regime, both in principle and in practice. It will conclude with reflections on the contemporary significance of that teaching, with special attention to the crucial neglected question of regime analysis, and what we have to learn from the insight of St. Thomas.

16:15 **Jose Maria Carabante Muntada** – *Ley y Política. La actualidad de la filosofía jurídico-política de Santo Tomás*

16:45 **Break**

17:15 **John Meinert** – *The Theology and Metaphysics of Peacebuilding: Thomas Aquinas and Peace Studies in Dialogue*

Aquinas has a rich and deep doctrine of peace. One would, however, not get this impression from reviewing popular works in peace studies, Catholic or non-Catholic. In this literature, Aquinas is treated, if he is treated at all, as a stereotypical defender of just war and, therefore, an intellectual opponent. Aquinas is never seen as a positive resource for the study of peace. The purpose of this paper is to argue that Aquinas's metaphysics and theology of peace, however, have much to offer the field of peace studies. The paper makes this argument in three sections. First, it offers a short exposition of Aquinas's thought on peace, treating both his theology and philosophy of peace. Second, it gives a short summary of Catholic peace studies and exposes the areas where Aquinas would contribute or challenge the discipline. Third, it argues the same with non-Catholic peace studies. In other words, I want to suggest that Aquinas can make a much deeper contribution, one beyond the role of foil.

17:45 **Theodore Lai** – *Towards a Moral Realism: A Thomistic Ethics for War and Conflict*

With its conditions of legitimate authority, just cause, and right intention, Thomas Aquinas's just war theory is rendered sterile when confronted with a tradition of political thought that brackets commitments to justice or moral ideals in the pursuit of expedience. In what has been loosely termed the "realist" turn, modern political thought draws boundaries around 'the political', convinced that conflict and warfare is a strictly amoral business. This paper suggests an alternative resource by treating Thomas as a canonical figure in virtue ethics. It argues that virtue, as 'habit' rather than 'rule', provides an alternative framework returning moral commitments to pursuits of interests, advantage, and victory in times of conflict and war. It focuses on an understudied virtue in the *Summa Theologiae*: *prudentia militaris* (military prudence) and demonstrates its traction with the realist language of expediency, emergency, and circumstantial judgement. By practicing military prudence, political leaders do not obey moral imperatives or implement ideal outcomes but make decisions and carry out actions for the common good. Thomistic ethics is then capable of returning a robust moral framework to the autonomy of political action.

18:15 **Adam Machowski** – *Thomistic social virtues as means of the construction of a pre-political world and possibilities of dialogue with the Chinese model of thinking about society*

Aquinas in the *Summa theologiae* wrote about social virtues as annexed to the principal virtue of justice and described them as existing under the condition of inequality. In this point we have a clear difference from strict political virtues such as prudence or justice. Public sphere demands qualifications other than the different aspects of human life such as a family or job. Aquinas, in my opinion, evokes an ancient Greek distinction between the political and the social. For this reason, we need political and social virtues that are distinct and should not be confused. However, such two forms of human habits are interconnected because social things prepare a man for political life. Their existence is related to the pre-political state of human nature and their exercise is possible and necessary in the context of family life.

This point of view makes possible a dialogue with classical Chinese thought which wants to found society on the fundamental role of domestic relations. Confucius and his disciples developed social virtues to the state of perfection but stopped the growth of human habits before the entrance to political life in the western sense. So, we can speak of China being more of a

civilization rather than the State. As Zhang Weiwei (personal translator of Deng Xiaoping) wrote, China is a civilizational state (*wenmingxing guojia*) which rejects western political forms of life.

Friday, September 23 – Morality

08:00 **Mass (Latin)** – Main Church at the Angelicum (S. Ecc. Mons. Sanchez Sorondo)

09:00 **Wojciech Giertych, OP** – *Christian Moral Agency: A Question of Faith and Honour*

Fr. Giertych was born in 1951 in London of Polish parents. He studied history in Poznań and then entered the Polish Province of the Dominican Order. He was ordained a priest in 1981. In 1981-1983 and in 1987-89 he studied at the Angelicum obtaining a license and doctorate in moral theology. From 1984 he was a formator of the Polish Dominican friars and also a professor of moral theology in the Dominican House of Studies in Kraków. In 1994 he was appointed invited professor of moral theology at the Angelicum where he teaches until today.

In 1998-2005 he was a member of the General Council of the Dominican Order, being first the Socius for Central and Eastern Europe, and then for the Intellectual Life of the Order. In 2005 Benedict XVI appointed him as the Theologian of the Papal Household. He is a consultant of the Congregation for the Doctrine of the Faith and of the Congregation for Causes of Saints, a member of the Pontifical Committee for Eucharistic Congresses and a member of the Pontifical Academy of St. Thomas Aquinas.

He has published numerous articles and 14 books in moral theology, most of which are in Polish.

09:45 **Angelo Campodonico** – *Tommaso e la Virtue Ethics*

Angelo Campodonico (Rosario de Santa Fé, Argentina 1949) is Professor of Moral Philosophy at the University of Genoa, Director of *Aretai. Center on Virtues* and Member of the *Consilium Academicum* of the *Pontifical Academy of Saint Thomas Aquinas*. In 2020 he has been awarded the *International Prize Tommaso d'Aquino*.

10:30 **Break**

11:00 **Aldo Vendemiati** – *La legge naturale: eterno ritorno – eterna dipartita?*

Aldo Vendemiati, presbitero dell'Arcidiocesi di Campobasso-Bojano, membro ordinario della P. Accademia di San Tommaso, è professore ordinario di Filosofia Morale nella P. Università Urbaniana (Roma).

Dopo aver completato gli studi classici nella sua città, è entrato nel P. Seminario Romano Maggiore ed ha conseguito i Baccellierati di Filosofia e Teologia presso l'Università Gregoriana. Laureatosi in Filosofia presso l'Università di Roma "Tor Vergata", con una tesi su D. von Hildebrand, ha poi conseguito il dottorato in Filosofia presso l'Università Lateranense con una tesi su san Tommaso, e il dottorato in Teologia Morale presso l'Università della Santa Croce con una tesi in bioetica.

Ha insegnato presso l'Università Lateranense, l'Università del Molise ed altri Istituti ecclesiastici.

Le sue ricerche vertono prevalentemente sulla fondazione dell'etica (*In prima persona*, 4. edizione, Roma 2017; *Dio nell'etica*, Roma 2021), in dialogo con la tradizione (*San Tommaso e legge naturale*, Roma 2011; *Il diritto naturale dalla scolastica francescana alla riforma protestante*), con la fenomenologia

(*Fenomenologia e realismo*, Napoli 1992) e con il pensiero più recente (*Universalismo e relativismo nell'etica contemporanea*, Genova-Milano 2008). Si è dedicato a temi fondazionali della bioetica (*La specificità bio-etica*, Soveria Mannelli 2002) e dell'etica sociale (*In comunità*, Roma 2013).

11:45 Conclusions of the Congress

12:30 **Lunch Break and Free Afternoon**

Saturday, September 24 – Pilgrimage

08:00 **Departure from Rome**

10:00 **Arrival in Aquino**

11:00 **Mass** – Chiesa Madonna della Libera in Aquino (S. Ecc. Mons Gerardo Antonzso, Vescovo di Aquino)

13:00 **Lunch** – Ristorante Fini in Arce, Frosinone

14:30 **Pilgrimage to Roccasecca**

18:00 **Arrival in Rome**

ELEVENTH INTERNATIONAL
**THOMISTIC
CONGRESS**

Under the Honorary Presidency of His Eminence
Rev. Luis Cardinal Ladaria Ferrer, Prefect of
the Dicastery for the Doctrine of the Faith

Organized by the
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