

INTERNATIONAL CONGRESS

*Christian Humanism
in the Third Millennium:
The Perspective of Thomas Aquinas*

Rome, 21-25 September 2003

PRESENTATION

Since the beginning of 2002, the Pontifical Academy of Saint Thomas and the Thomas Aquinas International Society, have been jointly preparing an International Congress which will take place in Rome, from 21 to 25 September 2003. The title of the Congress is “Christian Humanism in the Third Millennium. The Perspective of Thomas Aquinas”.

Its letter of convocation was followed by three circulars providing information on the Congress’ organisation and implementation. The current presentation, containing information on the two institutions that are convening it, the Congress’ project, the main subject of each session and the schedule of the sessions, is aimed at those who wish to take part in or receive news of the Congress.

An International Congress on Saint Thomas Aquinas is always a cultural event that deserves the greatest attention. The theologian Juan de Santo Tomás, who can be considered the last of the classical commentators of the school, remarked that, when speaking of Saint Thomas, one always speaks of something that transcends him and that has a universal scope. This statement remains true and became evident during the Thomistic Conference held in Rome in 1974, in memory of the seventh centenary of the Saint’s death, and entitled “*Saint Thomas and the Fundamental Problems of Our Time*”. Over 1500 professors from all over the world took part in that Conference. Pope Paul VI gave an *Address* on Saint Thomas Aquinas, master of the art of thinking, and confessed that the event was something “*unexpected, but wonderful*”, a clear cultural sign in the twentieth century. The great Thomistic Conferences bear the mark of universality and of the courage of the truth, in dealing with the main topics of today’s culture. This next Congress will provide further proof of these two characteristics.

The Academy and the Thomistic Society

There are many institutions devoted to the study of the doctrine of Saint Thomas Aquinas, and there are innumerable scholars who are trying to understand his teachings and bring them up to date. Saint Thomas is the *Doctor communis* of Christian thought. Of the institutions operating today, two stand out: the *Pontifical Academy of Saint Thomas, P.A.S.T.*, and the *Thomas Aquinas International Society, S.I.T.A.*

The Statutes of both state that, among their activities, they must periodically hold Conferences of an international nature. Indeed, both have been doing so ever since. The PAST, founded by Pope Leo XIII as an offshoot of the Encyclical *Aeterni Patris*, began its activities on 8 May 1880 and, during its 123 years, has remained faithful to its origin. Among the various Pontifical Academies, it has been a favourite of all the Popes. The current Pontiff, John Paul II, in the wake of his Encyclical *Fides et Ratio*, in which he underlines “the perennial novelty of Thomas Aquinas’ thought”, wrote the “*Motu Proprio*” of 28 January 1999, *Inter Academicarum munera*, containing new statutes for the renewal of the Academy of Saint Thomas, now separated from the Academy of Religion and Theology. In its turn, the SITA, whose origin dates back to the already mentioned Thomistic Conference of 1974, began its activity in 1978, and celebrates its 25th anniversary this year. Both institutions are separate and complementary. If we describe Saint Thomas as an essential thinker who is open to dialogue, we can say that the Academy concentrates mainly on doctrine, while the Society mainly examines dialogue. These two institutions are joined in the study, understanding and divulging of the doctrine of Saint Thomas. The difference between them consists in the fact that PAST members meet at its headquarters in Rome and the results of PAST sessions are published in the Review *Doctor communis*, while the SITA coordinates national and local sections all over the world, prints its news in its *Annual News Bulletin*, and carries out its activities on the Internet.

Both institutions are complementary and are also currently united by their President, Father Abelardo Lobato, OP, who had been elected President of the SITA by the Assembly of Barcelona in 1997 and was then appointed President of the PAST. All this has contributed to the decision to jointly organise the International Congress.

The PAST had decided to hold its International Congress every ten years, at the end of each decade. The last one took place in 1990 on the topic of Saint Thomas *Doctor Humanitatis*. The next one should have taken place in the year 2000, but that year, owing to the Jubilee, so many conferences were held that over 50 were organised in Italy in the month of September alone. The SITA holds its Congress every six or seven years, when it reorganises its management. The International Congress of September is the PAST's tenth and the SITA's fifth. The proceedings will be joint. There are all the premises for this type of collaboration to benefit both institutions and pave the way for the future.

Humanism, the topic of the Congress

An International Congress is always a major cultural event of worldwide importance. Up until now, PAST and SITA Congresses have chosen topical subjects and have examined them thoroughly in all of their aspects. If we look at the Proceedings of the previous Congresses we notice that the topics chosen correspond to current cultural concerns, especially those pertaining to Christian thought. Starting from the Second Vatican Council, the prevailing topics have been those that have man as their centre and that can find their solution in the mystery of Christ. The last PAST Congress analysed the title given to Saint Thomas by Pope John Paul II, *Doctor humanitatis*. The last SITA Congress, held in Barcelona, examined *The Problem of Man and the Mystery of Christ*. The contributions of both, which are contained in many volumes of the Proceedings, maintain their validity and respond to the cultural concerns of our time.

The circumstance of the beginning of this new millennium of Christian life has led us to choose the topic of humanism for this Congress, because man continues to be a problem. Regarding this permanent problem, Christian thought does not make a detour to avoid it but faces up to it and offers a profound solution. On his part, Saint Thomas Aquinas paved the way to the understanding and fulfilment of Christian man.

The Congress offers three themes for reflection: *humanism* as the basis and starting point of all human promotion; *Christian humanism*, which has its own unique characteristics and maintains it is the most comprehensive humanism; and finally *Thomistic humanism*, which implies a way of thinking of man and conceiving him from Saint Thomas' point of view.

These three themes are called to fuse together. Saint Thomas is the architect who draws up an anthropology, from the needs of an ontology and in the light of a theology. Man, in his profound reality, is *imago Dei*, a synthesis of the universe, and in short, God's project. The Thomistic perspective reveals itself as the whole truth about man. God's project of man is implemented in the first man and is fulfilled completely in the man Jesus of Nazareth, who is real man and real God. For Thomas all men are called to fulfil themselves completely, but are unable to reach this unless they accept Jesus Christ, of whom it is truthfully said: *Ecce homo* (Jn 19,5).

Humanism becomes a central topic, which groups together all the problems of anthropology. It is a pressing, burning topic, because contemporary man is in danger. Almost without realising it he has reached an inhuman situation, losing his soul, forgetting his identity and wandering along paths leading to nowhere. In short, the topic of humanism is Hamlet's dilemma, man's to be or not to be.

The Congress must analyse this topic thoroughly and open the doors to hope in this beginning of the third Christian millennium. This is the millennium that is called to prove the worth of Christian man. Christian humanism cannot resign itself to being considered one more among many, nor can it be satisfied with running in parallel with other forms of humanism, because it remains convinced that it is called to be the humanism that is capable of integrating all that man's humanity implies, the whole truth about man, which means humanism *tout court*.

Developing the topic

It is a known fact that an International Congress is something very complex, which requires, as all human undertakings, seriousness and competence. Once the project has been conceived, planning must begin in its various theoretical and practical aspects. The Congress is a choir that must sing in perfect harmony. The conquest of the truth is always a symphony.

The Congress as a cultural event has many facets. One of these is the festive one. Human celebrations possess a social nature, coordinate the arts, working days and holidays. It is in this festive spirit that the opening and closing sessions and the meeting and departure of the participants will be held, in the magnificent Palazzo della Cancelleria, in the heart of the city of Rome, seat of the previous PAST Congresses. The Congress will begin on 21 September with greetings, news, orientation and a paper by the Prefect of the Congregation for Catholic Education, Cardinal Zenon Grocholewski. On 25 September it will be time to gather the first fruit, the conclusions and wishes of the participants. The Prefect of the Pontifical Council for Culture, Cardinal Paul Poupard, will give the closing speech. At the same time, certificates will be handed out to the members of the different categories. A highlight of the Congress is the meeting with the Holy Father, who has given us great proof of being one of the major promoters of Christian humanism and of Saint Thomas as *Doctor Humanitatis*.

The Congress will follow a very intense programme spanning three days, from 22 to 24 September, and will be held at the University of Saint Thomas Aquinas in Rome. Each daily session will be eight hours long, four of which will be devoted to plenary sessions open to all participants, and four to special sections.

The programme of the plenary sessions is demanding but it is necessary in order to understand humanism: 22 September will be devoted to *the roots and characteristics of Christian humanism*; the speakers will be the following academicians: Di Noia, Elders, Mondin and McInerny. On 23 September the *foundations of Saint Thomas' Christian humanism* will be analysed; the speakers, philosophers and theologians, are well-known: López Trujillo, Sánchez Sorondo, Forment, Zimmerman and Wippel. *The challenges of contemporary culture to Christian humanism* is the topic of 24 September, which will be entrusted to the following illustrious speakers: Berti, Cottier, Jaroszynski and Caffarra. Each of the papers of these plenary sessions will be followed by a debate in the Aula Magna, the main lecture hall, now called Aula John Paul II.

The works of the various special sections are also very important for the Congress. There are ten of these and each is chaired by one or more specialised professors. The list is as follows: Historical Section: Prof. Elders, Prof. Pangallo; Theological and Biblical Section: Prof. Rodriguez, Prof. Wielockx; Christological Section: Prof. Biffi, Prof. Amato; Metaphysical Section: Prof. Mondin, Prof. Forment; Anthropological Section: Prof. Lobato, Prof. Zdybicka, Prof. Berger; Moral Section: Prof. Basso, Prof. Possenti; Political Section: Prof. Berti, Prof. Llano, Prof. Ocampo; Human Rights Section: Prof. Seidl, Prof. Kaczynski; Scientific Section: Prof. Sánchez Sorondo, Prof. Artigas; Education and Culture Section: Prof. Martínez, Prof. Luz Garcia Alonso, Prof. E. Ducci.

The Congress will be open to everyone. Registration is required in order to take part. All the participants who wish to present a paper must submit an *abstract* and the complete text of it. At the beginning of the Congress all participants will receive a folder containing a copy of the programme, a volume with the *abstracts* of each paper and the texts of the papers of the plenary sessions.

The audience with the Pope will crown the activities of the Congress.

The complete publication of the Proceedings will be carried out as soon as possible.

Rome, 1 May 2003

Abelardo Lobato, O.P.

GREETING TO THE PARTICIPANTS

The correspondence of the subject of this meeting to the vital need for our life together, in every context, is as clear as day. This nourishes self-evident expectations; I would say ones that are official and incumbent.

It is certainly the case, however, that there are other expectations, which are miniscule and light: they colour and give meaning to the participation of everyone. And everyone could speak about them to common useful effect.

I have decided to employ the responsibility entrusted to me of extending a greeting and my best wishes for successful work to refer to two minor expectations. I will thus avoid ineffective formalities.

Over the next few days we will listen to the thought of Thomas expressed and interpreted in many languages. Some of them are worlds that are different from his.

Thomas perceived and lived out at a practical level both the mystery of the relationship between speech and language and the thick tangle of forms of linguistic diversity. I will choose a reflection of his on the sensitive character of moving in such mazes when vital texts are handled. It is contained in the preamble to his *Contra errores graecorum*: ‘...ad officium boni translatorum pertinet ut... transferens servet sententiam, mutet autem modum loquendi secundum proprietatem linguae in quam transfert.’

We have taken on the task and the commitment to bring the force of the *sententia* of Thomas to today’s listeners, that is to say to listeners immersed in situations that are distant from one another, marked by dissimilar external and internal experiences, and troubled by unforeseen preoccupations. To carry out this task we must also make use of a courageous and wise employment of all the potentialities of a language. Language incarnates speech, the *sententia*. According to the expressive potentialities that it possesses, it at times carries shades of meaning that have remained latent and at others reveals itself powerless to transmit other shades. But every language can perform an effective task: the orchestration of the *sententia*, so that the *motif* is understandable and usable in concrete situations by real people prepared in different ways for listening and provided with different sets of instruments or forms of receptivity. To orchestrate the *sententia* without infidelity is to render a great service.

One penetrates into the mystery of human communication by a thousand routes. Whoever is passionately involved in this, or better, whoever suffers all the tragedy of this matter, knows that human creativity will never be made rigid by objective means and will always invent new pathways or renew those that already exist. *Servare sententiam*, according to the sound injunction of Thomas, and to aim for orchestration, is a bitter road that is not always frequented because it requires a strong sense of the human.

The first expectation is to enjoy the innumerable orchestrations of the *sententia servata*.

The second expectation is connected with the first

Orchestration could have recourse to a merely *aesthetic* justification. The being itself of the *sententia*, however, requires something else. To find an appropriate justification for it, I will make use of another expression of Thomas’s: ‘*vacare aedificationi aliorum*’. The syntagm is set in a very high context: it denominates one of the fruits of *manere in Christo* (Jn 15). It has no opposition or extraneousness to rigour or to what is scientific. It refers to essentiality of a constructive effectiveness. It is born from a divine synergy and opens up to the most intense and real human synergy. If there is the delicate dynamism referred to by *vacare aedificationi aliorum*, every orchestration is valuable and necessary.

We participants will be the first to rejoice at the new character of orchestrations and to enjoy a really beautiful *vacatio*. I hope and wish that such will be the case for you, and also for me.

Professor Edda Ducci

PROGRAMME

Palazzo della Cancelleria, Rome, 21 and 25 Sept. 2003
Pontificia Università di San Tommaso 'Angelicum' 22, 23 and 24 Sept. 2003

Sunday 21 September 2003 (Palazzo della Cancelleria)

17:00	Welcome to the participants: the Academy's and SITA's greetings Father Abelardo Lobato O.P., President Prof. Edda Ducci Paper: H.E. Card. Zenon Grocholewski, Prefect of the Congregation for Catholic Education: Verso l'autentico umanesimo a partire dall'autentico cristianesimo. La prospettiva di San Tommaso d'Aquino – Doctor Humanitatis e Doctor Communis Ecclesiae
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Monday 22 September 2003 ('Angelicum' University) *The Roots and Characteristics of Christian Humanism*

8:00	Holy Mass (Church of St. Domenico and Sisto)
8:45	Welcome address by Prof. Francesco Compagnoni (Rector Magnificus of the Angelicum)
<i>Plenary Session</i>	
9:00	Prof. Joseph A. Di Noia: Imago Dei – Imago Christi: The Theological Foundation of Christian Humanism
9:40	Prof. Leo J. Elders: L'Humanisme – Ses racines, son développement et ses composantes
10:15	<i>Discussion</i>
11:15	<i>Special Sessions</i> Historical Christological Metaphysical Natural Law and Human Rights Scientific
13:00	Lunch Break
<i>Plenary Session</i>	
15:30	Prof. Battista Mondin, S.X.: L'umanesimo filosofico di San Tommaso e il rinnovamento della metafisica
16:10	Prof. Ralph M. McInerny: Absence of God, Absence of Man

Programme

16:50	Discussion
17:30	Coffee Break
17:50	<i>Special Sessions</i> Historical Metaphysical Anthropological Natural Law and Human Rights Scientific
19:45	Supper Break

Tuesday 23 September 2003 ('Angelicum' University)
Philosophical and Theological Foundations for Christian Humanism

8:00	Holy Mass (Church of St. Domenico and Sisto)
<i>Plenary Session</i>	
9:00	H.E. Card. Alfonso López Trujillo: La familia, útero espiritual de los hijos
9:40	H.E. Mons. Marcelo Sánchez Sorondo: La necesidad de la gracia en el humanismo de Tomás de Aquino
10:10	Discussion
11:15	<i>Special Sessions</i> Metaphysical Anthropological Moral Political Education and Culture
13:00	Lunch Break
<i>Plenary Session</i>	
15:30	Prof. Albert J. Zimmermann: Bemerkungen zum angeblichen 'Nihilismus' im christlichen Verständnis der Wirklichkeit
16:10	Prof. John F. Wippel: Metaphysical Foundations for Christian Humanism in Thomas Aquinas
16:50	Discussion
17:30	Coffee Break
17:50	<i>Special Sessions</i> Metaphysical Anthropological Moral Political Education and Culture
19:45	Supper Break

Programme

Wednesday 24 September 2003 ('Angelicum' University)
The Challenges of Contemporary Culture and the Projection of Christian Humanism

8:00	Holy Mass (Church of St. Domenico and Sisto)
<i>Plenary Session</i>	
9:00	Prof. Enrico Berti: Il concetto di 'bene comune' di fronte alla sfida del terzo millennio
9:40	Prof. Georges M.M. Cottier, O.P.: Morte dell'Umanesimo?
10:10	Discussion
11:15	<i>Special Sessions</i> Theological Anthropological Moral Political
13:00	Lunch Break
<i>Plenary Session</i>	
15:30	Prof. Piotr Jaroszynski: The Challenges of Contemporary Culture to Christian Humanism in Post-Communist Countries
16:10	H.E. Mons. Carlo Caffarra: 'Corpore et anima unus' (Gaudium et spes 24, 1): la rilevanza etica dell'unità sostanziale dell'uomo all'inizio del terzo millennio
16:50	Discussion
17:30	Coffee Break
17:50	SITA Meeting
19:45	Supper Break

Thursday 25 September 2003 (Palazzo della Cancelleria)
Closing Session

9:00	H.E. Card. Paul Poupard: La cultura cristiana della persona alle radici dell'umanesimo del terzo millennio Secretary: H.E. Mons. Marcelo Sánchez Sorondo President: Father Abelardo Lobato, O.P.
11:00	Handing over of the certificates to ordinary, honorary, correspondent and benefactor members of the Academy
12:00	Audience with the Holy Father (requested)
13:30	Lunch Break
16:00	Meeting of the Academy's ordinary members (Casina Pio IV). Planning of 2004 activities

PROGRAMME OF THE TEN SPECIAL SESSIONS

Monday 22 September

11:15 / 13:00 Morning Sessions

1. HISTORICAL SESSION

Chairpersons:

Prof. LEO J. ELDERS, S.V.D. (Ep Kerkrade, Instituut voor filosofie Rolduc)

Prof. MARIO PANGALLO (Roma, Pontificia Università Gregoriana)
Partecipazione, contingenza e interiorità umana nella terza via di S. Tommaso

Prof. ALEXANDER BAUMGARTEN (Cluj, Università Babes-Bolyai)
L'interprétation de la proposition 90 de Liber de Causis selon Albert le Grand et saint Thomas d'Aquin

Prof. PAUL RICHARD BLUM (Baltimore, MD, Loyola College)
Jacques Maritain against modern pseudo-humanism

Prof. Emeritus TOBIA D'ONOFRIO (Università di Cassino)
L'umanesimo cristiano di Dante e di Manzoni: una sfida per il terzo millennio

Prof. UMBERTO GALEAZZI (Chieti, Università Gabriele d'Annunzio)
Il bisogno di riconoscimento. Orizzonti di senso della ricerca tommasiana in cui si radica la dignità umana

Prof. MARIA LAURA GIORDANO (Barcelona, Universidad Abat Oliba – CEU)
The Confluences Between the Humanistic Thinking of Medicine-philosopher Raimundo Sibiuda and Thomism in the Spanish Late Middle Age.

Prof. FAUSTA GUALDI (Roma, Pontificia Università della Santa Croce)
Raffigurazioni di San Tommaso d'Aquino nella pittura dal XIV al XVI secolo

Prof. JOSÉ M^a MONTIU DE NUIX
Itinerario filosófico en la conversión del profesor Manuel García Morente

Prof. PIOTR MOSKAL (Catholic University of Lublin)
The Problem of New Humanism in the Light of the Philosophy of History

Prof. GRACIELA RITACCO DE GAYOSO (Argentina, CONICET)
La búsqueda de la paz

Monday 22 September
11:15 / 13:00 Morning Sessions

3. CHRISTOLOGICAL SESSION

Chairperson:

Prof. Mons. INOS BIFFI (Milano, Facoltà Teologica dell'Italia Settentrionale)
La presenza di Cristo nei sacramenti secondo la Summa Theologiae di San Tommaso

Prof. LLUÍS CLAVELL (Roma, Pontificia Università della Santa Croce)
Christ's Freedom and its Consequences for the Human Freedom, According to Thomas Aquinas

Prof. THOMAS MARSCHLER (Ruhr, Universität Bochum)
"Natura assumptibilis". Die Eignung der menschlichen Natur für die hypostatische Union nach Thomas von Aquin

Prof. ANDREA MILANO (Napoli, Università Federico II)
Alétheia e omòdiosis. Intorno a Cristo come verità in san Tommaso d'Aquino

GABRIELA AYBAR
Las tentaciones de Cristo en el desierto en la q. 41 de la III Pars de la Summa Theologiae y la relación con su impecabilidad

ŠTĚPÁN MARTIN FILIP, O.P.
Redemptor humanae rationis

EDUARDO PALOMO
La analogía humana de Dios

ALICE RAMOS
The Human Person as Image and Sign

4. METAPHYSICAL SESSION

Chairpersons:

Prof. BATTISTA MONDIN, S.X. (Roma, Pontificia Università Urbaniana)

Prof. EUDALDO FORMENT (Universidad de Barcelona)

Prof. HUGH BARBOUR, O.PRAEM. (Santa Paula, CA, Thomas Aquinas College)
Bonum Communius Ente: On the Priority of the Good in St. Thomas

Prof. GABRIELA BESLER (Universität Katowice)
The Connection between the Existential Thomism of Mieczysław Albert Krąpiec and the Analytic Philosophy of Peter Frederic Strawson

Monday 22 September
11:15 / 13:00 Morning Sessions

Prof. STEPHEN L. BROCK (Roma, Pontificia Università della Santa Croce)
È l'unicità della persona il fondamento metafisico della sua dignità?

Prof. Emeritus ALBERTO CATURELLI (Córdoba, Argentina, Universidad Nacional)
El humanismo católico y el futuro. Perspectiva de Santo Tomás de Aquino

Prof. AQUILINO CAYUELA CAYUELA (Pamplona, Universidad de Navarra)
Concepto de persona: el "yo contingente" frente al "yo substantivo"

Prof. ISTVÁN CSELÉNYI (Budapest, Università Cattolica Piliscsaba)
Risposta di San Tommaso d'Aquino al problema dell'essere dell'uomo odierno

Prof. JOHN DEELY (Houston, TX, University of St. Thomas)
The Semiotic Animal

Prof. JOHN DUDLEY (Leuven, Katholieke Universiteit)
The Metaphysical Presuppositions of Freedom

Prof. JOSÉ J. ESCANDELL (Madrid, Instituto de Humanidades Ángel Ayala – CEU)
On Existence. Some Contributions by Antonio Millán-Puelles

8. NATURAL LAW AND HUMAN RIGHTS SESSION

Chairpersons:

Prof. EDWARD KACZYŃSKI, O.P. (Roma, Pontificia Università San Tommaso d'Aquino)
Natural Law and Human Rights

Prof. HORST SEIDL (Roma, Pontificia Università Lateranense)
Bemerkungen zur Konzeption einer 'Autonomen Moral' heute

Prof. HUGO EMILIO COSTARELLI BRANDI (Mendoza, Argentina, Universidad Nacional de Cuyo)
El Derecho y la Justicia en Tomás de Aquino

Prof. CARMEN FERNÁNDEZ DE LA CIGOÑA (Madrid, Universidad San Pablo – CEU)
Consideración del derecho natural y de la dignidad de la persona desde la Doctrina Social de la Iglesia

Prof. ELIO A. GALLEGO GARCÍA (Madrid, Universidad San Pablo – CEU)
La familia en la ley natural

Prof. NOËL A. KINSELLA
Toward a Thomistic Justification of the Universal Declaration of Human Rights

Prof. Emeritus EGINALDO PIZZORNI, O.P. (Roma, Pontificia Università Lateranense)
Il valore della persona umana nella dottrina cristiano-tomista

Monday 22 September
11:15 / 13:00 Morning Sessions

Prof. ENRIQUE MADRAZO RIVAS (Madrid, Universidad San Pablo – CEU)
La universalidad del conocimiento y el realismo moderado. Una reflexión sobre los retos globales del s. XXI

9. SCIENTIFIC SESSION

Chairpersons:

Prof. MARIANO ARTIGAS (Pamplona, Universidad de Navarra)
Science, Reason and Faith in the Third Millennium

Prof. MARCELO SÁNCHEZ SORONDO (The Pontifical Academy of Saint Thomas Aquinas)

Prof. LORELLA CONGIUNTI (Roma, Pontificia Università Urbaniana)
Dalla fisica alla fisica. Galileo e i gradi di astrazione

Prof. RAFAEL FAYOS FEBRER (Madrid, Universidad Francisco de Vitoria)
Realismo y ciencia: volver a Tomás

Prof. PABLO LÓPEZ MARTÍN (Madrid, Universidad San Pablo – CEU)
La finalidad en el mundo natural y los datos de la ciencia experimental

Prof. ELENA POSTIGO SOLANA (Madrid, Universidad San Pablo – CEU)
L'anima in Tommaso d'Aquino, morte cerebrale e problemi in bioetica

Prof. HÉCTOR VELÁZQUEZ FERNÁNDEZ (México, Universidad Panamericana)
La estructura de la filosofía de la naturaleza y su conexión con la antropología, en Tomás de Aquino

Monday 22 September
17:50 / 19:45 Afternoon Sessions

1. HISTORICAL SESSION

Prof. JUAN J. ÁLVAREZ ÁLVAREZ (Madrid, Universidad Francisco de Vitoria)
El humanismo cristiano y la hispanidad

ENCARNA LLAMAS PEREZ
Identidad humana como teleología en Charles Taylor

Prof. JUAN LUIS SEVILLA BUJALANCE (Universidad de Córdoba, España)
La constitución europea y el humanismo cristiano

Prof. PIERO VIOTTO (Milano, Università Cattolica)
La soggettività come fondamento dell'umanesimo di Maritain

Monday 22 September
17:50 / 19:45 Afternoon Sessions

PIERINO MONTINI

Battista Mondin e la sua "autotrascendenza"

FRANCISCO REGO

Tomás de Aquino y Nicolás de Cusa: dos posiciones opuestas respecto del conocimiento de Dios

MARIO SCARPELLI

I luoghi contesi della nascita di San Tommaso d'Aquino

TOMASZ STEPIEN

New Conceptions in the Understanding of Man at the Warsaw School of Consequential Thomism

LUCA F. TUNINETTI

Il credere come atto volontario secondo san Tommaso

DANIELA VERDUCCI

Thomas absconditus. Presenza di Tommaso d'Aquino nel pensiero di Max Scheler

DOMINIQUE VIBRAC

Dante, Thomas Aquinas and Siger de Brabant

4. METAPHYSICAL SESSION

Prof. JOAQUÍN FERRER ARELLANO (Madrid, Universidad Autónoma)

El conocimiento indeterminado de Dios en Tomás de Aquino, como horizonte trascendental que posibilita y suscita la inferencia demostrativa de Dios Creador

Prof. SALVADOR ANTUÑANO-ALEA (Madrid, Universidad Francisco de Vitoria)

Apuntes para una bioética integral de la persona desde la metafísica tomista

Prof. JUAN JOSÉ GALLEGO SALVADORES, O.P. (Valencia, Facultad de Teología San Vicente Ferrer)

¿Ética o metafísica? ¿Cuál es la que fundamenta en última instancia?

Prof. CRUZ GONZÁLEZ-AYESTA (Pamplona, Universidad de Navarra)

Inmediación y mediación en el conocimiento de la verdad. La perspectiva de Tomás de Aquino

Prof. MATTHIAS LU

Saint Thomas Aquinas Metaphysics in China

Prof. ANDRZEJ MARYNIARCZYK, S.D.B. (Catholic University of Lublin)

Veritas Sequitur Esse (Truth as a Consequence of the Existence of Things)

Prof. HEATHER MCADAM ERB (Loretto, PA, St. Francis University)

Metaphysical Aspects of Aquinas' Doctrine of The Spiritual Life

Monday 22 September
17:50 / 19:45 Afternoon Sessions

Prof. JULIO RAÚL MÉNDEZ (Salta, Argentina, Universidad Católica)
Las tesis metafísicas de Tomás de Aquino y la física contemporánea

Prof. RAFAEL PASCUAL, L.C. (Roma, Pontificio Ateneo Regina Apostolorum)
La filosofía de la naturaleza como filosofía segunda en Aristóteles y en Tomás de Aquino

Prof. ALEJANDRO VERDES I RIBAS
La superación de la subjetividad: entre la memoria del alma y el historicismo posthumano

Prof. PETER A. REDPATH (Staten Island, NY, St. John's University)
Thomist Humanism, Realism, and Retrieving Philosophy in Our Time

5. ANTHROPOLOGICAL SESSION

Chairpersons:

Pres. ABELARDO LOBATO, O.P. (The Pontifical Academy of Saint Thomas Aquinas)
Senderos abiertos hacia el nuevo humanismo

Prof. DAVID BERGER
Die Thomistische Analektik und das Menschenbild des hl. Thomas von Aquin

Prof. ZOFIA ZDIBICKA (Catholic University of Lublin)
Self-fulfilling of the Human Being in Religion

Prof. FIDENCIO AGUILAR VÍQUEZ (México, Universidad Popular Autónoma del Estado de Puebla)
Santo Tomás y M. Federico Sciacca: la interioridad objetiva

Prof. RUBÉN ALBERTO AMIEL (Buenos Aires, UCA)
De si la solidaridad constituye un camino dialogal válido ante el intento monológico del discurso único

Prof. ARTUR ANDRZEJUK (Warszawa, Uniwersytet Kardynała Stefana Wyszyńskiego)
La théorie thomiste des relations personnelles

Prof. LILA B. ARCHIDEO (Buenos Aires, UCA)
Un aporte al humanismo cristiano: la mujer y la amistad – sus bases en Santo Tomás de Aquino

Prof. FEDERICA BERGAMINO (Roma, Pontificia Università della Santa Croce)
La causalità dell'intelletto nell'atto di scelta

Prof. RAFAEL LUIS BREIDE OBEID (Mar del Plata, Universidad FASTA)
Imagen y semejanza de Dios en el hombre moderno

Prof. JUAN MANUEL BURGOS (Madrid, Centro Universitario Villanueva)
Acerca de una nueva formulación del humanismo cristiano

Monday 22 September
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Prof. ENRIQUE CASES (Barcelona, Universidad Internacional de Cataluña)
El hombre, ser que ama la belleza

Prof. MICHELE CUCIUFFO (Pontificia Università della Santa Croce)
L'umanesimo plenario alla luce del Padre Nostro: il trialismo trascendentale storico

Prof. VICENTE CUDEIRO, O.P. (Murcia, Instituto Teológico San Fulgencio)
El cristianismo es un superhumanismo

8. NATURAL LAW AND HUMAN RIGHTS SESSION

Prof. CLAUDIA MÁRQUEZ PEMARTÍN (México, Universidad Panamericana)
¿Suficiencia del principio de la sindéresis en el pensamiento de Tomás de Aquino?

Prof. KATARZYNA STĘPIEŃ (Catholic University of Lublin)
Human Rights and Nature

Prof. CARMEN ROSA MA. VILLARÁN RODRIGO (Lima, Universidad Católica Sedes Sapientiae)
La justicia como restitución de un humanismo de avanzada en Santo Tomás de Aquino

THOMAS C. BEHR
The Contribution of Luigi Taparelli, S.J. (1793-1862) to the Idea of Christian Humanism and to Catholic Social Thought

TOMÁS ANTONIO CATAPANO
El derecho a la vida de las personas por nacer: un derecho de los hombres que interpela nuestra conciencia en el tercer milenio

JUDE CHUA SOO MENG
How Negative Contrast Experiences are Possible: A Study in the Intuition of Meaningful Goods and Meaningless Evils

MARIA HELENA DA GUERRA PRATAS
Respuestas de verdad y de esperanza a las angustias del hombre del 3° milenio. La ley divina como "alas del alma" y el riesgo de la libertad

9. SCIENTIFIC SESSION

Prof. CLARA F. MUSCATELLO, Prof. PAOLO SCUDELLARI (Università di Bologna)
Ethics and Listening. Hermeneutic Problems of the Psychiatric Listening

GERARDO GONZÁLEZ MARTÍNEZ
Una antropología necesaria

MICHAEL A. HOONHOUT
Thomas Aquinas and the Need for a Contemporary Theological Cosmology

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PATRICK MASON
Modern Science and the Material World

MARÍA ÁNGELES VITORIA
Pasado y presente de la doctrina de los grados de abstracción

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4. METAPHYSICAL SESSION

Prof. ELISABETH REINHARDT (Pamplona, Universidad de Navarra)
La semejanza perfectiva de la imagen divina en el hombre. A propósito de la Summa Theologiae I, 93, 9

Prof. LUIS ROMERA (Roma, Pontificia Università della Santa Croce)
Hermenéutica del hombre, libertad y metafísica del acto

Prof. JUAN JOSÉ SANGUINETI (Roma, Pontificia Università della Santa Croce)
La mente inmaterial en Tomás de Aquino

Prof. DAVOR SIMIC SUREDA, Prof. MARÍA LUISA SILVA CASTAÑO
Bases filosóficas para una recuperación del concepto de humanismo

Prof. Emeritus ANTONIO SEGURA FERNS (Universidad de Sevilla)
La hermenéutica metafísica del lenguaje teológico

Prof. JOSÉ VEGA DELGADO (Universidad de Cuenca, Ecuador)
Humanismo y Tomismo. Prolegómenos para la re-fundamentación de la filosofía cristiana

Prof. GINTAUTAS VYŠNIAUSKAS
Privative Nature of Evil and its Necessity According to St. Thomas Aquinas

IGNACIO M^a AZCOAGA BENGOCHEA
La universalidad de la Causa Primera

ROSA GOGLIA
Verso San Tommaso d'Aquino. Percorsi fabriani

5. ANTHROPOLOGICAL SESSION

Prof. RAFAEL M. DE GASPERIN GASPERIN (México, Instituto Tecnológico y de Estudios Superiores de Monterrey)
La persona en América

Prof. Emeritus JOSEPH M. DE TORRE (The Philippines, University of Asia and the Pacific)
A God-Centered Anthropology

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Prof. M. PILAR FERRER RODRÍGUEZ (Universidad de Valencia)
Aproximación a la Ética de Karol Wojtyła en la obra dramática, Esplendor de Paternidad

Prof. JOSÉ ANGEL GARCÍA CUADRADO (Pamplona, Universidad de Navarra)
Homo est dignissima creatura – Consideraciones en torno a un ejercicio de lógica escolástica

Prof. ARKADIUSZ GUDANIEC (Catholic University of Lublin)
Love as complacentia boni in Thomas Aquinas

Prof. M. CARMEN GUTIÉRREZ BERISSO (Buenos Aires, UCA)
El hombre agradecido

Prof. WILLIAM J. HOYE (University of Münster)
Human Love as Unfulfilling Union

Prof. COSTANTE MARABELLI (Lugano, Facoltà di Teologia)
The Humanity of Aquinas' Doctrine on the Delectatio (Pleasure)

Prof. PIOTR MAZUR (Warszawa, Uniwersytet Kardynała Stefana Wyszyńskiego)
The Dignity of the Person in the Perspective of Providence

Prof. ZBIGNIEW PANPUCH (Catholic University of Lublin)
The Problem of Actuality of the Aquinas Concept of Human Health

6. MORAL SESSION

Chairpersons:

Prof. VITTORIO POSSENTI (Università di Venezia)

Prof. EDWARD KACZYŃSKI, O.P. (Roma, Pontificia Università San Tommaso d'Aquino)

Prof. MISERICÒRDIA ANGLÈS (Universidad de Barcelona)
La noción de benevolencia en Robert Spaeman

Prof. ANGELO CAMPODONICO (Università di Genova)
Note per un'interpretazione sintetica dell'etica di Tommaso

Prof. CARLOS GOÑI ZUBIETA
La intemperancia de una sociedad infantil

Prof. JOHN F.X. KNASAS (Houston, TX, University of St. Thomas)
Kant and Aquinas on the Ground of Moral Necessity

Prof. ANA TERESA LÓPEZ DE LLERGO (México, Universidad Panamericana)
Tomás de Aquino y su lección sobre la esperanza

Prof. MARÍA LILIANA LUKAC DE STIER (Buenos Aires, UCA)
El humanismo personalista en bioética

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7. POLITICAL SESSION

Chairpersons:

Prof. ENRICO BERTI (Università di Padova)

Prof. ALEJANDRO LLANO (Pamplona, Universidad de Navarra)
Tomás de Aquino y el humanismo cívico

Prof. MANUEL OCAMPO PONCE (México, Universidad Anáhuac del Sur)
La paz política como resultado de un orden justo

Prof. Emeritus GIORGIO CAMPANINI (Università di Parma)
Percorsi del pensiero politico tomistico del novecento. "Umanesimo integrale" di J. Maritain e "Il valore della persona umana" di G. La Pira

Prof. MARÍA PÍA CHIRINOS (Roma, Pontificia Università della Santa Croce)
Imagen humanista del ciudadano del tercer milenio. una propuesta desde el trabajo y la familia a la teoría política

Prof. MARIA LUÍSA COUTO-SOARES (Lisboa, Universidad Nova)
Razón práctica y virtud

Prof. MARÍA CELESTINA DONADÍO MAGGI DE GANDOLFI (Buenos Aires, UCA)
El hombre como ser social e histórico

Prof. MARÍA DEL CARMEN ELIZUNDIA DE PÉREZ (México, Universidad Anáhuac del Sur)
Algunas consideraciones sobre la teoría política de John Rawls a la luz de la filosofía de Santo Tomás de Aquino

Prof. ANGELO MARCHESI (Università di Parma)
Técnica, política, cultura: una correlazione da precisare

Prof. ALBERTO ORTEGA VENZOR (México, Universidad Panamericana)
Filosofía económica. Humanismo realista y no ideológico

10. EDUCATION AND CULTURE SESSION

Chairpersons:

Prof. EDDA DUCCI (Roma, Libera Università Maria SS.ma Assunta)

Prof. LUZ GARCÍA ALONSO (México, Ateneo Filosófico UCIME)
Filosofía de la eficacia. Saber especulativo-práctico del orden técnico

Prof. ENRIQUE MARTÍNEZ (Madrid, Universidad Abat Oliba – CEU)
Paedagogia perennis

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Prof. JOSÉ ÁNGEL AGEJAS ESTEBAN (Madrid, Universidad Francisco de Vitoria)
El valor gnoseológico de los sentidos en la comunicación humana

Prof. URBANO ALONSO DEL CAMPO, O.P. (Universidad de Granada)
La razón y la fe en Santo Tomás y Juan Pablo II

Prof. MAURICIO ECHEVERRÍA (Santiago de Chile, Universidad Santo Tomás)
School, Contemplation and Virtue

Prof. FREDERICK ERB III (Mt. Aloysius College, Pennsylvania)
Transmitting Christian Humanism to the Postmodern Mind: Toward a Thomistic Theology of Higher Education

Prof. MARCIN KAZMIERCZAK (Barcelona, Universitat Abat Oliba – CEU)
Entre el tomismo y la literatura postmoderna

Prof. HENRYK KIEREŚ (Catholic University of Lublin)
What is the Problem with Aesthetics?

Prof. JESÚS MARÍA DE LA LLAVE CUEVAS (Valencia, Universidad Cardenal Herrera – CEU)
El hombre como imagen finita de la infinitud

Prof. RODOLFO MENDOZA (Buenos Aires, Universidad FASTA)
Humanismo tomista y cultura católica en Fr. Aníbal E. Fosbery O.P.

Prof. FERNANDO PASCUAL, L.C. (Roma, Pontificio Ateneo Regina Apostolorum)
La ayuda de los hombres en el conocimiento de la verdad. Una reflexión sobre la filosofía de la educación de santo Tomás de Aquino

Prof. GIOVANNI TURCO (Napoli, Università Federico II)
Storia e memoria come condizioni assiologiche della storiografia: la prospettiva di san Tommaso d'Aquino

Prof. ANÍBAL VIAL (Santiago de Chile, Universidad Santo Tomás)
Algunas propuestas para la educación universitaria

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4. METAPHYSICAL SESSION

SANTINO CAVACIUTI
La "novità" dell'umanesimo cristiano: il primato della libertà e dell'amore

MATTHEW DEL NEVO
Man's Irreconcilable Freedom

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MARÍA TERESA ENRÍQUEZ GÓMEZ

La metafísica del acto de ser como recurso interdisciplinario en la comunidad universitaria

SILVANA FILIPPI

Santo Tomás y la concepción cristiana del hombre como unidad sustancial

PAWEŁ GONDEK

Understanding of Reality and the Fundament of Scientific Cognition

ANA M^a SÁNCHEZ-CABEZUDO RODRÍGUEZ Y MIGUEL ORTEGA DE LA FUENTE

La metafísica como único modo de vuelta al humanismo cristiano en el tercer milenio

TERESA MARÍA SARAVIA

El Itinerarium de San Buenaventura y la Suma Teológica de Santo Tomás de Aquino: dos nominaciones distintas de Dios en una mutua iluminación

ENEYDA SUÑER RIVAS

La ética como filosofía primera; la propuesta levinasiana y la metafísica tomista

PAWEŁ TARASIEWICZ

On a Rejection of the Essentialism

5. ANTHROPOLOGICAL SESSION

Prof. ROMANO PIETROSANTI (Università di Anagni)

La negazione tomista dell'ilemorfismo psichico umano. Tommaso vs. Bonaventura

Prof. GUSTAVO ELOY PONFERRADA

Santo Tomás humanista

Prof. VITTORIO POSSENTI (Università di Venezia)

Il principio-persona e la colonizzazione dell'io

Prof. ALEJANDRO RAMOS (Mar del Plata, Universidad FASTA)

El orden en el hombre

Prof. Emeritus FRANCESCA RIVETTI BARBÒ (Roma, Università di Tor Vergata)

Il bello: "ammirato" da ognuno, con atti quasi-inspiegabili ad altri

Prof. ALEJANDRO SAAVEDRA, S.D.B. (Ecuador, Universidad de Quito)

In homine quodammodo omnia congregantur

Prof. JUAN FERNANDO SELLÉS (Pamplona, Universidad de Navarra)

El conocer más humano y su tema. Sapientia est de divinis según Tomás de Aquino

Prof. FRANCISCA TOMAR ROMERO (Madrid, Universidad Francisco de Vitoria)

La antropología y sus retos ante la globalización

Tuesday 23 September
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MIGUEL ANDRÉS ACOSTA LÓPEZ

La función integradora del conocimiento por connaturalidad

GERALD DUROISIN

L'homme et la grâce

KRZYSZTOF ANDRZEJ WOJCIESZEK

Human Coming to Be: A New Proposal for the Old Thomistic Theory

6. MORAL SESSION

Prof. MARGARITA MAURI (Universidad de Barcelona)

Las referencias de Santo Tomás a la ética estoica

Prof. LESLAW NIEBRÓJ (Katowice, Medical University of Silesia)

The dignity of a human person: bioethics of four principles vs. personalism

Prof. ANTONIO PÁRAMO DE SANTIAGO (Madrid, Universidad San Pablo – CEU)

Sobre el valor económico y moral

Prof. ARKADIUSZ ROBACZEWSKI (Catholic University of Lublin)

Understanding Human Nature and its Consequences on Morality

Prof. MODESTO SANTOS CAMACHO (Pamplona, Universidad de Navarra)

La quiebra del humanismo en la cultura moderna

GARRICK R. SMALL

Contemporary Problems in Property in the Light of the Economic Thought of St. Thomas Aquinas

Prof. ALDO VENDEMIATI (Roma, Pontificia Università Urbaniana)

Prospettive tomiste per l'etica del XXI secolo

7. POLITICAL SESSION

Prof. ANTONIO OSUNA FERNANDEZ-LARGO (Universidad de Valladolid)

La idea de "felicitas" en la filosofía política de Santo Tomás

Prof. JOSÉ LUIS PARADA RODRÍGUEZ (Madrid, Universidad Francisco de Vitoria)

Aproximación a la idea política de Tomás de Aquino. Comparación entre De Regno, de Santo Tomás y El Príncipe, de Nicolás de Maquiavelo

Prof. MARÍA DEL CARMEN PLATAS PACHECO (México, Universidad Panamericana)

La analogía de proporcionalidad, método jurídico para atribuir lo debido: reflexiones a partir de la tradición aristotélica-tomista

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Prof. AMALIA QUEVEDO (Bogotá, Universidad de la Sabana)
Dos lecturas de la Philia Aristotélica: Derrida y Tomás de Aquino

Prof. PABLO SÁNCHEZ GARRIDO (Madrid, Universidad San Pablo – CEU)
Consideraciones sobre la justicia distributiva en Santo Tomás de Aquino.

Prof. HÉCTOR ZAGAL (México, Universidad Panamericana)
Aquinas on Slavery: An Aristotelian Puzzle

JAMES P. KELLY, III
Jacques Maritain and Heroic Democracy

10. EDUCATION AND CULTURE SESSION

ÁLVARO ABELLÁN-GARCÍA BARRIO
Hacia un concepto 'distinto actual' de la interactividad

ANA MARÍA BRAVO MONTERO
La filosofía de la eficacia aplicada a la educación

IMELDA CHŁODNA
Allan Bloom and the Anti-Christian Sources of American Education

JUAN CRUZ FONT
La recuperación de la noción de Actus Essendi en Carlos Cardona. Nuevas propuestas para la enseñanza de la filosofía en bachillerato

MARTÍN FEDERICO ECHAVARRÍA
La enfermedad psíquica según Santo Tomás

JOSÉ ANTONIO ESTRADA SÁMANO
Santo Tomás y la Encíclica Fe y razón

SANTIAGO ALEJANDRO FRIGOLÉ SALVALAGIO
La urgencia de las humanidades. La humanitas cristiana y su valor formativo

LUZ MARÍA GAUBECA NAYLOR
Análisis de las corrientes de la construcción: constructivismo y construccionismo social bajo la mirada de la gnoseología tomista

LUÍS ERNESTO GUTIÉRREZ LÓPEZ
Proyecto Semitas: formación del pensamiento crítico, un camino de crecimiento en humanidad desde la sabiduría cristiana

FRANCISCO JAVIER MULA GARCÍA
Retos actuales de la formación universitaria desde la perspectiva del humanismo cristiano

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REYNALDO FRANCISCO OCHOA
La educación en Santo Tomás de Aquino

KRZYSZTOF WROCZYŃSKI
Remarks on the Position of Philosophy within Contemporary Culture

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2. THEOLOGICAL AND BIBLICAL SESSION

Chairpersons:

Prof. PEDRO RODRÍGUEZ (Pamplona, Universidad de Navarra)

Prof. ROBERT WIELOCKX (Roma, Pontificia Università della Santa Croce)
Limites et ressources de l'exégèse thomasiennne. Thomas d'Aquin on Jn 4,46-54

Prof. IGNACIO ANDEREGGEN (Roma, Pontificia Università Gregoriana)
Dios es llamado tiempo

Prof. GIUSEPPE BARZAGHI, O.P. (Milano, Università Cattolica)
Fede teologale e vita eterna

Prof. ARTURO BLANCO (Roma, Pontificia Università della Santa Croce)
Teología y angelología según S. Tomás de Aquino. Contribución de la angelología tomasiana a la comprensión del hombre y de su relación con Dios

Prof. ANÍBAL FOSBERY, O.P. (Mar del Plata, Universidad FASTA)
Doctrinas y autores en el Tratado del hombre de Santo Tomás de Aquino (S. Th., I, q. 75-89)

Prof. ANTONIO PRAENA SEGURA, O.P. (Sevilla, Centro de Estudios Teológicos)
Una intuición contra deshumanismos

Prof. EZEQUIEL TÉLLEZ MAQUEO (México, Universidad Panamericana)
La dimensión extática del amor divino en la exposición de Tomas de Aquino al De Divinis Nominibus de Pseudo-Dionisio Areopagita

PERE POY
We Are Not a Country Without a Bible. The Catalan Translations of the Holy Scripture Through History

DAVIDE VENTURINI
Uomo, Parola di Dio, ermeneutica in Sant'Agostino d'Ippona

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5. ANTHROPOLOGICAL SESSION

ESTHER GÓMEZ DE PEDRO
Humanidad es andar en verdad

GEORG LENNARTZ
Anmerkungen zur Beseelung bei Thomas von Aquin

M^a LOURDES REDONDO REDONDO
El pecado de la discordia y el deber de defender la verdad

M. PIA ROSATI, GIUSEPPE LAMPIS
Sine libertate nulla salus

MARY VERONICA SABELLI, R.S.M.
St. Thomas Aquinas on Whether the Human Soul Can Have Passions

PATRICIA SCHELL
La doctrina de la Memoria Espiritual en el De Veritate

MARÍA TERESA SIERRA GONZÁLEZ
Dinamismo de la vida psíquica humana

JACEK SURZYN
Conception of human being according to St. Thomas Aquinas

BOGDAN TATARU-CAZABAN
L'enjeu anthropologique de l'angéologie selon saint Thomas d'Aquin

VILIU DANCĂ
L'uomo chiamato a vedere Dio! Commento al "Corso di religione per gli intellettuali" di A. Durcovici

6. MORAL SESSION

Prof. HÉCTOR L. MANCINI (Pamplona, Universidad de Navarra)
El concepto de verdad en la ciencia y su proyección en la cultura contemporánea

Prof. EVARISTO PALOMAR MALDONADO (Madrid, Universidad Complutense)
Justicia y Derecho: La justicia en mí y la justicia fuera de mí

Prof. GREGORY M. REICHBERG (New York, Fordham University)
Private Self-Defense in ST IIaIIae.64.7

Prof. JOSÉ GERALDO VIDIGAL DE CARVALHO (Brazil, Seminário São José de Mariana)
Tomismo e os caminhos hodiernos da felicidade

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GILLES BERCEVILLE, O.P.

L'amour ignoré. Une critique thomiste de l'humanisme moderne: la thèse de D.-J. Lallement (octobre 1938)

A.C. EVERATT

Vows: A reflection on 2a 2ae Q88

TAKASHI SHOGIMEN

Aquinas, Ockham and the Negative Authority of Conscience

7. POLITICAL SESSION

CARLOS ALBERTO PÉREZ CUEVAS

Un mundo humano

WENDY M. RAMÍREZ SIMÓN

La virtud en la política. La Monarquía de Santo Tomás

LEOPOLDO SEIJAS CANDELAS

El humanismo en Santo Tomás: el bien común en una sociedad globalizada

GIUSEPPE SERIO

Umanesimo cristiano. Etica e politica nella prospettiva di Tommaso d'Aquino

PAWEŁ SKRZYDLEWSKI

Law and Freedom – Against the groundwork of S. Th. I-II, q. 90-97

FRANCISCO SUÁREZ SALGUERO

Santo Tomas de Aquino y la construccion de la paz en el mundo de hoy

RICARDO VON BÜREN

Humanismo tomista y orden político en Carlos Alberto Sacheri

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ABSTRACTS*

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KEYNOTE SPEAKERS

ENRICO BERTI

The Concept of 'Common Good' Faced with the Challenge of the Third Millennium

The crisis of the modern nation state

One of the most characteristic trends of our time (what Pope John XXIII would have called a 'sign of the times'), which had already become evident during the second half of the twentieth century and is likely to become stronger during the third millennium, is the crisis of the modern nation state, which was born at the end of the Middle Ages as a political society equipped with sovereignty and which has become the leader of the political life of the entire planet in the last five or six centuries. Indeed, a condition of sovereignty is self-sufficiency, that is, that *autarcheia* that Aristotle had already deemed the characteristic of the 'perfect society', i.e. of the *polis*. However, the modern states, including the most powerful one among them, that is, the USA, have all lost their self-sufficiency, both from the material point of view, i.e. the economic (and, in most cases, also the military one), and from the spiritual point of view, i.e. the scientific-technological and also cultural one. They have lost their independence vis-à-vis their exterior, as the phenomenon called 'globalisation' clearly shows today but this fact had already appeared clear on the occasion of the various energy crises (especially the oil crisis), and this loss has generated the trend towards supernational aggregations. The most evident example of this trend is the progressive enlargement of the European Union, thanks to the joining of an ever larger number of states; but a previous example was also the forming of the United States of America. Moreover, the national states have also lost their capability of governing themselves from within in a centralistic way, because of the growing complexity of the contemporary civil society. The consequence of this is the sharp rise in federalistic, autonomistic and regionalistic trends within each state, except in the states that are already federal, such as, once more, the USA.

The Thomasian concept of 'common good'

The challenge, for contemporary political life, deriving from the crisis of the national state, can be met perfectly by the concept of 'common good', theorised by Thomas Aquinas and taken up again in the social doctrine of the Catholic Church. As we can see in his comment to the *Etica Nicomachea* (lect. II, 25-30), Thomas not only agrees with Aristotle in recognising that the common good of the *polis* (*bonum commune civitatis*) comes before that of the individual, because the individual is part of that *multitudo civilis* that the *civitas* is, but affirms a principle that goes beyond the *polis* itself intended as a particular political society, that is, that for which 'each cause comes before and is more preferable the more things it extends to' (*unaquaeque causa tanto prior est et potior quanto ad plura se extendit*).

On the basis of this principle not only the good of the entire city is greater than that of each single individual, but the good that refers to 'an entire people, in which many cities are contained' (*toti genti, in qua multae civitates continentur*) is greater. Therefore 'this good, that is what is common to a single city or more' is the aim of human life, that is, of life on earth, which political science must deal with. If *gens* means people, or nation, then *civitas*, since it is contained in the *gens*, is a special society, as Rome, Naples or Paris might have been in the 13th century, and therefore the common good goes beyond its size. On the contrary, if the *polis* is the perfect political society, as it was for Aristotle, that is, what the nation state would become in modern times, then the common good also reaches beyond the size of the latter. In any case, common good seems to be a universal good, something that is proper of the entire human race.

This is confirmed by Thomas' comment on the *Politica*, where *civitas* is considered, with Aristotle, as the 'most perfect among the human communities', or 'the most important whole that can be known and created by human reason' and therefore common good, or the good of the *civitas*, is 'that which among all human goods is the most important'. Finally, the same concept is confirmed by the *De regimine principum*, where the old notion of *civitas* is replaced by the medieval one of *regnum*, which comprises more than one *civitas*, but the monarch's aim, that is, the *bonum commune multitudinis*, consists first of all in peace, that is, a good that goes beyond the extension of the single kingdom. 'Three things – states Thomas – are necessary to build the common good, that is the good life of the multitude: first, that the multitude is constituted in the unity of peace; second, that the multitude, kept together by peace, aims at acting well; third, that an amount of things that are necessary to good living are ensured for the industriousness of those who govern' (I, c. 15). The concept of common good is thus extended to the entire humanity, organised in a political society as large as the world.

The world political society in the thought of Jacques Maritain and of the Second Vatican Council

The Thomasian concept of common good was cleverly taken up and developed especially by Jacques Maritain in his most mature political work, *L'uomo e lo Stato* (Chicago 1951). In this book the Thomistic philosopher clearly illustrated the crisis of the modern national state, which is a sovereign state, showing the contradictions in the very concept of sovereignty. He then theorised the need for a world political society, taking up again the work carried out by the so-called Chicago group in the preparation of a project of world constitution. This group, called *Committee to Frame a World Constitution* and comprising, as well as Maritain himself, Robert Hutchins, Giulio Antonio Borgese, Mortimer A. Adler, Stringfellow Barr, Charles H. McIlwain and other philosophy and political science scholars, published already in 1948 the *Preliminary Draft* of a world constitution in the 'Common Cause' magazine of Chicago University. This document shows that the problem is not so much that of creating a world political authority, which would risk having the same defects of the national state, but establishing a world political society, that is a society characterised by a good which is shared by all, which is the common good, to the creation of which everyone should collaborate freely.

The Second Vatican Council, in the constitution *Gaudium et spes*, also went in this direction, affirming that in order to create peace, which is the 'enterprise of justice' (no. 78), a 'competent and sufficiently powerful authority at the international level' (no. 79) is required, that is, a 'universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice and respect for rights' (no. 81). The current international institutions, such as for example the UN, 'are the first efforts at laying the foundations on an international level for a community of men' (no. 84). Therefore the document ends with a call to Christians to 'work together...to build up the world in genuine peace' (no. 92), 'by joining with every man who loves and practices justice' (no. 93).

The end of the cold war, which happily concluded the 20th century, and the advent of 'globalisation' are steps forward in this direction, which render superfluous the *leadership* of a country such as the USA, although well-deserving, which was once necessary to safeguard freedom, and therefore exclude the fact that the world political society might turn out as the hegemony of a state over all others (the so-called 'empire'), with every risk of intolerance, instability and terrorism that this would entail. Only a world political society, characterised by the pursuit of the universal common good, and not simple international political agreements, can guarantee real peace, which is not only the condition for the material and spiritual development of peoples but it is most of all its result.

CARLO CAFFARRA

“Corpore et anima unus” (Gaudium et spes 24,1): la rilevanza etica dell’unità sostanziale dell’uomo all’inizio del terzo millennio

My paper is divided into three parts. In the first I will try to summarise the Thomasian thesis of the substantial unity of the human person. In the second and main part I will expound the importance that this anthropological thesis has in the ethical reflection. In the third I will try to contextualise what I have just said in the contemporary spiritual situation, explicitly addressing the Congress’ topic.

The substantial unity of the human person

I do not intend to present new results deriving from a personal research on this theme, since it is not the focal point of my reflection. I will concentrate on the results of the historical and theoretical research reached in these last decades.

The construction of Thomas’ thought on this topic is divided in two parts. In the first I will expound the definition of man in Saint Thomas, man as soul and body. In the second part I will dwell on Thomas’ elaboration of the hylemorphic doctrine, addressing the following points: for the soul the union with the body is natural and therefore good; need for the intellectual ‘form’ to be the only substantial form of the human being;

The ethical relevance of the thesis

This is the most important part of my paper. By ‘ethical relevance’ I mean that certain reasonings and conclusions of Saint Thomas’ ethical science are founded on the thesis of the substantial unity of the human person. I am referring to the following moments or ethical concepts above all: the concept of *inclinatio naturalis* in the definition of natural law; the concept of moral virtue; the concept of passion.

Starting from a rigorously historical reflection, in the second part of this point I will try to show how the development of the bioethical reflection and of the ethics of sexuality, carried out by the Magisterium and by the Catholic theology faithful to it in the post-Council period, find in the Thomasian thesis one of the main reasons of their truth and plausibility.

The current situation

The reconstruction of a real humanism requires the full recovery of this thesis of Saint Thomas. This can be proved both negatively and positively. In the negative sense, refusing this thesis leads to the ‘materialistic’ results of contemporary neurology; to the anti-humanistic results of the research on procreation; to the difficulty of elaborating a medicine that is really respectful of the human person. Each of these points will be proved.

In a positive sense, I will try to prove that only by concentrating on this Thomasian thesis can we establish a real dialogue with the current neurological research, and more precisely with one of its cornerstones, the mind-body relation.

LEO J. ELDERS

Humanism, its Roots, Development and Components

In the first section of his paper Dr. L. Elders traces the use of the term *humanism* and the historical movements it came to devote: besides its original meaning of *studia humanitatis*, that is of the Greek and Latin languages and classical literature, it signified the organized attempt to recreate the cultural climate of antiquity believed to possess an ultimate value. Used in a less specific meaning the term denotes the attitude of a well educated person who distinguishes himself by the wide range of his mind, his courteous behaviour, who respects and defends human rights and moves with ease in the higher circles of society. While at first the term comprised also Christian values, in the wake of certain trends of the Age of the Enlightenment references to religious truth and virtue came

to be excluded from its concept. Some even went so far as to argue that submission to God kills true humanism. So we witness the rise of Marxist humanism and the existentialist humanism of Jean-Paul Sartre and others. Heidegger's position is somewhat ambiguous. Finally there is the International and Humanist Union which sees humanism as the emancipation from ideologies and religious dogma and insists on man's task to give himself meaning to his life. Common to these different types of humanism is the conviction that man is a basic value and the center of reference for whatever one undertakes and desires. The exclusion of any religious dimension raises the question of what makes up humanism, which is examined in the second part of the paper.

Concluding his paper Dr. Elders indicates that the ultimate foundation of true humanism is man's nature as created after the image of God.

ZENON GROCHOLEWSKI

Towards Authentic Humanism Starting from Authentic Christianity. The Approach of St. Thomas Aquinas – Doctor Humanitatis and Doctor Communis Ecclesiae

1. The incarnation of Christ is the deep root, the sound foundation and the ultimate apex of Christian humanism. God was made man. In the fact of the Incarnation is the supreme and universal reason for new humanity, for what humanity is, what humanity wants to be in its noblest wishes and what it will be. The single truth about man revealed by Jesus Christ, 'the way, the truth and the life' (*Jn* 14:6), and the 'eldest-born among many brethren' (*Rm* 8:29) – makes the dignity of the human being, *created in the image and likeness of God* (cf. *Gen* 1:26), shine forth in its fullness.

2. The Holy Father John Paul II, often recognised as *Defensor hominis*, has appreciated and developed in a forceful way the teaching of St. Thomas Aquinas in the spirit of Vatican Council II (*OT* 16, *GE* 10). He himself gave the Angelic Doctor the new title of *Doctor Humanitatis*, a title added to *Doctor Divinitatis e Doctor Communis Ecclesiae*. As a philosopher of the person, the Pope had already drawn up his philosophical approach which was deeply rooted in Thomistic metaphysics and anthropology, from which arises the need for ethics and aesthetics. In the encyclical letter *Fides et Ratio* (43-45), the perennial newness of the thought of St. Thomas Aquinas is offered at the dawn of the third millennium as a proven path of Catholic philosophy and theology.

3. St. Thomas Aquinas demonstrated humanism to us as a philosopher and even more as a theologian; as a man, as a Christian, and as a religious. The concept of the 'person' in Thomistic doctrine reflected one of the fundamental new features of Christian thought. In addition, by specifying the relations that exist between philosophy and theology, St. Thomas also provided *the principle* for the solution to the problem of Christian humanism. Basing the mystery of man in the *actus essendi*, and recognising his natural capacity to know truth, he embraced the mystery of integral humanity in its opening to transcendence and the absolute, in its theological being, *capax Dei*.

4. At the dawn of the third millennium the need urgently presents itself for the promotion of genuine Thomism, open to dialogue with the world and able to engage in a discussion with today's various philosophical currents; a Thomism that in its *recta ratio* is directly nourished by the gospel spirit of the Holy Angelic Doctor. The spirit of Thomistic balance should be promoted, on a pilgrimage amongst the peoples of the earth and participating in the new evangelisation.

PIOTR JAROSZYNSKI

The Challenges of Contemporary Culture to Christian Humanism in Post-Communist Countries

After 1989, the post-communist countries opened to the West. What began to arrive from the West? Where atheism had formerly ruled, sects began to report in. Where once there had been the living Church, an intense process of secularization began. Liberalism and post-modernism provided ideological support for this invasion. Liberalism supported moral permissiveness and

anti-clericalism. Post-modernism represented the destruction of realistic knowledge and of the tradition of western culture. This situation opened up new fields of work for Christian humanism. Christian humanism as the expression of a full human culture that includes faith and reason, art and morality, is a strong and intelligent barrier against the flood of evil and falsehood. This humanism must be integral. It cannot be reduced to a matter of faith alone or tradition alone. This humanism must be morally right. It must be intelligent, and this would be impossible without realistic philosophy. Finally, it must be present in the living Church, which is something more than a bureaucracy or museum.

RALPH MCINERNY

Absence of God, Absence of Man

The fathers of Vatican II, in Part One of *Gaudium et Spes*, identified as one of the tragic marks of the modern mind the tendency to atheism. Made in the image of God, destined for eternal union with his creator, man annihilates himself in separating himself from God. The Catholic tradition is the principal defender of the truth that human beings can, by their natural powers, come to knowledge of God from the things that are made. Vatican I anathemized those who would deny this. At the same time, Vatican I made clear, as Pius XII would do in *Humani Generis*, that in his present condition, man has raised great obstacles to achieving such knowledge. But even apart from such obstacles, the formal philosophical proofs for God existence seem so difficult of achievement that widespread certainty about God apart from faith seems practically impossible. So it was that Thomas Aquinas argued for the fittingness of the fact that God has revealed even those truths about himself that are assessable to natural reason. Such considerations have led many – among them Cardinal Newman and Jacques Maritain – to discuss informal arguments for the existence of God, certainty of God's existence based not on metaphysical arguments but on experiences which are common to human persons. Their question might be stated this: are there informal and less than metaphysical arguments, lived arguments, so to say, on the basis of which ordinary non-believers might be certain of the existence of God? The paper will discuss both Newman's proof from conscience and Maritain's discussion of informal proofs of God's existence in his *Approaches to God*. I will go on to suggest that Paul's famous statement in *Romans* 1.19 must be taken to cover informal as well as metaphysical proofs of God's existence. Finally, I will suggest that when *Gaudium et spes* says (n. 19) *Nam atheismus, integre consideratus, non est quid originarium*, it must be envisaging the natural, easy and all but unavoidable awareness of God that makes atheism the negation of theism and not vice versa – as the alpha privative suggests.

BATTISTA MONDIN

The Philosophical Humanism of St. Thomas and his Renewal of Metaphysics

On the present occasion I shall deal with three basic aspects of St. Thomas' humanism: 1) humanism in its historical meaning; 2) humanism in its anthropological meaning; 3) humanism in its metaphysical meaning. From the historical point of view St. Thomas may be called a humanist and a forerunner of the humanists both because he has a highly positive concept of man, much more positive than many of his contemporaries; and because with his new evaluation of Aristotle he substantially contributed to the return of Europe to the Greek culture. From the anthropological point of view, St. Thomas elaborates a new anthropology which is truly humanistic, in the sense that he presents an integral view of man, endowed with body and soul, intellect and will, *dominus sui* and *compos sui*. St. Thomas' humanism is a personalistic humanism: the greatness of man derives from the fact that he is a person, which is the highest perfection in nature. From the metaphysical point of view, St. Thomas' humanism may be called a metaphysical humanism, since his metaphysics is certainly a metaphysics of being, but at the same time is a metaphysics of man: it is an ascent of man to the First Being, God.

PAUL POUPARD

The Christian Culture of the Person and the Roots of the Humanism of the Third Millennium

The talk by Cardinal Poupard presents synthetically the long-standing and wide-ranging reflection on the human person made by Christian tradition, with its eloquent and lively expressions. It underlines the ever-useful thought of St. Thomas. This vision, especially in light of modernity, must confront new problems and challenges, but it is in this often-dramatic confrontation that the uniqueness, depth and beauty of the Christian message on man emerges.

Such a pastoral message, presenting itself as the Christian response to the needs and demands of each and every man and culture, must draw upon clarity and truth at the theological and philosophical levels, as thus it is able to confront those currents of thought which apparently exalt man, but actually damage the beauty and grandeur of the human being.

This vision of the human person, rooted in the Gospel of Christ and magnified by 2,000 years of reflection and Christian experience, acts as source and motivator for the new Christian humanism and is tirelessly proclaimed by Pope John Paul II, who, in the footsteps of Vatican Council II and particularly *Gaudium et spes* n. 22, offers the human person to the Church and to all people of goodwill as a project on which to focus for the third Christian Millennium.

MARCELO SÁNCHEZ SORONDO

The necessity of the grace of Christ

Just as St. Thomas Aquinas sees the creation of Adam as participation of being, he also explains the recreation of grace as participation of being. Not only does the term 'creation' correspond to the first creation of Adam, but also to the second creation of Christ as described by St. Paul (II *Cor* V: 17), because for the Angelic Doctor both indicate the dawn of the participated being – both of nature and of grace – over the night of nothing, and this dawn can only shine from the being for essence. But whereas in the creation of Adam with the metaphysical interval of nothing, the presence of God in the creature establishes a natural participation of His being (and life), in the recreation of Christ the presence *per inhabitationem* of the Trinity in the soul of the just person – from the nothing of sin – establishes a supernatural participation of God's being and life that St. Thomas Aquinas, following St. Peter, indicates as *θείας κοινωνοὶ φύσεως* (II *Pet.* I:4). The newness introduced into the world by Christ lies, therefore, in divinisation, which the Angelic Doctor interprets in the light of St. John as a participation of the divine being such that in generating man in a 'deiforme' being and worker, he is made a son of God and a god by participation. Thus the grace of Christ is necessary to purify man of his sin, to bring him to his perfection, and to open him to eternal life in a participation in the glory of Christ.

JOHN F. WIPPEL

Metaphysical Foundations for Christian Humanism in Thomas Aquinas

The purpose of this paper is to single out certain metaphysical positions in Aquinas' thought that are supportive of and can serve as a kind of philosophical foundation for developing a humanism that is open to further enrichment in a Christian and theological direction. Central to this effort is recognition of the value Aquinas places upon created being in general, and upon human nature in particular. One may consider created being in general and human being in particular in themselves, or from what is here called the 'objective side'. So viewed, Aquinas' defence of the goodness of being is a useful starting point. Aquinas maintains that ontological goodness or goodness of being is grounded in the perfection of being, and ultimately in its actuality, i.e., in its *esse*, understood as the actuality of all acts and the perfection of all perfections. Consideration of created being

in terms of its *esse* also naturally leads to a consideration of Aquinas's metaphysics of participation in *esse*. At times he speaks of finite things as participating in *esse commune*, and on other occasions he refers to them as participating in *esse subsistens* (self-subsisting *esse*). Thomas also holds that every agent produces something like itself (*omne agens agit sibi simile*). Hence in some respect every effect is like its cause, even its divine cause. Therefore, insofar as a created being participates in and imitates self-subsisting *esse*, every such being must have ontological value in itself. These perspectives strengthen Aquinas' metaphysical case for the goodness and value of every finite being. In turning to human nature and human beings, on the objective side Thomas views human being as a part of created being and, like the rest of creation, as of great value ontologically insofar as it, too, is ontologically good, and it, too, participates in *esse commune* and in *esse subsistens* and imitates and reflects the divine perfection. Human beings do this in a higher and more perfect way than other material beings because they are endowed with intellect and will. Moreover, they are appropriately referred to as 'persons' which Aquinas refers to as that which is most perfect in the whole of nature. For Thomas these conclusions can in principle be established on philosophical grounds. This is also true of the existence of God, knowledge of which is presupposed if one is to recognize participation in *esse subsistens* as real rather than as merely putative, and if one is to recognize creatures as actually imitating the divine perfection. Moreover, Aquinas maintains that creatures also imitate God insofar as creatures are viewed dynamically, that is, as agents.

Thomas also views human beings from what one may call a more 'subjective' side, that is, in terms of natural reason including truth about God and divine things. On the positive side, he states that human reason can prove that God exists, that God is one, and other truths of this kind which he regards as preambles for faith. This is in accord with his view that grace does not destroy nature but perfects it and his defence of harmony between faith and natural reason, and consequent upon this, between faith and philosophy. At the same time he is also aware of the limits of human reason, above all when dealing with God and divine things and, in sum, defends what might be called a 'measured optimism' concerning philosophical knowledge of God and divine things. All of this should be helpful in developing a humanism that is also open to enrichment and development by Christian insights.

ALBERT ZIMMERMANN

Remarks on the Presumed 'Nihilism' of the Christian Concept of Reality

The thought of many contemporaries, especially of certain philosophers, on the humanism of the future is influenced in a decisive way by the doctrines of the German philosopher Friedrich Nietzsche. Nietzsche's criticism of Christianity is repeated constantly and gathers more and more consensus. Even the end of Christianity is demanded in the name of true humanism: 'The malediction of Christianity might turn into a blessing only with the end of Christianity', as a philosophical article of an important German weekly stated a while ago. Nietzsche's statement is according to which the Christian idea of reality is apparently profoundly marked by contempt for the world, it 'impoverishes, it is faded, it depreciates the value of things', 'it denies the world' is taken up once more. Therefore it finally seems time to follow Zarathustra's warning: 'Brothers of mine, be faithful to the earth'. The greatness of the world is recognised when we understand its indestructibility, which consists in the eternal return to sameness. The man of the future 'must give back to the earth its end and hope to man'. I will also try to expound the 'negative' idea of the world, or 'nihilism', as the main characteristic of the entire European metaphysics to date. This conception of history has as a consequence a fundamental criticism of the entire humanism to date. It even leads to theories about the 'end of man'. However, the consideration of certain ideas of Thomas Aquinas shows that this conception of the history of European thought, especially of the Christian concept of reality, is unilateral, if not downright false. Thomas teaches us: 'Simpliciter dicendum est, quod nihil omnino in nihilum redigetur'. His idea of creation is in open contrast with any type of 'nihilism'. Although it is certainly already well-known, it will be proved once more on the basis of the analysis of two of Thomas' reflections. The following texts are also important in this sense: S. th. I, 104, 3 e 4; De Pot. 5, 3 e 4.

1. HISTORICAL SECTION

JUAN J. ÁLVAREZ ÁLVAREZ

El humanismo cristiano y la Hispanidad

The word 'Hispanidad' has a long history and may be used for different realities. With it we can refer to all the nations in which the Spanish root has served as a link and growing constitutive factor. But it may also recall that link that expresses the 'Spanish essence' or a 'way of being Hispanic'. That link has been forged in the furnace of a collective History of a people and it has been discovered through the analysis of that same History and its Culture; it has been external-ly projected in many places and peoples, while, in turn, it has been enriched with their influence. Following this second viewpoint, we will draw the profile of that essence or way of being, which Spain has assumed or understood throughout a long period of her History as an Ideal and a 'call for a mission'; we will see that the fundamental element of that Ideal, the one that explains it and gives it unity in being fulfilled in a particular figure or human type, is the Christian Faith; and that it is that very Faith which – being established as a true humanism by the philosophical speculation of the Thomistic School of Salamanca, and being lived in a coherent way by the Spanish missionaries –, gives life to the best, the richest and the special Spanish way of acting. Today the 'Hispanidad', conceived as an inspiration in a realistic and dynamic way, can continue to fulfill an important mission serving the man who wants to be ecumenical but who is not aware of the true foundation nor of the final aim of that ecumenism.

MARÍA CRISTINA ARAÚJO AZAROLA

Juan Zorrilla de San Martín and Saint Thomas Aquinas

Juan Zorrilla de San Martín (1855-1931), Uruguayan thinker, jurist and professor is presented in this text. His beliefs on the international organization and the international juridical law reveal his knowledge and admiration for Saint Thomas Aquinas. Human Law and Positive Law, as the regulations of any government or as the new International Positive Law are based on Natural Law.

Human beings are undoubtedly the aim. That is why the center of it is the human soul which is the source of peace or war, love or hate. If human beings are in peace with God and within themselves, they will act peacefully. Any country will therefore proceed in this way if it follows the Eternal Law that flows from Eternal Love.

ALEXANDER BAUMGARTEN

The Interpretation of the 90th Sentence of Liber de Causis According to Albert the Great and Saint Thomas Aquinas

The author proposes a reevaluation of the interpretations of the 90th sentence of *Liber de Causis* according to Albert the Great and Saint Thomas Aquinas in the light of a philological contempt (the confusion between the Arabian meaning of the word *ylithim* and the Greek name for matter) which leads to an interpretation of *Liber de Causis*' ontology within the framework of the analysis of the intelligence problem at Averroes. The possibility of such a filiation will be able to claim a return of the true implicit influences of the Arabic philosopher in the Dominican tradition of the 13th century.

PAUL RICHARD BLUM

Jacques Maritain Against Modern Pseudo-humanism

In this paper I will examine the traditional concepts of humanism, starting from the neo-humanism of the 19th century. Thereby I will emphasize the internal contradiction of this concept that is due to the appeal to 'humanize the human'. Maritain in his *Humanisme Intégral*, as I want to prove, was the only one to fill the gap by pointing to the aspirations of the individual toward perfection through the anthropologically given divine appeal. From there follow several incentives for an anthropological understanding of religion that leave contemporary secularism behind.

TOBIA D'ONOFRIO

The Christian Humanism of Dante and Manzoni: A Challenge for the Third Millennium

It is possible to think of the historical value of Christian humanism as the greatest challenge for the third millennium as the thought of two magnificent artists, Dante Alighieri and Alexander Manzoni, is detaining. They represent the most significant stages of a culture that is even and ever discussed, taking care of the highest values that are building the humanity in its intellectual nature. It is not that Dante could be a party spirit in his own works or that Manzoni was a carefree person not thinking or taking care of human faults and surpluses. Indeed these magnificent persons were not an establishment to say theological pretensions but were still respecting humanity which could be called balance of right and faith as the Saint of Aquinas told, and in this peculiarity they were the lamp of the human kind challenging the new technological science which indeed in its time was to develop.

UMBERTO GALEAZZI

The Need for Recognition. Horizons of Significance of the Thomasian Research in Which Human Dignity is Rooted

The need for recognition is the need which the person has to be recognized and accepted, in his own unrepeatable originality, as a human being who has a dignity and who claims respect; it is the need to know to have value at least for somebody. Hence recognition implies the respect for human dignity and rights.

However there will be an aporetic situation if we think that human dignity hangs on other people's recognition, that is on social recognition. In this case, in fact, one ought to say that where there isn't that recognition, there is not even human dignity. But this is absurd, as we claim human dignity just where and when it is misunderstood, namely where and when there isn't social recognition.

This is evidently possible on the basis of a more radical recognition, which doesn't run the dangers of a precarious social recognition. The Thomasian research attains ontological achievements which are connected to the metaphysics of creation and which let us resolve the aporia and cling firmly the human dignity.

MARIA LAURA GIORDANO

The Confluences Between the Humanistic Thinking of Medicine-philosopher Raimundo Sibiuda and Thomism in the Spanish Late Middle Age.

This article analyses the link between Sibiuda, a Catalan medicine-philosopher, Llull's follower, who lived in Toulouse, centre of an important Dominican community, and the Thomist thinking of the late Middle Age. The Lullists and the Thomists retook the dialogue, after they had been

fighting against each other during certain period. This approach – visible through the history of the Sibiuda personage – took place – it seems, because both movements had the same front, the same enemy: averroism and nominalism, expression of pernicious disgregation of Scholastic movement. Nothing like averroism, and the double truth doctrine, questioned and menaced the powerful status of theology in the field of philosophical thinking. One of the most important aspects of Sibiuda apologetic mission was to raise the traditional meaning of theology – reflection about the foundation of all things – and to reconfirm its role of the highest degree of the human knowledge. In this historical context, we can read in a different light the Sibiuda opus, *Liber Creaturarum sive Theologia Naturalis*, written just before his death and published posthumously in 1484. This text lets us discover meaningful influences of the Thomistic doctrine which are very well defined although not particularly extended.

FAUSTA GUALDI

Raffigurazioni di S. Tommaso d'Aquino nella pittura del Rinascimento

In the Paper are studied some works among the pictures and miniatures of the Renaissance Period regarding the Iconography of St. Thomas Aquinas. Some of them are completely unedited as for example, the figure of St. Thomas in the *Glossa super Evangelium Matthei ad Urbanum IV*, written for Cardinal Guillaume d'Estouteville, or the image in an exemplar of the *Summa contra Gentiles*. Another interesting representation is 'Saint Thomas in his workroom' in the *Super IV Librum Sententiarum*, a codex dated 1484 for Cardinal Giovanni d'Aragona.

Furthermore will be examined new studies on the *Angelicum's* Iconography of Benozzo Gozzoli, Juste de Grant et some other painters: they are works with a great humanistic content and significance. They purport an educative goal in which the figure of Thomas Aquinas appears as 'doctor'.

ENCARNA LLAMAS PEREZ

Identidad humana como teleología en Charles Taylor

Philosophical Anthropology is getting more and more central in Philosophy today: we need to explain to ourselves who we are. In this paper we confront the contemporary explanation of human identity given by Charles Taylor and the Thomistic conception of human being implied in his doctrine of natural law, with the purpose of making clear that human nature is a teleological nature, a special form of being that must necessarily be developed through time towards its own realization. Free actions configure personal identity, that is principally moral. Goods are to be chosen defining a moral space where every human being configures his or her own identity, creating the moral map that constitute human identity. Freedom, nature and God appear as the three possible sources of the self in Taylor's writings, and we could speak of a similar solution in Aquinas conception of nature. But there are more and less human goods, more and less adequate definitions of our own identity as human beings. That is the problem of leading a life.

NÉSTOR MARTÍNEZ

David Hume: análisis de algunos aspectos de su crítica al principio de causalidad desde la filosofía de Santo Tomás de Aquino

Thomistic humanism is based on a metaphysics that has been acutely criticised in modern times. One of those major criticisms has been Hume's argument against causality. In this paper this argument is analysed in the light of the principles of Saint Thomas' philosophy. The central distinction between 'esse' and 'essentia' results to be the key to understand the gap in Hume's reasoning.

PIERINO MONTINI

Battista Mondin and his 'Autotrascendenza'

Battista Mondin is an encyclopaedic expert, who studies the main fields of philosophy and theology. The most important feature of his doctrine is the *itinerarium*, called 'autotrascendenza'. It is an essential feature of the human being, a way that man must follow to fulfil himself.

Man lives, works, thinks, enjoys, creates and discovers, but he is unsatisfied because he is called to a meaning. The 'autotrascendenza' redeems every man from reification, relativisation and manipulation: 'autotrascendenza' is a voyage towards the Absolute. Man is *sein* and man is *dasein*, but he is *mitsein* too.

JOSÉ M^a MONTIU DE NUIX

Philosophic Itinerary About the Conversion of Dr. M. García Morente

This work is an abstract of an article with the same title which will be published in the magazine 'Espíritu' by the Balmesiana Foundation of Barcelona (Spain), which at the same time summarizes the research showed at the University of Navarra (Spain) under the direction of Dr. Juan Luis Lorda.

His philosophic thought can be divided into two parts: before and after his conversion. The first part of his thought must be related with names such as Bergson, Kant, F. Giner de los Ríos, Husserl, Max Scheler, Ortega y Gasset. The second and last part of his thought was the one of a Catholic whose philosophy followed Saint Thomas Aquinas. We expose basically the philosophic reflection which guides Morente to faith and then his conversion to Catholicism. The clue to this reflection is what he thinks about God. Morente wasn't able to solve the main problems about his existence, since he started to believe in Christ's faith. Morente who considered that he couldn't be an intellectual and a believer, once he was converted compared his Catholic thought with his old thought. Christ is now definitely the most important light of his life and his thought.

PIOTR MOSKAL

The Problem of New Humanism in the Light of the Philosophy of History

The history of the philosophy of history has known the articulation of different projects regarding the future, some of which have been utopian formulations. This paper considers the problem of Christian humanism in the Third Millennium from the point of view of the philosophy of history. It accents the fact that, on the one hand, human beings possess a history, and on the other hand possess a stable human nature. Man as man expresses himself in both religion and culture. This presentation underlines that it isn't just historical motives, linked with the Christian input in building Europe which speak in favour of the presence of God and religion in culture. Those reasons are deeper. They are bound up with the whole question of what is a human being and what are religion and culture. New humanism without religion will be no humanism. A reflection on Christian humanism in the Third Millennium cannot be utopian thinking. Thomas Aquinas did not formulate some utopia. He unveiled the truth about man – a truth which ought to be respected in the concrete conditions of human life.

PEDRO JAVIER MOYA OBRADORS

The Umanism of Saint Thomas Aquinas, According to Etienne Gilson

Confronted with the collapse of all the humanisms of such varied sorts that appeared throughout the twentieth century, the search for a new humanism for the third millennium must

turn to the sources of authentic Christian thought. Only in authentic western tradition and, above all, in Catholic Christianity, does man become great. Etienne Gilson, an authority on Saint Thomas, and faithful interpreter of his doctrine, in the 1929 Congress of Naples had already insisted on the fact that a new humanism, based on Aquinas, could only be constructed if founded on the indissoluble synthesis of revelation and reason.

MARIO PANGALLO

Participation, Contingency, and Human Interiority in the Third Way of St. Thomas

The 'third way' of St. Thomas does not lead immediately to the absolutely necessary Being, but from contingent being it leads to what is necessary *secundum quid*; in order to come to the absolutely necessary Being it is necessary to use the same argument as the 'second way', i.e., one must affirm the impossibility of proceeding to infinity in a series of efficient causes. The spiritual subject is necessary, but does not have in itself the cause of its own necessary being: it has received this necessary being *ab alio*, i.e., ultimately from God. The concept of contingency, according to St. Thomas, must be understood as a 'physical-metaphysical' notion: a substance is contingent if on account of the matter it can undergo a substantial change. Man, a spiritual subject, depends totally on God, but is not contingent in the way material substances are, because his soul by nature cannot become another substance nor can it die. It is for this reason that the 'third way' of St. Thomas is contrary to a radical 'contingentism'. St. Thomas highly exalts man, who has received the gift of immortal life: in this sense, man is an absolute value, because he participates in the absolute necessity of the divine being.

FRANCISCO REGO

Saint Thomas Aquinas and Nicholas de Cusa: Two Opposed Positions on the Knowledge of God

Saint Thomas Aquinas and Nicholas of Cusa are in agreement on certain central issues in that both are seeking a knowledge of God, which they consider to be fundamental to the order of being and of knowledge and hence the ultimate aim of man. But their approach on the way to accede to Him is different. The contribution of Saint Thomas, among others, is based on identifying the possibility of a demonstrative knowledge of the existence of God, and, along with this, the possibility of a non-quiddative knowledge, a knowledge that is rather analogical and non-comprehensive of the divine essence – *quia ens, ergo Esse*. On the other hand, Nicolás vis-à-vis the obvious disproportion between the finite and the infinite merely places as a condition for the knowledge of God man's lack of knowledge – *quia ignoro, cognosco* – for he knows it as *simpliciter inattingibilis* or *absconditus*. And this lack of knowledge paradoxically achieves -through God's intervention – the same vision of God. Aquinas, on the other hand, reserves the vision of God for the state of Glory, nevertheless recognizes the value of truth in human reasoning. By consequence he establishes the basis for the natural understanding of God that will later facilitate the action of grace. For his part, Cusano undermines not only the basic arguments in favor of natural knowledge and the natural theology of God, but also of the very mystical vision which he is advocating as remedying the insufficiencies of reason, because he establishes as a subjective fundament of the mystic vision a desire that lacks any cognitive support.

GRACIELA RITACCO DE GAYOSO

Quest for Peace

We are living through a historical present full of tensions, war, and terrorist threats. This situation reflects an instability that is transmitted to every field while it also affects the spiritual interiority. In moments like this one, the search for peace is acquiesced through the Gift of

Peace. In the European tradition and through its echoes all over the world, St. Thomas' legacy resounds in his commentary to Dionysus the Areopagite. 'Peace' is one of the Names applied to God. God as 'Peace' is that to what the entire reality aspires as its most desired end. Peace, only as the divine gift, maintains unity in the whole reality, providing harmony and concord. On the other hand, the search for peace is related to the rational nature of man. A rational life looks for peace within oneself and with others, the entire humanity without discrimination. This is the way by which Christian Humanism offers the proper answer to the requirements of a time that is closing and another one which is beginning.

MARIO SCARPELLI

I luoghi contesi della nascita di San Tommaso d'Aquino

The birthplace of St. Thomas Aquinas is contested, particularly in Southern Italy, by: Naples and Foggia, Aquino (Frosinone), Rocca Imperiale (Cosenza); Belcastro, Crotona and San Magno D'Aquino (Catanzaro). San Marco Argentano (Cosenza) dedicated an academy (1882-1915) to him. The author of the communication analyses this problem through declarations of men of letters and ecclesiastics of the past.

JUAN LUIS SEVILLA BUJALANCE

The European Constitution and Christian Humanism

The Roman and Greek civilizations as so the Illustration have been omitted from the text of the European Constitution in the aim of avoiding summons about Christianity as one of the essential elements in the continent development, disregarding John Paul II's voice and the general opinion. As History shows, this is a big lack because the Greek civilization is one of the most important foundations of our culture with its important philosophical apportionment especially in the anthropological period. Rome, known to have a big juridical body which reaches nowadays, received from Greece the stoical doctrines which facilitated the Christianity would transform the Roman Orb, spreading through all of Europe during the Medieval Period. In the 13th century arises the transcendental role of Thomas Aquinas who establishes Christian Humanism which constitutes the fundamentals of our Civilizations, forehead socialism and liberalism.

TOMASZ STEPIEN

New Conceptions in the Understanding of Man at the Warsaw School of Consequential Thomism

One of the new propositions of interpreting the texts of St. Thomas and of developing his philosophy is the School of Consequential Thomism in Warsaw. The founder of that school, M. Gogacz, believes that the texts of Aquinas contain a complete philosophical system and he proposed to study the texts of Aquinas without the support of modern philosophical schools. The most important feature of the metaphysics of St. Thomas is the discovery of the act of existence (*ipsum esse*) as a principle of individual being. Scholars of the Warsaw school consequently place an emphasis on the role of act of existence in the field of metaphysics and other philosophical disciplines, including philosophical anthropology. Two most important results of studies on act of existence in the understanding of the human being are: a new theory of person, and the modification of the theory of creation. The new understanding of the person is related to a new approach to the essence of man which can be described as subsistence (*subsistentia*). This made it possible to formulate a new definition of person which is an individual being of intellectual subsistence (*intellectualis subsistentia individuum ens*). The second presented issue concerns a new approach to the understanding of creation. God as the subsistent act of existence creates the act of existence of the individual being but does not create a form, which is made a real and individual being by a creat-

ed act of existence in cooperation with other external principles. Those principles are called end principles, and are related to the essence of man.

LUCA F. TUNINETTI

Believing as a Voluntary Act According to Saint Thomas Aquinas

Saint Thomas describes believing as an act that the intellect performs under the control of the will. This enables him to explain why faith can be a virtue and why it is actually such only if accompanied by the love of God. To appreciate the role of the will in believing, however, one must realize that assent is an original dimension of our intellectual activity. That the believer's assent to the articles of faith is a voluntary act does not mean that in this case the will should substitute the intellect. On the contrary, believing as a voluntary act requires that both the will and the (theoretical and practical) intellect be involved in the relationship with God who lets us know himself in Revelation.

DANIELA VERDUCCI

Thomas Absconditus. The Presence of Saint Thomas in the Thought of Max Scheler

1. Max Scheler's *Gesammelte Werke* hosts frequent references to Thomas Aquinas, though in them it always seems that Scheler does not know how to reach the authentic heart of Thomistic thought and rather remains entangled in equating it with the rationalistic and formalizing tendencies of the neo-Thomistic renewal. In fact, Scheler declares more than once that he considers himself an Agostinian and expects to see the interaction of phenomenology with the seeds of Agostinianism bring forth a new flowering, both philosophical and religious. In addition, Scheler rigidifies the reflection of Saint Thomas into the mould of the partial identity of philosophy (metaphysics) and religion, which means that a sure knowledge of God's existence is gained only indirectly through the conclusions constructed on the existence and nature of the world, thus excluding, because it is an ontologism, the possibility of an immediate natural knowledge of the divine.

2. In substance, however, Scheler is much more open to Thomistic penetration than any other modern thinker up to and including Heidegger. In fact, Scheler shares with Thomas 'the real plexus of the ens' to use the expression of C. Fabro, *Introduzione a San Tommaso*, Ares, Milano 1997, p. 14, a shared living of 'the essence and the esse as actus essendi, that keeps in action (...) essence with all the properties that it has in the ultimate plexus of the composition with esse ut actus essendi'. Notwithstanding the biographical events that distanced him from the Catholic Church, one cannot deny that Scheler had perhaps an unaware but essential Thomistic authenticity.

DOMINIQUE VIBRAC

Dante, Thomas Aquinas and Siger de Brabant

This presentation will attempt to clarify the influence of Thomas Aquinas and that of Siger de Brabant on the humanist thought of Dante Alighieri, as it pertains, in particular, to his vision of philosophical reason, which operates autonomously within its own domain.

Thus we will be able to discern both why and to what extent Dante esteems Siger de Brabant as well as how he further develops the Thomist position, which already tends to place high value on nature, its competence and its worth.

In conclusion, we will evaluate Dante's contribution, his concern to accord its proper weight and its full value to reason, to created reality, without in any way compromising transcendence, and with a view to articulating a respectful synthesis of the subsidiarity of the various orders.

PIERO VIOTTO

La soggettività come fondamento dell'umanesimo cristiano secondo Maritain.

Man, in the completeness of his existence, lies at the centre of the reflection which, starting from an ontological analysis, develops an integral anthropology, also taking into account the results of the empiriologic analysis of human sciences. *Thomistic realism* turns into *existentialism*, because what falls under experience are existents and because the intuition of the being leads to understanding existence. The subjectivity of the person is not knowable, since all intellectual knowledge leads to objectification. Only God can know man in his subjectivity.

The subjectivity of the person structures man as a whole, a mixed essence which is both corporal and spiritual, which is born *in the* evolution of the species but not *from* evolution, because the spiritual soul is created directly by God. The person is entirely social, but not according to the person as a whole, as he transcends society and history, he is *in* time without being *of* time.

The aspirations to be a person, are *connatural* compared to becoming, but *transnatural* compared to the being of the person as such, therefore they can be achieved only by a superelevation operated by grace. Thus an accomplished humanism is possible only in Christianity. Man is immersed in the unconscious, not only in the *sub-conscious unconscious*, of a carnal origin, but also in the *unconscious super-conscious*, of a spiritual origin. The ontological and moral responsibility reference point in which biological determinism, social conditionings and personal influences meet remains the subjectivity of each man.

2. THEOLOGICAL AND BIBLICAL SECTION

IGNACIO ANDEREGGEN

Dios es llamado tiempo

The possibility of comparing Heidegger's thought with Saint Thomas Aquinas' is guaranteed by their common reference to Aristotle, especially to the definition of time that can be found in book IV of the *Física*.

Aristotle already points out a central aspect of the problem of time, which, at the same time, marks the connection with the extension of its consideration in the theological order and, not without relation to this – its relevance for the vision of reality of modern philosophy. In the context of Hegel's *Lessons on the philosophy of history* we find a sharp analysis of the Aristotelian thought about time, whose echoes can be heard indirectly in Heidegger's *El ser y el tiempo*. For Hegel time is so ideal that it contains the identity of identity and of non-identity. If God is not time, time is God, that is, man's finite time, because according to Hegel man is thought and thought is the now in which the moments of the time of things that are destroyed from the being are. For Saint Thomas God's time that is shared by all creatures does not deteriorate him nor make him old. This is why it is capable, as a gift, of meeting in the creatures with that other gift that is given to them by God, which is eternity. Separating time from the being and from God leads to the immanentistic formulation of the relationship of creation within the purely spiritual framework of the spirit which reaches the material by means of the temporal fall.

GIUSEPPE BARZAGHI, O.P.

Fede teologale e vita eterna

The essay explores the nature of theological Faith, according to St. Thomas Aquinas. The analysis of the object, the act and the *habitus* of faith permits to interpret it from a more radical point of view: substantially, theological faith is the same life of God. But there is an instance against this notion of faith: the Italian philosopher E. Severino contests the contradiction of Christian Faith, the violence to make visible what is not visible. The answer to this kind of objection consists in taking the perspective of eternity: namely *Anagogia*. So, if the *substantia* of theological faith is the eternal life (*Eb* 11,1), i.e. invisible *Deitas*, the visibility of invisible is in the order of invisible: *fides est de non visis*. The visibility of invisible is homogeneously invisible, as the visibility of tangible is in touch not in vision.

ARTURO BLANCO

Teología y angelología según S. Tomás de Aquino. Contribución de la angelología tomasiana a la comprensión del hombre y de su relación con Dios

Confessing the angel's existence and action in the world poses the problem about his place in the cosmos and about his relation with men and God. Christian thought moved from the beginning against the gnostic vision about the angel's world because of its consequences on the vision of man and God. St. Irenaeus, Clement of Alexandria, Origenes, and some Fathers of the 3rd-5th centuries as well as many medieval authors, applied their efforts to elaborate an angeleology in coherence with the Christian anthropology and theology. The progress achieved its perfection when

Aquinas proposed his metaphysical vision of the being, based on the distinction between *esse et essentia*. Thomassian anthropology is then basically united with his angeleology and theology as we can see in the questions on these topics in the *Prima Pars*.

ANÍBAL FOSBERY, O.P.

Doctrines and Authors in the Treatise on Man by Saint Thomas Aquinas (S. Th., I, q. 75-89)

The paper is made up of two parts. The first one addresses the doctrinal context faced by Saint Thomas with his *Treatise on Man* (*S. Th.*, I, q. 75-89). The second part refers to the authors mentioned by Saint Thomas in the treatise. In connection with the first part, the treatise on man is not considered a treatise of philosophical anthropology. Saint Thomas' consideration is theological, reason why the treatise is included in the first part of *Summa Theologica*. From this viewpoint, he adopts the typical stance of the 'Holy Doctrine,' i.e. to argue with those who deny its principles and to defend them. It deals with the principles of the Revelation, which help understand man in terms of both his origin and his supernatural ultimate end. Therefore, Saint Thomas develops the vision of man according to the teaching of the Revelation, and he refutes heterodox doctrines stemming from the Neo-Platonism oriented to Arabization, concealed in the schemes of heterodox Augustinism. In the first part of his treatise, Saint Thomas will prove that human nature is imbued with the principles which allow man to act as second cause in the Creation. He corrects Saint Augustine, asserting the existence of the agent understanding in man's intellectual faculty. He refutes the Arabization trends, rejecting any form of immanentism as opposite to faith. For such purpose, he includes the Aristotelic postulates referring to the human nature, refuting in turn the Latin Averroism, and thus opening the theological perspective with the Pseudo Dionysius. The second part of this paper addresses the authors engaged in the thinking of the Aquinate, either because Saint Thomas quotes them explicitly or because, without mentioning them, he refers to his thoughts. Therefore, we try to approach the sources of his thinking: Aristotle, Plato, Saint Augustine, the Pseudo Dionysius; other Plato followers; the Holy Fathers; the Greek, Latin and Arab Philosophers; the representatives of the first Scholastic and Saint Thomas' contemporary philosophers. Considering the way in which Saint Thomas will avail himself of all these authors, perhaps the most surprising feature – in addition to the method he used – is the rescue of the exercise of intellectual freedom which, in due time, he had already assigned when defining the functions of the 'Holy Doctrine' (I, q. 1, a.8; col. 2).

PERE POY

We Are Not a Country Without a Bible. The Catalan Translations of the Holy Scripture Through History

The statement assigned to the Vic's bishop Torras i Bages, which says that the Catalonia of the future will be Christian or will simply not be, is usually mentioned when presenting the articulation of contemporary catalanism. In this way, it has been tried to underline the traditional links that the catalanist movement has kept with the clergy of the country. Words put in the mouth of the prelate would probably be empty of content if it had not been proved by science that these links between the country and its clergy have really happened, until the extreme of having been formed in a mutual way. In short, it is about the debate raised in the international sphere when the points of contact between culture and Christianity are wanted to be delimited, debate to which pope John Paul II has contributed. On the part that concerns us, the biblical studies carried out under a philological approach not only prove the reality of the connections, but point out to what level of depth these connections take place. When saying that the country that expresses itself in the Catalan language – in other words, the country that stretches from Salses to Guardamar and from Fraga to L'Alguer – does not constitute a country without Bible, I talk exactly about the level of depth of these connections. And, to prove the implications of

Christianity with the culture of the country, I suggest we make a route across the Catalan translations of the Holy Scripture through history. A route that begins in the 14th century and remains open to the future, seeing the vitality of the present-day time translation works.

ANTONIO PRAENA SEGURA, O.P.

A Trinitarian Thomistic Intuition Against Inhumanity

In the Trinity, each one of the three Persons is irreducible to the others, possessing, however, the same essential characteristics. This irreducible of the personal principle and of the essential principle allows St. Thomas to recover St. Ireneus' perspective about the *aseitas* of the divine essence. If God in its being isn't absolutely self-sufficient, His design or salvation plan would not be free but interested: the God of love presupposes an ontological radical independence. With this intuition Thomas surmounts all those schemes of Hegelian typology in which the world comes to be a place in which the *Spirit* self-constitutes in *Absolute Spirit* making history and the world the result of its necessity of *self-displaying*. It's *in* and *through* the development of the world and its history, with its advances and negativities, its wars and exterminations, how, dialectically (*thesis, antithesis and synthesis*) that *Spirit* (God) takes conscience of himself and affirms himself as God. Mankind, thus, is only part of this *cog*. And, at the end, the violence and death, would be justified as necessary: the in-humanism is justified by the absolute aspirations of the *Spirit* like reason. St. Thomas, with a genius intuition, relates the *aseitas* of the Trinity God with history when he says that the knowledge of the Trinity conducts us to a better knowledge of the created things when created in liberty and not for need or indigence (S. *Th.* I q. 32). Because in the Trinity of God there are already the subsistent relations of communication and of love (Son and Holy Spirit) that do not demand the being of God to be an outside interlocutor. The history of mankind develops in freedom, and self manifestation of God in history is an event that no one requires, except God's self determination and absolutely free love. Mankind finds in this the foundation of his freedom, and no inhumanity can be justified in order to build a better humanity.

MAURIZIO RAGAZZI

The Concept of 'Social Sin': Thomistic Roots?

While responsibility for sin lies with the individual, it cannot be denied that sin has a social dimension and that the accumulation of many personal sins ends up creating multiple structures of sin, whereby evil exerts a power of attraction that causes many types of behaviour to be wrongly judged as normal or inevitable. In recent times, this social dimension of sin has been addressed more specifically in the post-synodal apostolic exhortation *Reconciliation and Penance* of 1984, generating an abundant literature on the topic. Regrettably, one rarely comes across an examination of the concept in the light of Aquinas' teaching on sin. And yet, Aquinas' work throws light on such salient features of social sin as the personal nature of sin (despite the impact of external and internal factors), and the repercussions of individual sin on the whole ecclesial body and human family. This paper shows how the main characters of the concept of social sin emerging from magisterial documents find a solid foundation in Aquinas's reflection on sin.

EZEQUIEL TÉLLEZ MAQUEO

La Dimensión Extática del Amor Divino en la Exposición de Tomas de Aquino al De Divinis Nominibus de Pseudo-Dionisio Areopagita

Traditionally it is considered that the extasis (from latin ex = out + stare, to stand) is the result of a human activity, some kind of flight or evasion from reality, even artificially caused. But Pseudo-Dionisio Areopagita provides Thomas Aquinas with some reasons to think that in the anthropolog-

ical sense of the word, extasis is an effect of the human and divine love: a) on the one hand, in the realm of human love, extasis implies getting out of ourselves, putting the good of others before our own good, and loving creatures per se (with *amor amicitiae*, in the language of Aquinas) and not because of the benefits they could give us (with *amor concupiscenciae*). b) This is what allows Aquinas to affirm that the divine love causes extasis, not only because God is desirable to every creature in so far as all beings tend towards Him, in search of their own perfection (as Aristotle used to tell), but also because God loves them, provides their good, and therefore lives outside Himself attracted by everything in the world.

DAVIDE VENTURINI

Man, Verbum Dei, Hermeneutic in S. Augustine

St. Augustine writes: ‘... cum illa veritate perfruendum sit quae incommunicabiliter vivit, et in ea Trinitas Deus, auctor et conditor universitatis, rebus quas condidit consulta, purgandus est animus, ut et perspicere illam lucem valeat et inherere perspectae. Quam purgationem quasi ambulationem quamdam et quasi navigationem ad patriam esse arbitremur. Non enim ad eum qui ubique praesens est locis movemur, sed bono studio bonisque moribus’ (*De doctr. christ.* 1, 10, 10), and defines two classes of things: the things that we enjoy (*frui*) and the things that we use (*uti*) (Cf. B. Studer, ‘*Sacramentum et exemplum*’ chez saint Augustin, in *Recherches Augustiniennes*, 10 [1975], p. 119). The things to be enjoyed are the Father, Son, and Holy Spirit, the very Trinity, one particular thing, the highest of things, the same to all who enjoy it. God is ineffable and transcends the categories of human language. It’s the ‘Verbum’, the wisdom of God, that gives reasonableness to all things in human life. This feat is accomplished through the incarnation of the Word of God. ‘Verbum’ is ‘*non commutatum*’, and so ‘cum loquimur ... fit sonus verbum quod corde gestamus, et locutio vocatur. Nec tamen in eundem sonum cogitatio nostra convertitur sed apud se manens integra, formam vocis qua se insinuet auribus, sine aliqua labe suae mutationis assumit. Ita Verbum Dei Non commutatum, caro tamen factum est ut habitaret in nobis’ (*De doctr. christ.*, 1, 13,12).

ROBERT WIELOCKX

Loss and Gain of Thomas’ Exegesis – Aquinas on Jn 4,46-54

A first part deals with the manuscript basis of Thomas’ works (*Catena aurea* and commentary on the Fourth Gospel). In a second part, Thomas’ sources, especially Chrysostom, are scrutinized. In the third part, loss and gain of Thomas’ exegesis are to be considered. The patristic and medieval unawareness of the ‘narrative *kerygma*’ characterizing the Gospel genre entails the naïve attempt to explain the differences between the Synoptics and John as regarding two scenes, geographically and chronologically distinct: the meeting of the centurion with Jesus in Capernaum versus the meeting of the royal official with Jesus in Cana. Being a keen reader of the Gospel text, Chrysostom, and Thomas after him, would have been able to refute an argument in favour of the so-called Signs Source. They did not fail to realize that, according to the narrative of Jn 4,46-54, the royal official shows all the steps of an ongoing change of mind developing gradually from unbelief toward a justifying belief in Jesus. Within the picture of this spiritual trajectory, V. 48 is no intruder, but perfectly fits the situation of a man who, at that definite moment of his spiritual growth, deserves exactly the criticism the Jesus of the story addresses to him.

3. CHRISTOLOGICAL SECTION

GABRIELA AYBAR

Las tentaciones de Cristo en el desierto en la q. 41 de la III Pars de la Summa Theologiae y la relación con su impecabilidad.

Saint Thomas devotes question 41 of the III Pars of the Summa Theologiae to the study of the temptations of Christ in the desert. Aquinas considers this event as having an important role in the divine plan of salvation. On the one hand, the certainty of the temptations of Christ is unquestionable, since Sacred Scripture makes this very clear (cf. *Mt* 4, 1-11; *Mk* 1, 12-13; *Lk* 4, 1-23). However, Aquinas wants to defend its viability. On the other hand, the fact that Christ was free from the *fomes peccati* means that He did not experience what Saint Thomas calls *tentatio carnis*. Therefore the question lies in the relationship between Christ's impecability and the temptations. The only temptation that Jesus could have experienced is the *tentatio ab hoste* (of the world and the devil).

Christ is subject to this type of temptation – like all men – by suggestion, persuasion or presentation of a desirable object whether visible or invisible. Saint Thomas shows how Satan ‘persuades’ Christ in each one of these temptations, trying to achieve complicity of the sensitive appetite.

Aquinas also shows how in each of the three temptations there is the matter of different types of sin. The temptations of Christ indicate to us His profound solidarity with the sinner.

INOS BIFFI

Christ's Presence in the Sacraments According to Thomas' Summa Theologiae

1. A close bond links ‘mysteries’ – *mysteria Verbi incarnati* (*S. Th.*, III, 60, init.) – and *sacramenta ecclesiae*, which found their validity and successful possibility owing to and in those *mysteria*: ‘ab ipso Verbo incarnato efficaciam habent’ (*ibid.*). The sacramental sign of the New Alliance is essentially a *signum*, which attests a connection to the real event of Jesus Christ (in expectation, in history and in glory); and it attests it either as ‘memory’ (*signum rememorativum*), or as actuality (*signum demonstrativum*), or as a ‘prophecy’ (*signum praenuntiativum*) (*S. Th.*, III, 3, in c.).

2. The action of Christ extends, or in a certain sense re-establishes, from *mysteria* into *sacramenta*, always in a ‘creative’ way: nothing in *sacramenta Ecclesiae* is efficacious by nature; it is effective because of the actuality of Jesus Christ, who strikes a note of himself: the minister, the matter, the form, the ‘occasion’, and the purpose of the sacrament. A different concept – for instance the naturalistico-linguistical, nowadays fashionable – seems to be radically inadmissible: it consists in a reduction or ‘anthropological decadence’ of the sacrament.

3. In particular, the mystery which is active to the ‘success’ of the sacrament is the mystery of Christ’s passion: ‘*sacramenta operantur in virtute passionis Christi, et passio Christi quodammodo applicatur hominibus per sacramenta*’ (*S. Th.*, III, 61, 1, 3m).

LLUÍS CLAVELL

Christ's Freedom and its Consequences for Human Freedom, According to Thomas Aquinas

One of the most crucial contemporary issues in personal and social life, including intercultural exchanges and conflicts, is the meaning of freedom. St. Maximus the Confessor (7th century) gave a big contribution in order to appreciate the human character of Jesus’ *fiat* in the

agony in Gethsemane. In the 13th century St. Thomas Aquinas explained very precisely how Christ, the Incarnate God's Son, gave Himself up to Passion with both his divine and humane freedom. Afterwards many theologians have discussed about how to combine these apparently opposite elements: on the one hand, the impeccability, by virtue of hypostatic union and of beatific vision, and the Father's commandment of redeeming by death on the cross, and on the other, the human freedom of Christ (*libertas exercitii, specificationis et contrarietatis*). Probably the discussions were in some authors connected with a concept of liberty (*libertas indifferentiae*) present in the controversy *de auxiliis*.

Among the contemporary scholars of Aquinas, further illumination came from two main points: 1) the analogy of freedom's degrees: divine, angelic and human; 2) the unity between the several aspects of human freedom, as a self-determination towards the good (moral evil is not part of freedom, but only a sign of a limited one). There is no contradiction between obedience and freedom. Christ was humanly free in his whole life, but his free acceptance of death is particularly remarkable. He loves God the Father and wants the liberation of all human beings.

Probably contemporary culture needs to overcome a narrow idea of freedom, as a mere capacity of choice. Christ's freedom in accepting lovingly sacrifice and death and in forgiving the whole of mankind, can help us rediscover the inseparability of the various aspects of human freedom and its unity around the end of liberty: attaining human fullness in the moral perfection, where happiness can be found.

MARIASUSAI DHAVAMONY, S.J.

Christocentrism according to Thomas Aquinas

In the mystery of the incarnation not only do all other mysteries find their centre. It is the revelation of Christ and the revelation which is Christ that reveals the truth that God is triune. The incarnation is also the source of all grace. The Logos incarnate, the Redeemer fulfilled the work of the Logos creator. The association of Christ with the Church is so intimate and constant that Christ and the Church conjointly form one single mystical Person. Christ's royalty is founded on the hypostatic union. Christ exercises the supreme dominion over all creatures. Christ possesses the supereminence of power in his humanity by reason of his grace of the Head (*Gratia Capitis*). Christ is the Head of all human beings in various grades: united with him in glory; in actu by love, by faith and in potentiality. The way for all peoples to come to blessedness is the mystery of the incarnation and passion. Aquinas sees in other religions the recognition of absolute dependence of the creature on the Creator: two aspects of dependence are experienced (latreutic and soteriological); the theological perspective is the implicit openness of every religious person to Christ, mysteriously present in every epiphany of the creatureliness.

ŠTĚPÁN MARTIN FILIP, O.P.

Redemptor humanae rationis

The encyclical *Fides et ratio* of Pope John Paul II can also be called *Redemptor humanae rationis*, because it indicates, that '*the coming of Christ was the saving event which redeemed reason from its weakness*'. In this sense the Christian faith is salvific for human reason itself and also for the content of its thinking. Teaching this truth the encyclical *Fides et ratio* follows and develops the doctrine of former magisterium, mainly of the encyclical *Aeterni Patris*, and also that of St. Thomas Aquinas.

MARÍA LACALLE NORIEGA

Amor divino – amor humano. Reflexiones desde el humanismo cristiano sobre la familia

The article reflects on the importance of family – understood as the union of man and woman that gives life and unity to children – in spite of the crises and assaults that this natural institution undergoes today. Human family is related to Divine Family – the Trinitarian Mystery – from whose Love it derives its own reality and consistency. In this point of view the roles of children and parents and their final human and transcendental meanings are analysed. The article concludes on the need of recovering a human conception of family based on the correct conception of God's Love.

THOMAS MARSCHLER

'Natura assumptibilis'. Die Eignung der menschlichen Natur für die hypostatische Union nach Thomas von Aquin

In all forms of today's transcendental theology, anthropological conditions and prerequisites to God's incarnation are widely discussed. In scholastic christology of the 13th century, there seems to be a certain parallel in the question whether human nature was more 'acceptable' to hypostatic union than any other creature (e.g. angels). Our paper offers a comparative study of the major texts in the work of St. Thomas Aquinas regarding this topic (especially 3 Sent. d. 2, q. 1, a. 1 and S. th. III, 4, 1), also taking into consideration the corresponding articles of some important contemporaries. In the result, it will become evident that medieval theology does not intend to develop an idea of incarnation by the means of 'pure reason' or transcendental anthropology, and does not even admit any natural potential within the creature for the strictly supernatural fact of hypostatic union. Theology cannot a priori demonstrate the possibility of God becoming man, but can only try to contemplate God's wisdom as expressed in this mystery of faith. It is the ontological dignity of human nature together with its misery caused by sin and moving God's saving love, that makes it *assumptibilis* more than any other part of the universe.

ANDREA MILANO

Alétheia e omòiosis. Intorno a Cristo come verità in san Tommaso d'Aquino

At first sight the explicit and extraordinarily extensive and articulated development of the Thomistic *quaestio de veritate* doesn't appear a matter of theology but of philosophy. According to Saint Thomas Aquinas, 'what it is' or essence and 'how it is' or actuation of truth seem to happen in the way of the philosophers and not of biblical revelation. Above all the question about the truth, as he initially formulates and resolves it, seems to have nothing to do with an idea of Christologically determined revelation. However it remains that, according to Aquinas, it is given also a decisive, structural bond of truth with the person of Jesus of Nazareth, the Word made flesh. On the other hand, together with this strong acknowledgement, it would be possible to support also that, even in the admirable Thomistic solution of *quaestio de veritate*, it is not reached a complete, perfect harmony with the 'Christological concentration' characteristic of the New Testament that explodes particularly in the testimony of the Fourth Gospel, according to which Jesus Christ has proclaimed: 'I am the truth' (*Egò eimi e alétheia*).

EDUARDO PALOMO

The Human Analogy of God

The *Human Analogy of God* has been written with the goal of awaking within the reader an interest to participate in the discovery of solutions which will resolve the economic, political, social and religious inequities that face humanity today.

This essay hopes to show ‘analogically’ what is the existing relationship between the human person and Christian society as a means to open up a true dialogue to discuss the most profound ‘evils’ facing the individual today. In turn, by identifying these ‘evils’, we can confront them from the highest level of conscious thought, the *Body Society of Christ*.

This process also becomes an instrument of *popular dialectic* both to diffuse and to teach ‘Democratic-Christian Culture’: economic, political, social and religious; aimed at all humanity, principally the unschooled majorities. It is a cosmic and Christ logic scheme, simple and illustrative to show what is the function and participation of each person, individual and institution within our Christian Body Society.

The ‘System of Meritorious Well Being, Property Ownership and Employment’ invites the reader to meditate about universal existing needs and the urgency to resolve the dramatic levels of extreme poverty and unemployment in which most of the inhabitants of this planet live.

As a *theory* to promote the *evolution* of the *Christian Body Society* from a practical stance, the ‘System of Meritorious Well Being, Property Ownership and Employment’ proposes an *economic formula of political decisions* to achieve the development of the *Christian Heart*, both in its human and social form. This will be accomplished by *Reconciliation and Regularity* of their major organs. The dramatic levels of extreme misery and chronic unemployment would thus be systematically and permanently reduced.

ALICE RAMOS

The Human Person as Image and Sign

In this new millennium, Pope John Paul II is exhorting Christians to live in consonance with their faith, to be conformed to the light of Christ, and so to bear witness to Him, to become, as it were, a sign of divine life. Just as the beauty of nature has led in the past to the knowledge of God, now the beauty of a life lived in consonance with the light of Christ can become for many a ‘new’ access to God. Such an access requires, in my estimation, a theology of light, of glory, which has been called a theology of beauty, and which is present in the writings of Pope John Paul II, as well as of St. Thomas Aquinas, although not as explicitly as in the former. According to John Paul II, ‘the religion founded upon Jesus Christ is a religion of glory’. Glory here can be understood as divine radiance, the irradiation of the good. Since light is one of the essential features of beauty, a theology of glory will obviously be concerned with beauty. The purpose of this paper will be to set the foundations for a theology of glory or beauty by concentrating briefly on what Aquinas says regarding the human person as image and the task which man as image of God has with respect to the rest of creation.

4. METAPHYSICAL SECTION

SALVADOR ANTUÑANO-ALEA

Apuntes para una bioética integral de la persona desde la metafísica tomista

This essay reviews the weak foundations of postmodern Bioethics and the moral background of its beginning, and then reflects on the need of re-building this 'new science of life' on the solid ground of the Thomistic Metaphysics of the Person. Thus, the paper underlines the value of the human life of the person as the 'first principle' of Bioethics, and derives from this *praeivium* the principles of solidarity, common good, subordination of science to the person and the place and order of the 'admitted principles' of autonomy, justice, beneficency, non maleficency. All these principles are understood not in the wrong way of modern social philosophy, but rather in the manner of medieval Scholastic thought. The article also analyses the method and object of Bioethics from this Thomistic point of view, as well as its importance in today's culture.

IGNACIO M^a AZCOAGA BENGOCHEA

La universalidad de la causa primera

The third part of the 24th thesis of St. Thomas Aquinas has been proposed by the Church as a definitive teaching because its connection (link) with the truth of faith in God the Creator has been declared in the Catechism of the Catholic Church (Part 1, Section 2, Chapter 1, Article 1, Paragraph 4, n. 308): 'The truth that God is at work in all the actions of his creatures is inseparable from faith in God the Creator. God is the first cause who operates in and through secondary causes...'

In the 22nd metaphysical dispute, Francisco Suarez calls cooperation to the action of the first Cause that concurs to the production of the effect of the second Cause and he analyses it from different points of view. He considers the cooperation as an action of the first Cause. That mentioned action is founded in the second Cause, but F. Suarez denies that the first Cause must move, apply or determine the Second Cause.

'Deus est causa actionis cuiuslibet in quantum dat virtutem agendi, et in quantum conservat eam, et in quantum applicat actioni, et in quantum eius virtute omnis alia virtus agit'. (*De pot.* q.3 art.7). In the subordination of the causes that concur in the production of one effect, and the necessity of arriving to one first cause that is not caused (second way to demonstrate the existence of God), is sustained one part of the argumentation which is completed with the comparison *ipsum esse subsistens* and *ens* for participation that leads to the necessity of the divine virtue in the production of the being.

MARÍA FERNANDA BALMASEDA CINQUINA

Evangelization of Culture in the Thought of Doctor Humanitatis

This communication sustains the present standing of Saint Thomas Aquinas' thought about the relationship between reason and faith, both in its concept and its application, as one of the two main sources of the relationship that is given between natural and supernatural order. Nowadays, it is expressed in the relationship between the Gospel and culture and, succinctly, in the dialogue between the Church and the contemporary cultures.

Retrieving the teachings of the Dominican Master and the model of synthesis in his intellectual profile, there is a sure way for the humanization of knowledge and for the evangelization of culture, because he is the Doctor of Humanity.

HUGH BARBOUR, O.PRAEM.

Bonum Communius Ente: On the Priority of the Good in St. Thomas

A serene consideration of the text of St. Thomas, devoid of apologetics, polemic, the a priori suppositions of the twentieth century about 'essence' of Thomism, can yield results which, as we will see, are perhaps surprising, yet speculatively fruitful, immensely satisfying, and at the same time useful in engaging in a dialogue with currents, both ancient and contemporary, both within the Thomistic school and without. Nowhere is this more the case than with St. Thomas' teaching on the relations of priority between being and goodness in God and in creatures generally. There are three cognate contexts in which in various places Aquinas discusses this question. In all of these he answers an objection taken from the *De Divinis Nominibus*, and resolves it by means of the distinction between priority *secundum praedicationem* and priority *secundum causalitatem*. The conclusions which can be drawn from this key insight are far-reaching in their applications, e.g. to the question of the relative and absolute superiority of intellect and will, to the question of the natural desire for the vision of the divine essence and the desire for beatitude, to the question of the 'essence' of Thomism, to the 'Platonism' of St. Thomas, to the Palamite controversy, to the dialogue between Thomism and personalism, and as a response to the anti-Thomist critiques of one such as Jean-Luc Marion. These applications will be considered briefly.

JOSÉ MARÍA BARRIO MAESTRE

Philosophy as a Search for the Truth

These pages offer a consideration on the sense of philosophy as a means to search for the truth. Any true philosophical research is a search for the truth. The Encyclical *Fides et ratio* suggests the need for philosophy to recover its vocation, avoiding the superficial and minimalist discourse, so characteristic of some currents of contemporary thought. Only from that perspective philosophy can reach the height of faith to talk to her without complex, establishing a fruitful interaction between them, contained in the 'hermeneutic circle'. Taking Christian thought into account in the new millennium, the Encyclical fosters a revival of philosophy itself, and shows in a new way its deep relationship with Christian faith.

GABRIELA BESLER

The Connection between the Existential Thomism of Mieczysław Albert Krąpiec and the Analytic Philosophy of Peter Frederic Strawson

Christian humanism in the third millennium from philosophy of Thomas Aquinas' perspective can be developed by finding the common area between Thomism and other current philosophy, for example analytic philosophy. My paper presents an attempt to show what is common and what is different in both metaphysics: Krąpiec's metaphysics Strawson's metaphysics. Krąpiec's metaphysics and Strawson's metaphysics had the same material subject matter of metaphysics: everything that really exists. Although they have different formal subjects matter: the aspect of the existence (Krąpiec) and the general aspect of the scheme of concepts (Strawson). According to Krąpiec, the method of metaphysics should be causal explanation. According to Strawson, the method of metaphysics should be analysis. I am going to show that elements of both methods are present in both metaphysics.

STEPHEN L. BROCK

Is Uniqueness the Metaphysical Basis of Personal Dignity?

In his important book *The Selfhood of the Human Person*, the personalist philosopher John Crosby argues that the dignity belonging to any person, as person, rests on a special 'incommunicability' or uniqueness about him. Crosby's reasoning is that there is a kind of absoluteness or infinity pertaining to the very constitution of the personal subject, and that according to this infinity, the person in a sense exists 'as if he were the only one'. Crosby suggests that this 'existential' incommunicability may be rooted in an 'essential' one: a unique form, whereby each person is virtually a species of his own. Crosby's treatment invites comparison with Thomas Aquinas's thought. Drawing upon Thomas, I argue three things. 1) On various grounds, including Crosby's own fine analysis of the infinity belonging to persons, the characterization of the person as existing 'as if he were the only one' is not at all appropriate. In fact it does not follow from the person's being infinite, unless we think of this in a material way, rather than in the spiritual way that Crosby himself insists upon. 2) Whether or not a person has a species of his own, this cannot be the same as the infinity belonging to him as a person. 3) Each person is indeed 'irreplaceable', for the simple reason that he is an end in himself. A subject's being an end in himself depends, not on having an incommunicable difference, but on having a mind.

ALBERTO CATURELLI

Catholic Humanism and the Future. Saint Thomas Aquinas' Perspective

The assessment of Cioran 'I hate myself' is an anticipation of the contemporary 'Hermeneutic' Nothing which claims for a genetic answer that develops in four implicated stages: the absolutisation of the material phenomena (pleroma of the Experience); this omission of the ontologic reality results in the 'creation' of the real (pleroma of the ratio); the logic inversion of the dialectic implies the absolutely materialism (pleroma of the Materia). Neither the experience, nor the ratio, nor the material can offer a 'fundament' different from the Nothing (characteristic feature of the contemporary sophistic).

From these statements emerges the possible reconstruction way of the Occident: the negative-Nothing assumes the act of being and the perpetual inadecuation between being and thinking, the being 'memory' which uncovers the last fundament (creator God); the material is 'similar' to divine being (is similarity and parabola) and the experience takes to the suppositum (person). The triple argument reveals the necessary restoration of the metaphysics and with it, the complete humanism which is the Christian-Catholic humanism.

SANTINO CAVACIUTI

The Innovation of Christian Humanism: The Primacy of Liberty and Love

While classical humanism is characterized, philosophically, by the primacy of the intellect, authentic Christian humanism is characterized by the primacy of liberty and love, which is the 'maturation' of liberty and finds its fundamental expressions first in God, that is, limited to the action 'ad extra', in the Creation and then in the Incarnation and Redemption. Such Christian primacy of liberty and love has however been 'imprisoned', on a philosophical level, by the persistent intellectualism (which has crossed the whole history of the western thought), and only in recent times seems to emerge explicitly, so that it can form the historical task of the Christian thought at the beginning of this third millennium. On the ground of this conception and of the spirit of St. Thomas himself, always careful to the truth, wherever the truth is, it is possible to see, in the 'Doctor Angelicus' a certain overcoming of pure intellectualism, at least in the last phase of his thought.

AQUILINO CAYUELA CAYUELA

The Concept of Person: Self-Contingent as Opposed to Self-Substantive

Postmodern thought defines the person as a self-contingent, a slight individual submitted to an eventful life, without ground nor substance, determined by the necessity of nature and by the ups and downs of misfortune. Rorty propounds to assume this thesis without hesitation.

In contrast with this contemporary proposal, Christian thought offers a *substantive concept of person*, bound to the Creator and reality, with reference to a horizon of meaning, and maintained by a metaphysical order. The foundations of this personalist conception of the human being are laid in St. Thomas' philosophy, that links person to God and reality, expounding a 'strong' and referenciated conception of person, linked to a meaning. The theme of this paper explains these different notions of person, making the appropriate comparisons among them.

ISTVÁN CSELÉNYI

St. Thomas Aquinas' Answer to the Question of Existence of Present-Day Man

Modern humanism, in the form of Marxism and existentialism, is humanism without God where present-day man has lost his transcendental sources. These novel, 'post-modern' philosophies have created a new mythology, i.e. the myth of existence (*Sein*) and ontology. In the 20th century, ontology is no more the science of the existent but that of the existence. According to Heidegger all previous philosophy had forgotten about existence, beclouded being.

In my essay I aim to show that the accusation of forgetting about being is valid exactly for the new, fashionable philosophies. They refer to 'existence' constantly, whereas in fact they narrow it down to material and perceptible existent (the matter) or the subjective existent (the human being), i.e. they are concerned with the existent and not existence itself. And *this* is the root of tragedy of modern man.

As concerns Christian tradition, and thus Thomism – neo-Thomism, ontology had indeed been the science of the existent (*ens*). However, in-depth analysis shows that existence (*esse*) and not the existent stands at the core of St. Thomas' teachings. Hence the accusation of Heidegger is not valid for Aquinas. As a matter of fact, St. Thomas elaborated an extraordinary ontology even in a 'post-Heideggerian' sense. St. Thomas himself is going to be our guide in this treatise. We could as well say that Aquinas himself answers the problems of existence of present-day man. One can build an undistorted humanism upon this ontology, which avoids the one-sidedness and immanentism of both materialism and subjectivism. The Christian humanism of the man open to existence, to God, is the unspoilt heritage of Saint Thomas.

JOHN DEELY

The Semiotic Animal

A postmodern humanism consistent with the thought of Thomas Aquinas requires a new definition of human being, one which extends the classical understanding of 'rational animal' on the basis of a study of what is distinctively human within the action of signs. Ancient and medieval philosophy was generally 'realistic', but failed to distinguish thematically between objects existing as such only in knowledge and things existing whether or not known. The understanding of the human being that accompanied this orientation was expressed in the formula 'rational animal' (*animal rationale*). Modern philosophy came to an understanding of the difference between objects existing in knowledge and things existing independently of knowledge, but at the price of failing to show how things can themselves become objects. The understanding of human being that accompanied the modern divorce of objects from things was enshrined in the formula 'thinking thing' (*res cogitans*). Philosophy became 'postmodern' when, through work

recovering and advancing the original semiotic consciousness of the Latin Age systematized in the 17th century work of John of St. Thomas, it became possible to understand how, through the action of signs, objects and things are interwoven in the fabric of human experience that transcends the modern opposition of realism to idealism. The understanding of human being that develops from and together with this postmodern perspective is precisely captured in the formula 'semiotic animal' (*animal semeioticum*).

MATTHEW DEL NEVO

Man's Irreconcilable Freedom

This paper draws on the masterful novels of Dostoyevsky and argues that Dostoyevsky reveals something new about man's freedom. He shows how goodness and freedom are not the same thing and are irreconcilable. The attempt to exalt happiness, reason and order above freedom is doomed to fail, because of that very freedom. The truth Dostoyevsky's work reveals poses not so much a threat to the project of humanism, but represents an important moment in the recreation of it.

JOHN DUDLEY

The Metaphysical Presuppositions of Freedom

The aim of this paper is to explain how freedom is possible, that is, to show negatively that the objections to the possibility of freedom are unfounded, and positively, the requirements for freedom, namely soul and intellect. In particular, the presupposition of determinists that the world is made up of interacting causes is questioned, and the meaning of substance and cause is examined.

MARÍA TERESA ENRÍQUEZ GÓMEZ

Metaphysics of the Act of Being as an Interdisciplinary Resource in the University Community

Interdiscipline is the evidence of the communitary character of truth in the University. In the University, understood as a social body for the acquisition, the promotion and discovery of knowledge, the metaphysic research allows to find common grounds for the specific fields. In the context of the current division of knowledge, one of the gnoseologic characteristics of individualism, those looking for unity could find a common ground in the metaphysical principles. As a matter of fact, Classical Metaphysics – that whose object of study is the being as being – is to be able to offer a sound basis for the interdisciplinary dialogue, for the discovery of the communitary character of truth. For our purpose of interdisciplinary dialogue, we found an example: Saint Thomas Aquinas, the so-called *doctor humanitatis*. His Metaphysics opposes the individualistic disgregation since it offers universal clues for interpretation, but does not fall into a totalitarian system closed to the communitary dialogue. Hereinafter, we suggest some ideas that show some important advantages of the 'metaphysically re-thinking' of the different disciplines.

JOSÉ J. ESCANDELL

On Existence. Some Contributions by Antonio Millán-Puelles

In contemporary Thomism the difference between 'being' and 'existing' has been emphasized to the point that they have become incompatible concepts. However, opposing 'being' to 'existing' causes a certain degree of perplexity. Millán-Puelles differentiates but does not oppose the two terms. He does not consider 'being' and 'existing' as synonyms but neither does he consider them opposites. He defends, especially in his *Teoría del objeto puro*, that 'existing' is a formal effect of 'being'. This communication merely presents these ideas.

JOAQUÍN FERRER ARELLANO

El conocimiento indeterminado de Dios en Tomás de Aquino, como horizonte trascendental que posibilita y suscita la inferencia demostrativa de Dios Creador

St. Thomas presents the demonstrative process of the existence of God as a result of the knowledge of the 'absolute' value of being, which comes from every experience properly human. This demands – as St. Thomas points out in an early article consecrated to the proving of God's existence through the five ways – a particular intellectual openness to the necessary and absolute character of the Being and the other transcendentals...

In the next article (*S. Th. I, 2, 3*), St. Thomas explains the demonstrative way to God. Relying upon the metaphysic principle of causality, he demonstrates the nature of the Absolute in the famous five ways as a pure Act. One being necessary and without any limit, who goes beyond the character of sharing of finite beings.

SILVANA FILIPPI

St. Thomas and the Christian Consideration of Man as a Substantial Unity

Nowadays it is often considered that the main subject of Christian anthropology is the human soul and its immortality. However, Christian faith in resurrection and man's salvation demands us to admit his inner unity. This is so, due to the promise made to every man as a whole and not only to his soul. For that reason Christianity has defended the dignity and eternal fate of any man assuming as original his fleshy condition. Nonetheless, it has not been easy to find a satisfactory philosophical reply to support that faith's certainty. That reply had to reconcile the man as a substantial unity of flesh and soul with the recognition of the immortality that corresponds to the rational soul by nature. Such was the philosophical trouble that St. Thomas managed to solve with extraordinary sharpness. This paper proposes to show how the pitfalls that the questions about man's constitution presented to Christian thinkers prior to St. Thomas were solved by him above all thanks to the central notion of his metaphysics: the act of being. Unfortunately, the later misunderstanding of this notion has restrained many philosophers from becoming aware of the real sense of St. Thomas' solution.

JUAN JOSÉ GALLEGO SALVADORES, O.P.

Ethics or Metaphysics? What is it that Lays the Foundations of the Last Request?

In 1996 a very interesting book was published, translated from Italian, which picks up the interventions of a Cardinal from Milan, Carlo M^a Martini, the writer Umberto Eco and other authors with the stimulating title: 'What do those believe in who don't believe?' The 1996 Reader's Circle. The theme is tremendously passionate. My work starts from Saint Thomas' famous phrase 'de Ente et Essentia'. 'Why is a mistake small at the beginning and big at the end' (Quia parvus error in principio magnus est in fine). It starts off by interviewing a well known Catalonian follower of Saint Thomas, A. Prevosti and against this point of view I add the thoughts of José Antonio Marina, in his famous book: *Dictamen sobre Dios*, Edit. Anagrama, Barcelona 2002. To reach a conclusion that the base of the right works of Saint Thomas of Aquinas is still valid today and as proof of these declarations I refer to the work of a Dominican from the 16th century Diego Mas, *Disputación metafísica sobre el ente y sus propiedades*, EUNSA, Pamplona 2003. This work is dedicated to the Dominican Jordan Gallego Salvadores (+2001) who introduced it and who proves the introduction which was published ten years before *Diputaciones Metafísica de Suarez*. I enclose book IV by Diego Mas which is precisely about the truth where we are told 'Nothing can be found, or expressed, or taught by any reason without the truth. If you take this away, all sciences die immediately and the only remaining thing will be dense clouds and a deep darkness of the mind.'

ROSA GOGLIA

Towards St. Thomas Aquinas. Through the Thought of Cornelio Fabro

St. Thomas partakes of that quality that all fundamental thinkers have, that is, they are not confined to their times, but being innovators, they throw light into the future. Into our own time, as well, which is so torn between Truth and Freedom. This problem is still unsolved but an attempt to its solution must be pursued through a continuous confrontation, in Fabro's words, '... with the situations and the new expressions of contemporary thought on the Christian faith, but also with the scientific findings concerning the structure of the matter and the complexity of life at its origins. ... Issues like these could not have existed in St. Thomas' times, so ready-made solutions cannot be drawn from his works. Even if a thinker of as great spiritual importance as the Aquinas lived today, he would not be likely, for all his greatness, to find a solution to the foresaid problems in our post-Galilean and post-Cartesian times. On the other hand, a good number of wise minds, guided by humility, would certainly find the way – which appears to be lost at present – to give us back a taste for truth and to consolidate the foundations of freedom in our souls. In this gigantic effort of spiritual awakening, Aquinas is still in the front-line with the doctrinal inheritance he has left us'.

PAWEŁ GONDEK

Understanding of Reality and the Fundament of Scientific Cognition

For over twenty-five centuries of its history the rational explanation of reality has been a reply of conscious activity of man while looking for his place in the world. Natural to human being, the will to know is one of the fundamental and personal potentials of man. The conscious realization of this comes to exist within a very profound realm of culture as is knowledge (*theoria*).

The article presented here points out several questions referring to cognitive relation between man and reality, which were appearing while the knowledge was being formed. And the first question put here is: what is the main impact of reality upon forming the image of knowledge? This question is of the highest importance because nowadays we can frequently witness numerous trials of absolute negation of existence of reality as a fundamental reference for science.

CRUZ GONZÁLEZ-AYESTA

Inmediation and Mediation in Knowledge of Truth. A View from Aquinas

Thinkers from Foucault to Derrida claim the death of truth: the difference between truth and falsity depends on particular, historical and cultural points of view. I propose in my paper two theses. The first is that perspectivism denies the concept of truth defended by modernity. Modern concept of truth is based on certainty, and certainty is based on the right method of knowledge. Therefore, as this method is not affected by historical and cultural conditions of the human being, neither knowledge is affected.

The second thesis concerns Thomas' views. His proposal about truth is based on the human intellect's possibility to grasp some first concepts and principles. As these first notions and principles are immediately understood they keep knowledge out from skepticism. However, these first evidences must not be confused with final evidences of mediated knowledge. Truth is reached by human beings through an intellectual research. This research requires effort and is developed in a particular and historical context so it can succeed or not. Human beings need moral and intellectual habits to grant the success in the pursuit of truth.

MATTHIAS LU

Saint Thomas Aquinas Metaphysics in China

My communication begins with my translations of the Church Fathers, Aristotle and Saint Thomas Aquinas, pointing out the way of forming a philosophical language in Chinese. Then, it emphasized the three maxims of life, the harmony between Reason and Faith, and among dissenting theories, and between the Sacred Scripture and the Natural Sciences. After an exposition of the Efficient Causality, it ends with the Worldview and Wisdom of Life.

JOAN MARTÍNEZ PORCELL

Virtue

We live in a technical world. We devote little time and efforts to ourselves because, on the one hand, we think we do not need to add anything else to ourselves and, on the other, we expect happiness to arrive from outside, not from within ourselves. The etymological root of the word 'virtue' (from Latin '*virtus*') means 'power' or 'vigor' as well as 'perfection' or 'merit' (from Greek *areté*). As everybody knows, virtue is a habit; in other words, a firm and positive energy which prepares us to achieve the purpose inherent in the human nature. Man should harmonize this virtue with the supernatural virtues. The experience of the virtues helps us to find the real meaning of life and the real value of things. The consistency is neither inflexibility nor flattery. The mature person adapts to different situations and resolves the problems but not in a craftily or complicated way. The prudent and virtuous person always finds the right place for him/her in each moment and takes part in the development of the common good. He/she is an understanding person, patient with other people, and gives to everybody what is fair. He/she neither destroys the human passions nor deprives him/herself of pleasures; on the contrary, the prudent and virtuous person uses and stimulates the human passions towards the right direction. This is the ideal of perfection: the maturity of judgements, emotions and actions.

ANDRZEJ MARYNIARCZYK, S.D.B.

Veritas Sequitur Esse (Truth as a Consequence of the Existence of Things)

In this paper the fact was emphasised that the question about the truth, about its source and mode of existence, appeared at the times of ancient Greeks along with the question about being. For this reason studies on both being and truth are metaphysics' task of outstanding importance. This is because truth means 'that which is real', and Greeks defined as real 'that which always is and knows no birth or death'. Ancient philosophers defined this kind of consideration as 'giant' struggles', that is, as great and difficult undertakings. With time these studies assumed the shape of a controversy that mainly consisted in connecting of disconnecting truth from being.

In order to settle this controversy and to declare oneself for one of the solutions one has to consider the whole context in which the problem of truth appeared as from the historical perspective one can see better originality and at the same time soundness of one of the most interesting solution of the controversy that appeared in the 15th century. This solution was formulated as the short sentence: '*veritas sequitur esse rei*' – 'truth is the consequence of the existence of things'. This solution did not appear as *deus ex machina* but it followed the whole experience and tradition of ancient and medieval philosophy. In the context of this experience Thomas Aquinas' solution may be properly understood an accepted along with its consequences – both theoretical and practical – that it involves.

HEATHER MCADAM ERB

Metaphysical Aspects of Aquinas' Doctrine of The Spiritual Life

In his analysis of Aquinas' spirituality, M.-D. Chenu warns against an overly subjectivist interpretation of the virtues, gifts and contemplation, and proposes that Aquinas conceived of the 'interior life' as an 'objective spirituality' focused on the creative presence of God as the 'ontological spring' of human acts of freedom flowing from grace. This paper takes its cue from Chenu's portrayal of the interior life in Aquinas' thought, and outlines a limited set of key metaphysical doctrines at work in Aquinas' spirituality. In particular, the paper examines a) the ontology of the *imago Dei* doctrine in terms of three degrees of participation in the divine life (according to nature, grace and glory); b) contemplation as the unifying cause in the spiritual life, and the distinct causalities of intellect and will in this achievement; c) the virtual containment of virtues in *caritas*; and d) the causes, effects and nature of love which direct the spirit's development in its nature as *capax Dei*, towards beatitude. As well, the connection of love with the doctrine of analogy (through 'image') will be briefly described. Through this analysis, the vital importance of metaphysics to Thomas' spirituality will be revealed, and the foundations of his theological objectivity disclosed.

JULIO RAÚL MÉNDEZ

The Metaphysical Theses of Thomas Aquinas and Contemporary Physics

The way of doing modern science is different from the way Saint Thomas Aquinas conceived science. Moderns consider the medieval way of doing science obsolete. This change in the scientific method and its accompanying dismissal of medieval science has also marginalized Thomas' metaphysical model. In order to promote a new appreciation of Thomistic metaphysics some contemporary Thomists have introduced the principle of 'sufficient reason', thereby deforming the Master's thought. The author proposes another solution.

The rediscovery of the original metaphysical theses of Aquinas shows that he did not construct a closed system in the rational domain. Rather, he recognized the permanent newness of finite being and its basis in a free Cause. He also saw that the connections between created beings, even if they are intelligible are not necessary in themselves.

This reading of Thomistic metaphysics opens the possibility of dialogue with contemporary physics and articulation with the principal theses of contemporary Physics that the author describes.

MIGUEL ORTEGA DE LA FUENTE

The University Debate According to St. Thomas Aquinas' Method, as a Privileged Way to Promote the Return to Christian Humanism in the Third Millennium

St. Thomas Aquinas' master class, as we know, had a part of discussion or debate, characteristic of the incipient University of his time. The debatable or *quodlibetales* questions show us Thomas Aquinas' worry for his pupils not only in the version of the traditional method of the magistral lesson, but also in the accurate and dialectically impeccable conversation. Nowadays oratory and rhetoric have golden times in their new applications: in the tinsel of politics, in the mass media, in entertainment or even in pseudo-culture. However the substance and the structure of the discourses, in their dull time, are many times based on falseness or are even false due to their own argumentative fallacy, our own historical time makes substance more important than form. So the technique based on the honest investigation about form and substance of the debate taken to the classroom again, following the intellectual precision methods and the search for the truth are a privileged way for the student to be approached to the real Christian humanism.

RAFAEL PASCUAL, L.C.

La filosofía de la naturaleza como filosofía segunda en Aristóteles y en Tomás de Aquino

The epistemological status of natural philosophy was discussed in recent years among the Thomistic scholars. Perhaps it is possible to discover in the doctrine of the second philosophy, mentioned in some texts both in Aristotle and Thomas Aquinas, a key to clarify this important question. If we analyze these texts, we can glimpse an initial distinction between a properly called natural science and a natural philosophy. The formality proper to the latter would be the same as metaphysics, whereas the subject matter would be the same as natural science. So, it would be a special kind of *scientia media*. As second philosophy, it would have the role of a sort of propaedeutics towards metaphysics.

MARÍA LAURA PICÓN DE ALESSANDRINI

Fundamentos metafísicos de la persona humana como camino para establecer un Humanismo cristiano

The crisis of our culture requires a humanistic anthropology. This human philosophy must consider the transcendental dimension. We are persuaded that this crisis ends if the philosophy reflects on the strengths of realistic metaphysics. This metaphysic is the backbone of the real Christian anthropology, backbone whose importance Thomas Aquinas had proclaimed.

The validity of the principles of the human person allows us to affirm that it is possible to make a culture that goes after the *Summum Bonum*. This *Summum Bonum* is the human life like God's sons.

PETER A. REDPATH

Thomist Humanism, Realism, and Retrieving Philosophy in Our Time

This paper is a Christian philosophical consideration of a complicated question about the nature of Thomist humanism, realism, and philosophy. In it I maintain that reasonable justification exists to predicate the term 'humanism' of Thomism in two main senses in which professional philosophers today generally understand the term. As (1) a study of classical literary, artistic, and scientific works of Ancient Greece and Rome; (2) as a way of studying that places emphasis on the (a) centrality or dignity of the human person, (b) subjects of study that relate to such centrality or dignity, or (c) ways of engaging in such a study that give a special dignity to the human subject as agent doing the studying. I further maintain modern 'philosophers,' including many Thomists, have largely lost our understanding of philosophy as rooted in sense reality, in principles of sense wonder. If we hope to retrieve philosophy and a sense of reality in our time, we must retrieve a proper understanding of the way in which philosophy and Thomism are humanisms essentially rooted in existential realism and sense wonder.

ELISABETH REINHARDT

La semejanza perfecta de la imagen divina en el hombre. A propósito de la Summa Theologiae I, 93,9

Christian humanism has always found new philosophical and theological virtualities in the biblical truth of the image of God in man. Thomas Aquinas' contribution on this subject continues to stand out throughout the centuries due to its deep and thorough quality. In the *Summa Theologiae*, the truth of the *imago Dei* is found at the summit of the treatise on creation and serves as the starting point of the treatise on morals. Till now, the relationship between image and likeness, in I, q. 93, a.9 has received scant philosophical attention. Aquinas considers this relationship in the light of the transcendentals, specifically the conjunction between *unum* and

bonum, which in turn can be extended to *verum* and *pulchrum* by recurring to other texts of his work. Within the person's unity, the binomial image and likeness reflects both the ontological and ethical aspects, and therefore the union of ontology and ethics. The synthesis of Saint Thomas which includes the natural and supernatural realms and their distinction, discloses the whole horizon of man as being *capax Dei*, because he was created in God's image and likeness. Due to its philosophical quality, the above-mentioned text of Aquinas offers a timeless and a multi-faceted base for a renewed humanism, as well as casting a guiding light that can help orient the different forms of postmodern scepticism.

LUIS ROMERA

Hermenéutica del hombre, libertad y metafísica del acto

The natural longing for happiness that man discovers in himself requires a hermeneutics that displays his teleology. With this, man can develop his freedom in accordance with his ontology, directing himself toward his full identity and avoiding alienations. Such a hermeneutics presupposes an understanding of freedom from the standpoint of the metaphysics of act.

JOSÉ MARÍA ROMERO BARÓ

To Be and to Hope on the Threshold of the Third Millennium

Starting from the teaching of St. Augustine and St. Thomas Aquinas about the good as perfection and transcendental of being, the impossibility of bad and nothing as ontological principles is proposed. On the another hand, the consequences of existential philosophy for the humanity of today are analysed, especially that widespread feeling of anguish described by M.Heidegger in his *Sein und Zeit* (n.40). Finally, Thomas Aquinas' study of fear in the *Summa Theologiae* (I-II, q.42) allows the reasons of this anguish to be known, and allows to set up against the anguish the hope arising from the being and good.

FAUSTINO RUIZ CEREZO

The 'Project Modern Man' and the Urgent Return to the Actus Essendi

From the 16th to the 19th century, from Descartes to Nietzsche, the Philosophy of Immanence created a new theoretical conception about man whose outcome in practice, in real life, for society and personal individual obtained its tragical epiphany in the course of the twentieth century. Nietzsche was the great and lonely prophet of this anthropological tragedy, and at the same time, the priest of the new religion, whose prayer was the Death of God and the Creation of Super-Man. In view of this agonistic situation, the return to Ancient and Christian Philosophers' position, particularly to the Metaphysic of Person developed by Saint Thomas of Aquinas, is today an urgent task if anybody wants to recover the dignity of the human person and the 'resurrection' of God in man's conscience of this brand new century.

ANA M^a SÁNCHEZ-CABEZUDO RODRÍGUEZ Y MIGUEL ORTEGA DE LA FUENTE

Metaphysics as the Only Way Back to Christian Humanism in the Third Millennium

The lack of metaphysical reflexion meant an involution in the opening to meet reality. Modern man's philosophical method is based on subjectivism, on relativism, otherwise on the pragmatism or sensism. All this breaks reality, which is broken in so many pieces as thinkers or moments to think have those thinkers. From this new perspective, which I dare to name anti-metaphysics, real science cannot be maintained. One cannot speak about science or thought when there isn't a truth

that maintains them. That truth is reality, and the only way to get thoroughly to it is by metaphysics. Also the opening to the metaphysical reality takes us to meet a new reality, the transcendent. So to be able to get from the philosophical reflexion to Christian humanism is necessary to do a new reading of St. Thomas' master class and recover the metaphysics out of it as a way to rational salvation.

JUAN JOSÉ SANGUINETI

La mente inmaterial en Tomás de Aquino

The principle of supervenience proposed in the current philosophy of mind implies the rejection of Cartesianism, but it is close to materialism. This paper proposes an interpretation of the Thomistic account of the immaterial mind that is, nonetheless, compatible with the principle of supervenience. An understanding of the mind's immateriality and its intrinsic relationship with experience and language provides a philosophical view which is neither dualistic nor monistic.

TERESA MARÍA SARAVIA

Saint Bonaventure's Itinerarium and Saint Thomas of Aquinas' Summa Theologica: Two Different Nominations of God in a Mutual Illumination

Saint Bonaventure, in the *Itinerarium Mentis in Deum*, chooses 'Good' as the first name for God. On the other hand, Saint Thomas of Aquinas, in the *Summa Theologica*, chooses 'Being' as the most proper Divine name. The purpose of this work is to see their mutual interdependence.

To name God as 'Good' implies a way of contemplating reality from the end, a contemplation *in causando*. To name God as 'Being' implies a way of contemplating God starting from the creatures, taking from them the first perfection, root and origin of all the rest, and first also in the knowledge of themselves, that is to say, a contemplation of God *in causata*. They are different but complementary points of view, from which the unique and simple nature of God is considered. The first one: a philosophy that starts in God and is closely related to Theology, emphasizing the affirmative way of eminence, and the second one: an ascendant philosophy emphasizing the negative way.

The Dionysian notions of 'divine unions and discretions' best explain the natural knowledge of God. Saint Bonaventure, in his doctrine of illumination emphasizes unions, while Saint Thomas, in his doctrine of the abstraction, emphasizes discretions. In the Dionysian 'lamp lights' the mutual dependency of each perspective chosen is founded.

DAVOR SIMIC SUREDA, MARÍA LUISA SILVA CASTAÑO

Bases Filosóficas para una Recuperación del Concepto de Humanismo

St. Thomas' structure of thought encompasses the unique foundation of a philosophically sound Humanism. This paper stresses the Aristotelian inspiration and further developments of Thomistic thought in the new (from a Greek point of view) context of Christianity as the framework from which Modernity has spread using structures of thought that, although paying lip service to their common Aristotelian and Christian background, are quite distant from Thomistic Aristotelianism and, in some cases opposed to it. From a philosophical point of view, these deviated structures of thought are easily traceable back to their Scotistic and Occamistic sources and, what is more important, exert a continuous influence through Modern and Contemporary philosophical currents. This influence pervades present day thought in all the so-called humanistic fields – namely moral, ethical, sociological or religious disciplines – contaminating any discussion about Humanism. This paper shows the difficulty perceived today when

dealing with the problem of Humanism from within the aforementioned disciplines due to their implicit Scotistic and Occamistic structure of thought. Only by rethinking Man with the intellectual tools of Thomistic Aristotelianism will it be possible to break the apparent dead end in which modern humanistic disciplines have enclosed true Humanism.

ENEYDA SUÑER RIVAS

La ética como filosofía primera; la propuesta levinasiana y la metafísica tomista

Emanuel Levinas' proposal of thinking Ethics as first Philosophy, substituting Ontology, has an enormous coincidence with Saint Thomas Aquinas' Metaphysics of *actus essendi*. The starting point of Levinas' reflection is the being as an act, not in what it shows us, but in what it points out without manifesting it: the Infinite. The construction of a humanism which truly responds to what man is cannot overlook the alternative that Levinas offers us, alternative that is also a possibility from a Metaphysics that considers being as an act, as the core of reality. Perhaps Ethics, as it is presented by Levinas, is the other face of this Metaphysics.

PAWEŁ TARASIEWICZ

On a Rejection of Essentialism

The main purpose of the article is to provide a solution to the following problem: why did St. Thomas Aquinas reject all the well-known in 13th century ideas of being? Answering such a question we should either penetratingly analyze all the ante-Thomas conceptions one by one, or indicate such a common feature of theirs, that it would be a sufficient motive to reject all of them and undertake the necessary steps to work out a very new idea of being. The second variant seems to be more acceptable not only because of an amount of historical material that exceeds the limited capacity of this article, but rather for an obvious defect of all the ante-Thomas formulations of the being as an object of philosophy. Their common defect is what we can qualify as 'essentialism', i.e. a concentration on the essential aspect of the being, meanwhile overlooking its existential aspect. As a consequence the above-asked question can be reformulated into: why did St. Thomas reject essentialism?

The given purpose is realized in three stages. A first part of the answer starts with a presentation of reasons why the ancient metaphysics had to be an essential one (or rather pre-essential), and then indicates an origin of the inspiration for the philosophical comprehension of the being in regard to its existence. A second part is to characterize essentialism along a presentation of its two typical models, which have been called there: 'Greek model' and 'Semitic model'. A third part of the answer presents these defects of essentialism, which reasonably order to reject both of its model types.

JOSÉ VEGA DELGADO

Humanism and Thomism (Prolegomena on Re-Foundation of Christian Philosophy)

Our final thought about the *Philosophy of Philosophy* or, *MetaPhilosophy*, is that Philosophy is, by its own Nature, Rational; Connatural, Religious; Supernatural; Christian. Upon this point of view, we study two Items: 1) The break of the actual *Humanism*, like an antinomy between *God and Man: Humanism Versus Theism*. 2) We thus arrive at a solution, with the *Theocentric-Christian Thomist Humanism*, and its richest consequences in our world and contemporary culture.

Therefore, man in the Third Christian Millennium, must learn *The Philosophy of Saint Thomas Aquinas*.

ALEJANDRO VERDES I RIBAS

La superacion de la subjetividad: entre la memoria del alma y el historicismo posthumano

This paper deals with the following questions: (1) The thesis of Saint Thomas about intellectual experience of the spiritual particular ‘in hoc vel in illo tempore existens’ through the dynamic and existential self-conscience about his *actus essendi*, allows us to develop an ontology with historical meaning which would be based on the metaphysics of *mens* like *memoria sui*, (*notitia et amor*), *intelligentia (verbum cordis) et voluntas ut libertas*. (2) Canals Vidal observes that the thesis of *mens*’ knowledge like memory of itself, which was forgotten in modern metaphysics of objective subjectivity, would have solved the Kantian dualism of transcendental conscience like personal experience: between the dynamic formalism of freedom and the inner temporary existence. (3) In my opinion, the historicist transformation of transcendental philosophy, from Hegel to Heidegger (*Begriff-Dasein*) is unable to maintain a remembering interpersonal thought from will to will for amity. According to me, the oblivion of *mens*’ metaphysics like memory of itself involves the crisis of *logos* in immanent historicism. As a result, history is thought to be a totalitarian nihilist process. The most recent outcome of this would be the post-modern thesis about post history and post humanism.

GINTAUTAS VYŠNIAUSKAS

Privative Nature of Evil and its Necessity According to St. Thomas Aquinas

St. Thomas’ concept of evil as privation, perhaps, is one of the most difficult to understand and interpret properly. It demands complex and subtle metaphysical and ethical considerations, as well as wide and deep knowledge of Thomas’ works. However, even when these demands are met the problem of the existence of evil does not seem satisfactorily solved. Hence, it looks more like a mystery than a problem.

In my report I will consider privative nature of evil in its relation to existence. Relying on Thomas’ works, I will try to find an answer to the questions: how it is possible that ‘something’, which has no *quiditas*, exists as a necessary principle of created reality; whence and how it comes into being and why it is necessary.

5. ANTHROPOLOGICAL SECTION

MIGUEL ANDRÉS ACOSTA LÓPEZ

The Holistic Role of the Knowledge by Connaturality

Since Thomas Aquinas' consideration about the knowledge by connaturality 'the knowledge that provides the intelligence more data than the purely rational, especially all data provided by affectivity', it's possible to make an integral approach to reality and establish a relationship with other areas of wisdom and their study objects. This helps to confront some actual philosophical problems, like the loss of the reality holistic view, epistemological reductionism and gnoseological relativism. Recalling the study started in the first part of the 20th century by well known Thomists about connaturality would help to have a better understanding of reality and the human being, and it would make easier the dialogue between Philosophy, Science and Theology, on subjects like ecology, aesthetics or mysticism.

FIDENCIO AGUILAR VÍQUEZ

Santo Tomás y M. Federico Sciacca: la interioridad objetiva

This work will be explaining the influence of Thomas Aquinas on the thought of M. Federico Sciacca, in particular about the idea of Being, that forms the doctrine of the *objective interiority* of the Sicilian thinker. One tries, specifically, to see how the *primum cognitum* of Thomas is incorporated in the *idea of being* of Sciacca to restore the dignity of reason and the value of human subjectivity, that is to say, of the return to metaphysics as search of being, so absent in contemporary philosophy and so necessary in our days to recover the dignity of the human being.

ENRIQUE ALMEIDA, O.P.

St. Thomas, Famous Master of Christian Humanism

According to St. Thomas, humanism can be considered in two ways: namely, the nature of man and humanity as a virtue, which consists in an exterior help condescending to the faults of others. Humanism is a doctrine, which teaches the true nature of man and a great effort for the comfort of others. St. Thomas also considers man as an image of God. Man as a person composed of body and soul. Man is a person. In the works of St. Thomas we find fundamental of Christian humanism. The false systems don't recognize man as a person, but as an instrument of social authority, without freedom. The doctrine of St. Thomas about humanism belongs to the present time. By his vivid sense of man John Paul II declares St. Thomas Doctor of Humanity. He really is a famous master of Christian humanism.

RUBÉN ALBERTO AMIEL

About Whether Solidarity Means a Valid Way to Dialogue in Front of the Intentions of Monologic Single Speech. Some Thoughts from the Context of a Peripheral Society

Every philosophical speculation comes from reality; it might then produce, in the analytical development, a break with it, but reality cannot be ignored. There is a primary information,

maybe the main reason of speculation: one's fellow man. One of the clues of the dialogical approach that makes us human is in the attitude of understanding and commitment towards that fellow man's pain.

Although the poet says 'pain seems always to be just born', in the peripheral societies it often shows itself in a sharper way, keeping silent before it, the 'I that I am in other self', refuses to fight for peace and justice, and there is a mere theoretical speculation, the 'love for wisdom' turns out banal and obscene. In those streets where the elderly have the look in which faith is but a far off memory; where the men have looks in which hope seems to have died before helplessness; where the young have looks in which rage rises as sole project and where there are children whose eyes' innocence goes overflowing in hatred; those looks demand us, imprecate us and sometimes, attack our empty dominical Catholicity.

To dive in them, to recreate solidarity as the final real utopia before nothingness, is one of the signs of the times that we are to assume as Catholics and, therefore, as militants of life.

ARTUR ANDRZEJUK

The Thomistic Theory of Personal Relations

The theory of person itself is connected with the field of personal relations – which prepares the grounds for Thomistic moral philosophy. Love is regarded here not as a feeling, pleasure or joy – although it may be accompanied by feelings. It is neither the admiration for beauty, truth or good – however, beauty, truth and kindness may protect it. Direct relation between love and existence has forced Saint Thomas to express the priority of love over all other relations which a human being is subjected to.

LILA B. ARCHIDEO

Un aporte al humanismo cristiano: la mujer y la amistad – sus bases en Santo Tomás de Aquino

St. Thomas Aquinas noted down the basic points of the conception of the feminine, not only in the order of individual action but in the social order.

Books VIII and IX of his Commentary on Aristotle's Ethics, where he deals with friendship, introduce us to the relation of personal and family love to civic life.

In the social sphere, woman, 'as a helper of man', complements him through her relational capability and, what is more, she becomes a 'clue to social relation'.

In Thomistic thought, the Word's Incarnation in Mary provides an access to the whole woman. John Paul II develops the issue of the feminine in a precise way, and he entrusts woman with both 'the whole person and every person', thus leaving in her hands an important share of that 'most necessary' dimension of humankind: friendship. Once again Christian humanism seals feminine dignity.

FEDERICA BERGAMINO

The Causality of the Intellect in Free Agency

This paper concerns the problem of freedom. It examines the relation of intellect and will, and particularly the nature of the intellect's causality, in St. Thomas' analysis of the act of choice. Aquinas maintains, in fact, that reason is the *cause* of the freedom of choice. The understanding of this point is crucial for St. Thomas' anthropology and the humanism resulting from it. Among Thomistic authors, the interpretations waver between intellectualism (those who hold for a last practical judgment determining the choice) and voluntarism (those who tend to assign a certain primacy to the will, seen as somehow autonomous vis-à-vis intellect). Through a study of St.

Thomas' writings, the paper offers an explanation of the act of choice, and of the intellect's causal role in it, that shows how freedom of will *depends* upon the intellect's causality, in the strong sense of this term (i.e. intellect exerts a genuine causal action over will). On the other hand, this causality, although real (in the sense that intellect moves will), is not deterministic; hence there is no need for a last practical judgment to *determine* the will. The notion of a last practical judgment is in fact called into question.

DAVID BERGER

Die Thomistische Analektik und das Menschenbild des hl. Thomas von Aquin

The famous German Thomist Bernhard Lakebrink (+ 1991) signified the method of St. Thomas as 'Analektik': contrasting with the dialectic method of Hegel commonly adopted in our times, Aquinas uses the analogic method. While Hegel considers the nonidentical as contradictory, Aquinas by distinguishing what is not identical sees at the same time what is in common. Thomas always follows the *media via* between two extreme positions of dialectic thinking on the one and monism on the other side. He always sees the part related to the whole, the marvellous connections of things, their similarity and dissimilarity at the same time: there is a marvellous order and harmony in the universe proceeding from God who created all creatures in his similarity. Although Lakebrink has not pointed out this aspect, Analectic is also the method guiding the central leitmotifs of Aquinas' anthropology. This is shown by the Thomistic determination of the relationship between soul and body, *intellectus* and *voluntas*, nature and grace. This relationship is crowned by the Thomistic Christology, in which we can see, that 'in mysterio Verbi incarnati mysterium hominis vere clarescit' (*Fides et Ratio*, 12).

RAFAEL LUIS BREIDE OBEID

The Image and Likeness of God in Modern Man

Man was made in 'the Image and Likeness of the Divine'. The Image is an ontological concept whereas Likeness is ethical. All the theology of Christian perfection is based on this; to move from the Image to the Divine Likeness. 'To be perfect as the Father is perfect'. The model is Christ. The characteristics of Modern Man are the following: a lack of an interior world; rootlessness; massification; egalitarianism; television addiction; the giant-headed city; dehumanizing techniques and economism; consumerism; hedonism; relativism; informality; naturalism; immanentism; a loss of the meaning of existence; false spiritualities. The Image of God in Man would seem to have disappeared. The Image depends on the subject that projects it. The Salvation of man lies in returning to look up to Jesus Christ and to recompose the Image, developing the following forgotten virtues: Humility; Magnanimity; Studiousness; Virginity; Liberality; Eutrapelia and Patriotism; and the seven virtues – Prudence, Justice, Fortitude and Temperance; Faith, Hope and Charity (this is a presentation of the Thomist anthropology of Father Alfredo Saenz in a patristic context to which it is co-natural).

JUAN MANUEL BURGOS

Acerca de una nueva formulación del humanismo cristiano

In these pages there has been made an historic-conceptual analysis in order to understand the meaning of Christian humanism. For this purpose there is first established the difference between historiographical humanism and philosophical humanism, to center then on the historical evolution of the latter, which leads on to atheistic humanism. Christian humanism appeared as its answer in the 20th Century, and the author tries to define this with much detail. Then the references point

toward the evolution of Christian humanism and its different formulations depending on the time. *Gaudium et spes* gives the most modern and renovating formulation but, in order to extend its influence, it needs specific developments and a deep integration in the current cultural frame.

FRANCISCO CANALS VIDAL

Naturaleza humana y generación. 'Homo est de homine sicut Deus de Deo'

Saint Thomas discovers in human fatherhood the proof of the perfection of human life, where man is more in the image of God than the angels themselves, to whom He was unable to hold out His hand in the way He did with men when He became the Word 'Son of Man, son of Abraham, son of David, son of Mary'.

ENRIQUE CASES

The Man, a Being that Loves Beauty

Beauty is fundamental for the human being. The *verum* is the transcendental that is being attracted by intelligence because the 'being' is intelligible. The *bonum* attracts the will. The *pulchrum* attracts the love of heart. By connecting with the most intimate it attracts the whole human being, because the heart is the most intimate see and the place where love resides as affection and as sentiment. The act of being that constitutes the person by participating of this Beauty, can capture and create it. Amid a world without beauty it is easy to see an estrangement of the good, and it is possible to arrive at the stage of wishing to sound even the satanic profundities, and it becomes very hard to pray. The Trinitarian bottom of the person brings us to explain better that attraction of the beauty that exists among human beings and does not among animals. On the one hand each person does have something of these emotions of the eternal creation of a Perfect Son equal to the Father. On the other hand in his inner he (the Father) participates of the Son that is the Model and the sample of the Creation *ad extra* in his plenitude of True and Beauty. Thirdly, there is in the plenitude within the human being something out of the ecstasy of the Spirit before the generation of the Son by the Father. This eternal intimacy can be expressed with all the human beings, but perhaps the words that do express her the best are 'emotion', 'enthusiasm', 'ecstasy', because they best conjugate the transcendentals of Being towards which the human beings also do aspire: Love, True, Unity, Goodness, Beauty.

RAFAEL M. DE GASPERIN GASPERIN

The Person in America

The present work pretends to reflect the notion of the person in America, inspired in the texts of Saint Thomas Aquinas in the Encyclical *Fides et Ratio* and the sinodal document *Ecclesia in America*. To do that we announce first person steps from the Greek conception to the Christianic Judaism conception. From there we address the person concept from the metaphysic supposition to Boecio's influence on his definition. After that we distinguish the person notion from the light of Saint Thomas Aquinas who talks about the fundamental problem of the dignity of the person, where the actual evidence shows how modern anthropology closed in the stretch home of the *inmanentia*, is able to question the problem but not to solve it like Abelardo Lobato mentions in the article 'Christians and the promotion of the human dignity'.

The American reality presents a panoramic where is precise dignify the person from specific ambient like work. Only in the daily action and the insufficient search of the reality soul, the person can effectively form the criterias exposed in the documents *Fides et Ratio* and *Ecclesia in America*.

JOSEPH M. DE TORRE

A God-Centered Anthropology

This paper intends to focus on the God-centered and radically *realistic* (as opposed to *idealistic*) anthropology of St. Thomas Aquinas. The fact of being self-transcending, and thus open to infinity, makes this metaphysical and yet empirical anthropology a powerful tool for engaging in dialogue with contemporary man, so deeply influenced by both science and personalism, and so concerned about the problem of peace, happiness and universal brotherhood. It is contextualized in the teaching of Pope John Paul II, from *Redemptor Hominis* to *Fides et Ratio*, commenting on his main Addresses on Thomism.

GERALD DUROISIN

L'homme et la grâce

Freedom for man is unthinkable without a relation to others. Can modern individualism since the Renaissance and the Reformation be reconciled with Aristotle and Aquinas (man is a 'political animal'; grace is necessary). How can realism in philosophy grant true freedom to man (seen in his concrete existence) in the third millennium?

M. PILAR FERRER RODRÍGUEZ

Aproximación a la Ética de Karol Wojtyła en la obra dramática, Esplendor de Paternidad

The essay looks into the reconstruction of the moral being while trying to deepen into the process whereby the moral being and his free doings develop. Wojtyła's play 'Radiation of Fatherhood' (1964 – Esplendor de Paternidad) is followed in these reflections; one of the characters, Adam, plays the role of one who should overcome his own solitude discovering the interpersonal relationships which conform the ethical identity of the person. Adam will behave as father and husband only if he acknowledges his own sonship. Personal human fullness is only accomplished in self-giving. The Divine call to self-giving is shown as a constitutive element of the personal being and it can only be freely accomplished through responsible undertakings. Ethical praxis is the scenario for man to become man, thus freely leading his initial call to plenitude to its fullness.

The key idea to understanding the essence hidden in Wojtyła's play lays in the concept of personal creative reciprocity: 'I become myself thanks to you, and you reach out to be yourself through me'. The experience of creative reciprocity hides a mystery. Fatherhood and motherhood are acknowledged in reciprocity: the father becomes a father through to the mother while the mother does the like through the father. Parents not only beget children they also beget themselves.

JOSÉ ANGEL GARCÍA CUADRADO

Homo Est Dignissima Creatura – Consideraciones en torno a un ejercicio de lógica escolástica

The medieval logic philosophers made an attempt to explain human dignity using the theory of *suppositio* and testing the veracity of the proposition: *homo est dignissima creatura*. This study examines the positions of Shyreswood, Ockham, Burleigh and St. Vincent Ferrer. The difficulties in determining what this proposition refers to, shows us the need to transcend the logical plane (disregarding existence) in order to base it on a metaphysical foundation (whose object is the act of being); as St. Thomas does and Banez emphasizes.

ESTHER GÓMEZ DE PEDRO

God is the Supreme Truth, and to be Humble is to Walk in the Truth.

Humility has a deep relation to truth. Balmes says that ‘truth is the reality of things. When we know them such as they are in themselves, then we reach truth’. One of the senses of the truth, the ontological one includes, among several dimensions of true things, the originary and teleological sense, something is true if it is good and if it fulfils its inner goal (adequation between the thing and an immanent or transcendent measure). Our thesis is that humility is necessary to know and live the truth: as a previous and necessary condition to know truth, as a necessary condition during knowledge of truth and, finally, as a condition to maintain oneself in it and to proclaim it to others. As a previous condition humility enables the recognition of our own limitations (in being and knowledge), respect for truth. While knowing it: readiness to accept truth, makes us realists. After: continuity and fidelity, avoiding lying.

ANA MARTA GONZÁLEZ

La posible aportación de Tomás de Aquino a un humanismo contemporáneo

The conventional meaning of ‘humanism’ – stressing language and rhetoric against reason and logic, art against philosophy, or practical philosophy against natural philosophy –, does not fit very well with Aquinas’ metaphysical thought, to the point that we could hesitate in calling him a ‘humanist’. Besides, following Kant’s distinction between logical, aesthetic and practical determination of one’s horizon of cognitions, humanist thought would fall under the last two determinations, whereas Aquinas’ thought would rather fall under the logical determination of cognitions. And yet, Aquinas’ work certainly contains several valuable insights, able to inspire a contemporary Christian humanism. The way to relate his theological and metaphysical insights to a humanist discourse centered in practical issues might go through Aristotle’s notion of practical truth.

ARKADIUSZ GUDANIEC

Love as complacentia boni in Thomas Aquinas

The aim of this communication is to consider the relation between the subject of love and good in the moment when love is rising. The analysis of the terms Aquinas uses to define love (like *complacentia boni*, *coaptatio*, *aptitudo*, *convenientia* etc.) demonstrates that in the nature of love there are always two aspects: the objective one, which is the influence of good into the subject (the subject is passive) and the subjective one, which is an answer of the subject to the good which moved him (the subject is active). These two aspects penetrate each other and are complementary in the dynamic character of love.

Cognition makes the good available for the subject. The likeness results the main reason of love (*complacentia*) in the metaphysical prospective – it is the real base to raise in the subject a deep connection with the good. This connection is love as *complacentia boni*.

M. CARMEN GUTIÉRREZ BERISSO

The Grateful Man

Participation is central in the Humanism of St. Thomas Aquinas. It illuminates the human identity and the individual and social peace, fulfilled through freedom and belonging. ‘The human being, who is born free, develops free’; and also, born social, man develops socially, going through an indigent sociability to a full sociability, showed particularly in friendship. The predicamental participation, basis of the sociability, makes comprehensible the belonging of man to all humani-

ty. Gratitude is a virtue particularly important to settle the social relationships requested by human development. The emptiness of immanentistic freedom, characteristic of whim, can be overcome by the grateful openness to reality.

WILLIAM J. HOYE

Human Love as Unfulfilling Union

Saint Thomas Aquinas distinguishes four different kinds of union involved with love: (1) the union that gives rise to love, (2) the union that love desires and (3) the union of desiring love itself. The thesis that my paper is to support maintains that the essential union of love is not the fulfillment of the longing for union with the beloved, but rather the union of longing itself with the beloved. Thus an aspect of unfulfilled desire remains in even the deepest kinds of human love. Two well-known defenders of the position that love realizes the fulfilled union with the other are Aristophanes in Plato's Symposium and Erich Fromm in his book *The Art of Loving*. According to Aquinas, there exists a desire for union arising out of the essence of love, the essence of love being the union of desire itself (*unio affectus*). 'Love precedes desire', he teaches. And 'the affective union precedes the movement of desire'. Self-Reflection lies at the core of the problem of human love, for it is on the one hand a pre-requisite for fulfillment and on the other hand an ineluctable deterrent. The complete union with the other can be achieved only with a being whose essence and existence are identical. i.e. divine being. Thus, in the present human condition the love-union is open to a kind of union that can be attained only in the mode of eschatological.

JEAN LAUAND

O Lúdico no Pensamento de Tomás de Aquino

God plays. God creates playing (Prov. 8, 30). And man should play if he is to live as humanly as possible and to know reality, since it is created by God's playfulness. These theses are fundamental in Aquinas's Anthropology. *Ludus* is fundamental in Aquinas's world-view. After a comment on the two short and very similar studies which Aquinas made on the ludic: the *Summa Theologica* II-II, 168 and the *Commentary on the Ethics of Aristotle* IV, 16, we study Aquinas's very profound and original analysis of the divine playfulness: the *Commentary on De hebdomadibus of Boethius*. Man – with his limited intelligence – is invited to play the game of divine Wisdom, to discover each piece, each part, each meaning of the 'ludic logic' of *Logos*, who creates playing in *singulos dies* (the different *rationes* of the several days of divine creation).

GEORG LENNARTZ

Anmerkungen zur Beseelung bei Thomas von Aquin

There is a common comprehension of the theory of delayed animation by Thomas Aquinas that the embryo becomes a human being at day 40 or 90, because the specific human rational soul is created by God at this time. More exactly seen, these 40 or 90 days are the time which was suggested to be necessary for the process of procreation of a human being. The biological imagination in Aquinas' day thought of procreation as a longer process of generating and corrupting precursor organisms and creating the definitive biological organism at the end of this process. Because only a human being itself and not yet its precursors gets a rational soul by God, the rational soul is given not until but simultaneously with the first moment of human existence. But by procreation as a specific human being, which, as we know today, takes place immediately and not at the 40th or 90th day, man by Thomas Aquinas is a complete man, an actual and individual being man.

ABELARDO LOBATO, O.P.

Open Paths Towards the New Humanism

My paper presents a novel approach to the development of Christian humanism in the third millennium from a theoretical and practical point of view. Just as, in his time, Thomas Aquinas defined the five ways that man must use to prove the existence of God, today, in our own cultural context, five paths are suggested to gain access to the man and the humanism of the future.

These five paths are separate but converging. They have been given names that indicate their conceptual itinerary: the first leads to man, as an *integral being*; the second reaches the *personal being*; the third leads to man as a *relational being*; the fourth reveals man as a *cultural being* and the fifth leads to man as a *theological being*.

These five paths are not Heideggerian *Holzwege*, but Bonaventurian *itineraries* and, even better, safe Thomistic paths for the human being in his journey towards God. All of them began in God's original project that is man, in Adam they experienced their first test, in the mystery of Jesus of Nazareth they reached their complete fulfilment and are now the main guidelines for the realisation of man in the third millennium. The convergence of the five paths in the being who is *imago Dei* makes it possible, from our anthropological context, to reply to the important question that all men ask before God: 'Our Lord and God, what is man?' (S 8,1). The new Christian humanism intends to give not only a conceptual or verbal answer but an existential one, from the moment when it is possible to say truthfully of each human being: *Ecce homo* (Jn 19,5)

COSTANTE MARABELLI

The Humanity of Aquinas' Doctrine on the Delectatio (Pleasure)

The theme I am going to treat at the international conference is: I am interested in St. Thomas' ethical anthropology and particularly in the phenomenological aspect of his method. Certainly, reasoning attitude is an important aspect of the Thomistic ethical search: through reasoning Aquinas judges the values of human life; it is also interesting to study his dialectical method, by which he fights against adversaries' theories. But I think Aquinas' phenomenological care to realized values is worthy of particular consideration. In resolving the questions that concern human life, he is very sensitive to all the tones which characterize essences of man's actions and intentions. This is an attitude that derives from a concrete human psychology and integrate itself with the reasoning attitude. I think that the systematic study of this aspect is a very important contribution to discover the 'humanity' of Thomas Aquinas' ethical method and its necessity for contemporary man. In my paper I will treat the phenomenology of the passions of the soul, and in a more circumscribed way the phenomenology of pleasure, above all working on the texts of *Summa theol.*, I-II, qq. 31-34.

PIOTR MAZUR

The Dignity of the Person in the Perspective of Providence

Human freedom as the fundamental experience of human beings realizes itself in free decisions called free will. Maritain distinguished two spheres of its realization: freedom with which human beings are endowed and freedom that is assigned to them as a task through which one is to achieve the ultimate end of existence and personal perfection. Thomas Aquinas understands it as the reason of directing things to ends (*ratio ordinis rerum in finem*), and as the execution of that directing, i.e. governance (*gubernatio*). Thus, providence is one of the fundamental attributes of the person that reveals the person's perfection and dignity. Providence consists in free and reasonable directing oneself and reality subject to us in order to actualize potentialities of oneself and of other beings in the perspective of the ultimate goal of existence. In providence so understood we may distinguish the horizontal and vertical dimensions. The former embraces self-providence and providence with regard to other beings in the individual and social (state, nation) sphere. The realization of that providence is strongly influenced by a system accepted in

a given state and by a model of culture and civilization in which it takes place. In its vertical dimension human providence joins the Absolute's providence with regard to the world. Human providence finds its proper measure thanks in the fact that acts of the person refer to the First Being as their object. In spite of its deficiencies human providence reveals the essential dignity of the human person. It may even be seen as the joint of the personal attributes of the human being: cognition, freedom, love, dignity, completeness and subjectness with regard to law.

ZBIGNIEW PANPUCH

The Problem of Actuality of the Aquinas Concept of Human Health

In this short exposition I will try to compare the opinions of St. Thomas Aquinas on health, contained in his various writings, with the opinions of Joseph Tilden MD, living at the turn of 19th and 20th centuries (1851-1940). His opinions are so interesting because they show the use of scientific methods as well as philosophical ones in reference to such questions on health and disease, their cause, restitution and preventive treatment, also stressing the fundamental role of mental equilibrium for working correctly not only in the moral sphere, but also in the physiological one.

The aim of the paper is to show that, often, ancient texts in fields considered obsolete or out-of-date contain interesting intuitions which often demand an interpretation or a new reading in the light of present achievements, and they can also provide investigative inspiration. Moreover I try to show that 'unorthodox' medical approaches to problems of health or treatment, which however, as it seems, are not devoid of legitimacy.

ROMANO PIETROSANTI

La negazione tomista dell'ilemorfismo psichico umano. Tommaso vs. Bonaventura

In the 13th century universal hylemorfism was a very widespread doctrine to distinguish metaphysically God from creatures. It was applied also to human souls. It was founded by Avicbron in the 11th century and Bonaventure was its most important supporter.

Thomas Aquinas rejects it since the origin of his academic career. He replaces it with its absolutely original theory of distinction and mutual relation of act of being and essence. This is basic hylemorfic argumentation: where there are material properties, there is matter, because matter is identical with potency. Thomas replies by two argumentations: metaphysically human soul is (subsistent) form; therefore if human soul was material it was totally material and not form; intellectually human soul understands material objects without their matter and it is impossible if it was material.

Hylemorfists' basic error is the isomorphism between cognitive and metaphysical order.

GUSTAVO ELOY PONFERRADA

Santo Tomás humanista

The term 'human' not only designates our species but evokes an understanding and benevolent attitude. This is already apparent in Latin classic authors. Later, the term is used to designate educated persons. At the end of the Middle Ages, 'humanists' are those who master Latin and Greek. And during the Renaissance, there starts the Modern Age tendency to centering everything upon man.

This man-centered exaltation led many people to renegade God. But there is a 'Christian humanism', whose best representative is Santo Tomás de Aquino (Saint Thomas Aquinas) as it has been stated by philosophers of the most different orientations and reaffirmed by John Paul II.

VITTORIO POSSENTI

The Person and the Colonization of the Self

Two major attempts for colonizing the Self have been carried out in modern times: the challenge issued by totalitarianisms which has been largely defeated, and that now raised by biotechnologies (neurosciences, genetical engineering, eugenics, cloning), as a defiance by *homo faber* to *homo sapiens*. With the end of the philosophical modernity and of its anthropocentrism on the way is a deep transformation of the image of man produced by technical interventions in the sphere of human life. This change is under the aegis of naturalism and reductionism.

The method now prevailing tries to define person through actualistic parameters such as consciousness, freedom, memory, or through a primacy of the organic over the spiritual. The 'eternal' and necessary return/rebirth of personalism is confronted with this risky trend: an ontological approach to the person, such as that developed by Aquinas through being, substance, essence is needed, and explored in the paper.

ALEJANDRO RAMOS

El orden en el hombre

The question of order is one of the oldest and most important philosophical issues. It was the theme of the ancient myths and philosophical reflections, and it is also a current subject.

Today the great challenge is called: 'the new world order'. We have chosen Saint Thomas' doctrine to see that order is not a human creation but a divine one. In fact, it is possible to find an order in the created things because the human being's realization is analogical. The beings are different, and they have a Cause and an End. Besides, we can find an order in the relations between the body and the spirit in man. The human spirit is the form of the material element, and its perfection puts it in the direction to an ethic and supernatural fulfilment. The human order necessarily takes in the divine order created by God, and it will be discovered by wisdom.

M^a LOURDES REDONDO REDONDO

El pecado de la discordia y el deber de defender la verdad

Relativism is defended as a solution for the problem of peace, harmony is defended at the price of truth. Can there be peace or harmony without truth? No. St. Thomas, in his treatise on charity of II II leaves this very clear. Harmony is a fruit of charity. Discord is sin because it opposes this. However, charity does not exist outside of truth. Charity as a theological virtue consists of the love of God and, following on from this, love of neighbour. This love implies an affective union, benevolence and correspondence or communication. God, Charity, loves first: He unites Himself to us and He gives us the greatest gift: Himself. Man should correspond by tending towards Him. This is order. When mankind is united in this way there is what St. Augustine called 'ordered harmony'. Peace is the fruit of this concord. Harmony without order (in error), is a false peace. There can only be peace in truth. Discord is sin because it breaks the union without which there cannot be charity. However, there cannot be discord when those that love sincerely look for what is good, even though at times they may not agree on the means to achieve this. Even the saints have done this. Prudence will allow us to see when we have to tolerate error and when we cannot. The criterion is charity, not simply as union but as union in truth which, because it is objective, 'is neither mine nor yours, but belongs to everybody' (St. Augustine).

FRANCESCA RIVETTI BARBÒ

Beauty: 'Admired' by Each Person, in a Way that is Almost Inexplicable to Others

'Beauty': can it be defined? Or not? In fact, it is an 'originary' notion: i.e. a not-perfectly-definable one. The way in which we acknowledge the beauty of a painting (such as the 'Mona Lisa' of Leonardo, with her 'enigmatic' smile): this is what we want to examine. I look at it: thus it is something which I know with my sight; however: being 'enigmatic' (in her smile) is something I can grasp only with my thought. My acknowledging beauty is an act of 'admiration': which unifies sensitive and intellectual knowledge. Thus 'admiration' of beauty is an act of our 'cogitative' (i.e. 'ratio particularis'). However it is difficult to explain to other people what my admiration of beauty is. The act of admiring beauty is influenced by our affectivity. This is the reason why there are so many different 'tastes' in our 'admiration' of beauty.

M. PIA ROSATI, GIUSEPPE LAMPIS

Salvation and Liberty in the Christian Message of St. Thomas

A direct relationship exists between man's freedom and man's salvation. A distinctive feature of Christianity is that, in itself, it implies liberty in respect of the state. St. Thomas also clearly takes up this theme. He recognises the duty to rise up and reject the state if the state betrays man. At the time of Constantine, Christians came to an agreement with the empire, but on the basis of an inalienable principle; if the empire were to act in contradiction of this principle, the agreement would lapse. Contemporary man no longer knows how to rebel, or to rise up with the essential as a lever. This is even more difficult in an epoch that disempowers and disempowers man, deviously relieves him of responsibility and the fatigue entailed in being fully himself, and invites him to escape the pain and risk of nothingness. The de-Christianization typical of modernity is not the sign of the death of God, but of the death of man who is free. Man in his freedom is always found at the frontiers, one of those 'last' whom the Saviour describes as 'blessed'.

ALEJANDRO SAAVEDRA, S.D.B.

In homine quodammodo omnia congregantur

The naturalist and materialist new currents have crushed man leading him to a natural condition which has provoked an irremediable 'crisis of mankind' which has caused morals to wear away. It is necessary to recover man's position in the world so that he may become 'the voice and consciousness' of the world. The Humanism Doctor has got a wonderful conception that places man in the spinal cord of the finite reality so man assumes all richness present in the other world exists in a superior and eminent way that permits to give this proposal the worth it deserves. Besides, man 'from this position' increases and dignifies 'all cosmic exists' making man a world humanist. We think we are not mistaken when affirming that 'a man is worth it more than a whole world'. Therefore, the fall of world ontology drags man's ontology fall, and both falls drag God's ontology falling down. Taking into account these conditions, we are not so distant in understanding the post-modern thinking weakness that before denying God, has added up to denying man in his real human condition.

MARY VERONICA SABELLI, R.S.M.

St. Thomas Aquinas on Whether the Human Soul Can Have Passions

There has been much interest in recent decades in St. Thomas Aquinas' account of the Passion of the human soul. Much writing on this topic, however, isolates certain statements of St. Thomas apart from their larger context and measures his account against modern philosoph-

ical or psychological theory of emotion. A contextualized analysis, however, reveals that Aquinas does not take it for granted that the soul can even have passions. His exploration of how it is that we can even speak of passions of the soul situates his theory within the larger context of his metaphysics and philosophy of nature; more specifically, within the framework of act and potency, form and matter, soul and body. It is not the soul in itself but the soul as part of the composite that has passions, not directly, but accidentally. Moreover, following from the distinction between the essence of the soul and its powers, the soul has passions accidentally in two ways: as the form of the body and as the body's mover.

PATRICIA SCHELL

The Doctrine of Spiritual Memory in De Veritate

No age has been indifferent to the problem of man's knowledge of himself. Reflections on this topic have led to several theories. From the rationalist illusion, that pretended to know psychic phenomena by imitating the scientific method, through plain skepticism, indifferent to the existence of the soul, to the post-modern attitude of suspicion which questions any attempt to theorize. The doctrine of St. Thomas Aquinas on knowledge is the habitual key to the understanding of the equilibrium achieved by the thinker in relation to this point. This notion, of Aristotelian extraction as regards its terminology, is deeply rooted in the classical doctrine of Memory expressed by St. Augustine. This strange power keeps as a treasure not only the apprehended species but also and mainly, the presence of the soul to itself and of God, for recollecting it at any time desired. Memory, which together with intelligence and will make up a trinity in the human mind, therefore reveals as the eternal in man, thus showing that man is the image and resemblance of his Creator and the height and deepness of his vocation.

JUAN FERNANDO SELLÉS

El conocer más humano y su tema. 'Sapientia est de divinis' según Tomás de Aquino

The habit of wisdom according to Saint Thomas Aquinas is not related to affection. Its topic, more than the Last Causes, the First Principles and the Being, is the knowledge of God. Its north is happiness.

MARÍA TERESA SIERRA GONZÁLEZ

Dynamism of Human Psychic Life

Psychic life starts in the sensitive knowledge that provides to intelligence the species that makes possible the knowledge of reality. Understanding moves will as for its determination or specification to the act as a formal principle, giving that it shows to will its object. Will moves understanding and sensitive appetite as for it exercises as manner of purpose, which is a good, giving that will's objective is common good. Passion is woken up by the imagination of a good or evil. Reason prevails over sensitive appetite with political government, because sensitive appetite has a certain autonomy. Thereby it can resist reason's command, being moved also by imagination and senses. Passions can influence the judgment of intelligence and will because each one judges according to its disposition. Therefore: the root of freedom is in intelligence. We will know good presented in an attractive way to sensitive and rational affectivity, this is the key to effective motivation. Sensitive appetite is depository of great psychic force; thereby it is necessary to guide it to want integral good passionately.

JACEK SURZYN

The Conception of Human Being According to St. Thomas Aquinas

The validity of the question ‘what is man’ and at all weight of philosophical theory of human being seems to do not doubt. This problem was undertaken also by St. Thomas Aquinas and his solution of this matter is very interesting. St. Thomas thought that man is the composition of a soul and a body, however this compound is specific and may be closed in conception of *commensuratio animae ad hoc corpus*. According to St. Thomas man executes his functions – from the rightest to the most complicated – by the one form, it means soul, which subordinated the concrete body. That *commensuratio* lasts in the soul hereinto independently or at present soul is connected with body, or else it is not. Body as material causes that man is differed from all other individual men. Therefore it fulfils the role of principle of individuation and in this sense the body has to be definite as *materia quantitate signata*. However the soul makes up body and guarantees its identity. In this perspective the compound of soul and body is specific relationship, which is lasted – *commensuratio*. Therefore death is only a temporary separation of it, what substantial creates the autonomical whole. The consequences of that are going far. Firstly, in St. Thomas’ conception of man nor only soul, nor body are independent substances. We have here to deal with two partial substances, which really together consist on total substance – the human being. Then man is the real unity, folded with soul as the form and body as potency. Consequently, in one man is only one substantial form – *in hoc non est alia forma substantialis quam anima rationalis*, and only man is the full and true substance as *unum per se*. Some differences among souls are not accidental, but substantial and they have in matter their source. According to St. Thomas in it appears perfect act of divinity creation, in which God appoints to existence immortal soul, closely connected with a body. St. Thomas marks the conception of human being the emphasis of exceptionality and uniqueness every individual man at last. For St. Thomas the man becomes exceptional person, who is ‘created on God’s similarity painting’.

BOGDAN TATARU-CAZABAN

Facing the Angel. Angelology and the Image of God in Man According to St. Thomas Aquinas

Is there any place left for angels when regarding towards a Christian Humanism? If our intention is to closely follow the Thomistic thought, then the very next step has to take into consideration the significance of angelology for a better understanding of the human nature. Therefore, we shall regard medieval angelology, according to Alain Boureau’s suggestions, as a ‘champ exploratoire’ in order to grasp its consequences at the level of a theological approach on the image of God in man. If many of the constitutive elements of the Thomistic thought are of great importance from a historical point of view, our target is to point to angelology within the framework of the contemporary Christian vision of man.

FRANCISCA TOMAR ROMERO

La antropología y sus retos ante la globalización

Globalization is one of the most important phenomena of our present time, that is apparently an irreversible process, that not only affects Humanity in very different orders, but that takes place on the base of a deep crisis of western culture. Perhaps in this sense, the central problems of the present culture are not very different from those of man of all times. Nevertheless, the vital, intellectual and moral attitude, center of postmodernity in which we were immersed causes that it has varied substantially the way to confront these problems and, consequently, the possibilities of offering real solutions. Essentially, the present crisis is a crisis of Man, as soon as we discover and see who has generated this crisis is also who has forgotten his authentic nature. Our world demands

real ethics, neither emotional nor utilitarian, but based on the own human nature. That ethical demand, that inspires and demands a change of attitude, can only be made from the recovery of an authentic anthropology that shows the man his own and complete reality. For fulfillment of this anthropological challenge, it does depend that globalization, conscious of the intrinsic unit of the human species, is an integrating and positive instrument for all Humanity, or on the contrary, it will contribute to a greater and irreversible world-wide injustice.

KRZYSZTOF ANDRZEJ WOJCIESZEK

Human Coming To Be: A New Proposal for the Old Thomistic Theory

When and why starts human individual existence? The Aristotelic theory of human coming to be with her idea of consecutive animation by more perfect forms is not in agreement with the original Saint Thomas *esse metaphysic*. It is also a very weak base for the contemporary bioethic postulating human life preservation from the early moment of conception at the beginning of biological development. It is necessary to stress that original Saint Thomas thought about coming to be should express the same events for all substances created by God (*creatio actus essendi*). Only *Esse Subsistens* can be the real cause of any being. Created *esse* cooperate with the team of secondary causes – ‘aim causes’ (Prof. M. Gogacz’ definition), which are necessary for the essence composition as ‘measures’. So, it is possible to say that effective creation of any defined nature is possible at the presence of minimal set of such causes belonging to each kind of the essence aspects. Contemporary scientific data suggest that in the case of the human being that special moment is connected with the final composing of the genetic description of the body (genome definition and duplication) – a few hours from the moment of fertilization, still at the zygotic state).

An old theory of animation is in fact the description of composing the necessary set of ‘aim causes team’. Many natural changes are necessary to prepare the set and it is a kind of ‘microevolution’ – preparing conditions for the creation act of a complete and ‘natural’ complex human being, before conception, when two sets of genes are defined in the meiotic process.

In this way both an old and a new theory have their own place in philosophical interpretation of human coming to be. There is the possibility to develop successful cooperation with biology, especially in such matters as human biological evolution and molecular biology.

ZOFIA ZDIBICKA

Self-fulfilling of the Human Being in Religion

The analysis of man’s existential situation shows him as a being – person, which is finally realised by a personal relationship with God, therefore, by a religious dimension of truth and sense. The existential status of the human being is determined by the following moments: (1) experience of the existential fragility of being, (2) experience of the necessity to ‘put his existence into the hands’ of other beings, (3) experience of transcendence of his own ‘I’ in the acts of cognition, freedom and love and (4) openness to an absolute dimension of being and truth. With the last of the above-mentioned ‘existential facts’ classical philosophy associates a primary directing of man into God, defining it by the formula *homo capax dei* or *desiderium naturale videndi Deum*. Explaining the above pointed out moments or structures of human experience, we can ascertain anthropological and metaphysical grounds of religion. Christian religion displays a particularly important perspective of the self-fulfilling of a human being. In the spiritual acts of religious life man aspires to sainthood, which is the perfection of the person steered into God. In this opinion sainthood is tantamount to the greatest development of the human being. Aspiring to this sainthood – mainly through love – man develops, strives for perfection and fulfils himself. The process of sanctifying is a matter of fact a course of growing (ontic and moral) spiritualization of man – soul-fulness and redeification of the human being. There is no question that in this context Christian conception of sainthood is a most personalistic paradigm.

6. MORAL SECTION

MISERICÒRDIA ANGLÈS

The Notion of Benevolence in Robert Spaeman

This paper presents a reappraisal of a Thomistic notion of benevolence according to the Ethics of R. Spaeman. He considers the differences between altruism, solidarity, and benevolence mainly in the following ethical theories: Hedonism, Consequentialism, and Discourse Ethics. Spaeman shows the significance of an *ordo amoris* to deal with our present moral problems.

DOMINGO BASSO, O.P.

The Challenges of the Post-Modern Culture to the Human Moral Perspective of Saint Thomas Aquinas

After an introduction about the origins and importance of Thomistic humanism, as well as the cause of its perennial prevalence, the author analyzes what he considers to be the main challenges posed to this humanism by modern currents of thought present both in present-day theologians and in realities belonging to the profane post-modern culture. Regarding the first of these cases, the author analyzes three aspects: 1) The difficulties for a correct interpretation of classic Thomistic humanism arising from the progress made by biblical hermeneutics, which appears to contradict the interpretation of the biblical texts used by the *Doctor communis*. 2) The new positions in dogmatic theology that question the significance and meaning of the dogmas already defined by the Magisterium and the Councils, which are assumed by Saint Thomas as principles and have influential consequences on the moral life. 3) The specifically moral revisions, estranged, not only from the Thomistic conception of the moral order, but even from the immutable and indisputable affirmation of the Magisterium, which is openly contradicted.

As to the second case, three challenges are considered by the author: 1) The influx that scientific ideology, which has replaced all other ideologies, has had on the significance of pleasure for human life, in a perspective which is completely opposed to that envisioned by Aquinas' humanism. 2) The new ethical problems originated by the scientific developments and applied particularly to the so called 'dreaded danger of demographic explosion', on occasion of which theses have been held pertaining to procreation that are incompatible with the doctrine of the catholic Tradition. 3) The gravest of challenges is constituted by 'the painful situation of underdevelopment and exclusion (*marginación*)' of numerous peoples of the Earth who bear the trials of hunger, malnutrition and abandonment on behalf of the nations that have achieved a greater technological development and economical power. The author concludes by proposing a renewal of Christian humanism, which arises from the teachings of the Gospel, of the Magisterium of the Church and the Thomistic conception of man.

GILLES BERCEVILLE, O.P.

The Unknown Love. A Thomist Critique of Modern Humanism by D.J. Lallement (1892-1977)

Though distinguishing between different meanings of the word 'humanism', D. J. Lallement uses the term only with reference to a negative evolution of the mentality of the Western world from the end of the Middle Ages up to the present day. He puts forward a theological and philosophical interpretation of this humanism in terms of a sinking of theological charity and a defor-

mation of the very notion of the spiritual life. He disagrees with J. Maritain on the autonomy of the world and with Y. Congar on the relations between action and contemplation. On the other hand, he holds that the teaching of Vatican Council II and the new Roman liturgy have furnished the principles of a renewal of the theological life and of the sense of the human.

LÁSZLÓ BODA

Role of the Feelings in the Teaching of the Doctor Humanus St. Thomas

The author tries to clear the authentic human anthropology of St. Thomas commented his teaching over the feelings, considering the *per excessum* interpretation of Hume and the *per defectum* valuation of the human emotions in the stoicism *apatheia*. Thomas is named *Doctor Angelicus* but he is also *Doctor Humanus*. He applies the requirements of *recta ratio* and of *virtus in medio* in respect of the role of human emotions, too. To the efficacy of *habitus operativus* he accepts the helping role of the *disposition* as a type of inspiration. The *habitus entitativus* as the general state of health is in this conception connected with the emotional forces of the soul, i.e. with the *passiones*, conf. 'I feel well'. The theological aspect of the feelings can be considered especially regarding the inspirations of the Holy Spirit, e.g. for heroic acts. The *real humanity of actus humanus* ought 1) to the *role of the feelings* in the right interpretation, i.e. *neque per excessum, neque per defectum*; 2) to the '*sublimation*', sublimity, of the emotional forces of the human soul. This is the teaching of Sigmund Freud, too, but his 'Libido' cannot obtain the joy of soul. The spiritual joy is the result of the real happiness, in the drafting of Thomas: '*delectatio consequitur beatitudinem*'.

ANGELO CAMPODONICO

A Concise Approach to Aquinas' Ethics

The paper tries to compare in a concise way Aquinas' ethics and the approach of contemporary moral philosophy. The first problem concerns the place of philosophy in theological ethics. Although there is no complete and ready made philosophical ethics (in the contemporary sense) in Aquinas' works, yet there are milestones to construe it. The other main points are the task and the method of ethics. The ethics of Thomas is not an ethics of difficult cases (as many contemporary ethics); nevertheless it allows the solving of difficult cases. Stressing the role of the phrase '*Bonum ex integra causa*', the paper shows that there is a deep unity between some polarities that are not often connected: body and soul, speculative and practical reason, morality and happiness, reason and passion, reason and will, reason and motivation, matter and goal of the action, inclinations and precepts, intention and responsibility, law and virtue. Indeed law and virtue are both rooted in practical reason. When he is acting, the good man must consider altogether his wholeness and integrity (*integritas*) with his ontological order and the wholeness and integrity of the situation where he is acting with his ontological and hierarchical order. To be a moral man means to answer here and now with his wholeness to the wholeness of being, loving more what is more perfect. Furthermore we can find implicitly in the ethics of Aquinas an important connection between human nature and history.

A.C. EVERATT

Vows: A Reflection on 2a 2ae Q88

The topics will be introduced by a summary of St. Thomas on Religion, of which Vows is a section, and a summary of the twelve articles, which make up this question. The articles are divided into six general reflections – the essence, matter, commitment, usefulness, place in religion and merit of vows – and particular reflections which they occasion – principally the entry and exit cri-

teria for the condition of being under vows. I will not be concerned with these latter articles, interesting though they are; they belong to canon law and well be out-of-date.

A vow is a deliberate promise freely made to God to do something that it is free and good to do. Two considerations arise. The first is the relation between freedom and necessity. Apparently in taking a vow one exercises one's freedom so as to limit it. There is a freedom in the act, and another (possibly) restricted freedom in the living of it. Several constraints on freedom are considered: compulsive necessity, physical and logical law, obligation, instrumental or relative means-to-an-end. Two sharply opposed positions about freedom emerge, vividly expressed by two essayists of the early twentieth century – Hilaire Belloc in *Departures* (1906) and G.K. Chesterton in *A Defence of Rash Vows* (1901). What is proposed in these essays will be discussed. If the second of these positions is true, freedom is enhanced by vows: one is released from a burden of choices, one is saved from a burden of indeterminacy, energies are conserved and directed, activity is transformed by commitment, there is a progress in virtue.

The second consideration is this. Without confusing etymology and semantics, St. Thomas, in treating of *devotio*, says it is derived from the taking of a vow. *Devotio*, it will be recalled, is fundamental to religion. What it is to take a vow and live under vows is to be adapted to the general practice of religion. There is an act, which is interior and open to the spirit; in itself, non-sacramental, though it may have external analogues; it is of the will; it is permanent and negotiable. This act is, in a sense, the substance of religion. The same adjustments between freedom and necessity, proper to the special case of vows, will re-appear here.

CLAUDIA FRANCO SENTÍES

Reflections About the Analogic and Prudencial Method in Aristotle's and Thomas' ethics

Moral virtue in Aristotle's ethics depends on the intention of the action. That's why some actions are voluntary and other ones are involuntary or voluntary with a double effect, one good and the other one bad, but necessary to obtain the best result. So, ethic judgment needs to ask the next questions: Who did the action? With what? What was the purpose? Where did it occur? At what time? Why? And in such a way was done? Those questions can't be equals but similar to Absolute Good.

Ignorance or involuntary actions can't be considered with the elements that I described previously because they are the result of a force that came out of the subject. For example: when a person asks another to do something shameful to save the life of his son. That's why Saint Thomas Aquinas, following this reasoning, wrote that those things that we said about many of its, needs to be consider by analogy. The speculative reason contemplates the principles of human conduct and compares it with singular actions. Then the particular reason returns to the singular reality, where deliberation began.

In the same way, the moral virtue of prudence compares all the things that we call 'good' with Absolute Good and detects the differences and similarities between the first one and the last one. That's why a person who acts by ignorance or force may not be punished for his action, even a bad result or effect.

CARLOS GOÑI ZUBIETA

La intemperancia de una sociedad infantil

When Aquinas says (in *S. Th.*, II-II, q. 142 a. 3) that intemperance is a puerile sin, he is describing present-day western societies, from the untemporability of philosophy. In fact, it's not difficult to see that the increase of collective intemperance has lead to childishness of society and cultural crumbling.

JOHN F.X. KNASAS

Kant and Aquinas on the Ground of Moral Necessity

During a spring, 2000, sabbatical, I taught the ethics of Aquinas at the Pedagogical University in Vilnius, Lithuania. From the beginning people asked for comparisons with other philosophers of which the most frequently mentioned was Immanuel Kant. Given the evident prominence of Kant in the minds of European philosophy professors and students, I thought that a Rome Thomistic conference on Christian Humanism in the Third Millennium would be an opportunity to compare the two on the philosophical basis of human dignity.

ANA TERESA LÓPEZ DE LLERGO

Tomás de Aquino y su lección sobre la esperanza

This work seeks to teach to the human being the hope reasons that Saint Thomas proposes to recover the sense of life and to assume one's own responsibilities with an enterprising will. The investigation in the Theological Sum became to unravel the influence of the virtue of the hope in intelligence and the will with the purpose of making good works.

MARÍA LILIANA LUKAC DE STIER

Personalistic Humanism in Bioethics

From the perspective of Thomas Aquinas, Doctor Humanitatis, Christian humanism is able to give proper answers to contemporary bioethical issues in order to develop the 'culture of life' instead of the current 'culture of death'. This becomes possible only on the basis of an ontological foundation of personhood. The present work offers a brief examination of contemporary bioethical principles and also an analysis of the diverse notions of person which are the source of different bioethical currents. It concludes that the ontological foundation of personhood is the only one which does not reduce person to its specific actions but accepts the existence of person as substance, even when rational actions cannot be observed as it happens with the embryo or with disabled human beings.

HÉCTOR L. MANCINI

Science's Role in the Third Millennium Humanism

Contemporary challenges to Christians include collective problems in a global world, problems that need even more universal answers. The rich societies of the first world, apparently in conditions to offer solutions to these problems, are each time more distant from the Christian humanism that was in their fundamentals. The divergences in the human culture, today vast, dense and fragmented, become another problem and certainly, not the smallest. Consequently, there is not a universal frame of values in the cultures to solve the synthesis needed today. However, even under this fragmentation occidental science is considered universal and so accepted. Science could be a good frame to solve universally these problems, but it is well known, that science cannot solve the problem of Ethics 'scientifically' and so becomes unable to profit from their universal acceptance.

We believe that a minimal unified perspective about the human transcendence, acceptable for all religious people, Christian and not, is needed urgently to fill this lack. Until now, the collision between different philosophic, scientific and religious approaches made impossible a common diagnostics and consequently, a universal solution to those problems. But before reaching concordances with other religions or cultures, a new Christian perspective is needed. As in St. Thomas'

age, a clear synthesis between reason and faith, including contemporary science, is needed. To understand the problems existing between science and faith formulations could be the beginning of the solution. Here we focus on some of these problems from a scientific point of view.

MARGARITA MAURI

Las referencias de Santo Tomás a la ética estoica

There are many places in which St. Thomas Aquinas refers to the Stoics and in all of them he offers a critical point of view following the Aristotelian ethics. St. Thomas seems not to have a direct knowledge about Stoicism because he usually comments on Stoic philosophy from Christian authors. Seneca is an exception, he is the only Stoic philosopher quoted by St. Thomas in several texts. The aim of this paper is to review and summarize subjects and arguments against Stoicism that St. Thomas sets out in his work.

LESLAW NIEBRÓJ

The Dignity of a Human Person: Bioethics of Four Principles vs. Personalism

The bioethics of four principles (autonomy, beneficence, non-maleficence and justice), which was formulated by T. L. Beauchamp and J.F Childress, has gradually replaced physician paternalism as an ethical standard in medicine. Although all four principles are recognized as prima facie ones and none of them is considered as absolute, there are no doubts that the principle of autonomy occupies a central place i.e. that respect for autonomy is governing all principles. A unilateral stress on the patient's right to autonomy resulted in attacks threatening the execution of the same rights regarding the person of the doctor and, consequently it could be a source of practically inevitable conflicts between doctors and patients. It seems necessary to reconsider the principle of respect for autonomy, or the whole four principles' bioethics. Taking into account the personalistic critique of the bioethics of four principles, the author's proposal is that principle of autonomy cannot be correctly understood without referring to the notions of 'respect for a human person' or, in particular, 'dignity of a human person'. Though both of these notions are well known, or even they are crucial for personalistic philosophy, the reconsideration of the principle of autonomy must not mean the simple 'adoption' of them by the four principles' bioethics. They have to be redefined and adjusted to the conceptions: of 'autonomy' and of 'the principle of autonomy'.

EVARISTO PALOMAR MALDONADO

Justicia y Derecho: la justicia en mí y la justicia fuera de mí

The relationship between law and justice: Regarding the moral sense, the historical development of the 'law-justice' relationship led up to the building of the concept of justice in its strict sense, bound to the law relationship. The nominalist cultural frame, since it destroyed the real relationship, emptied the content of the assessment of what justice is. Therefore, justice is nowadays understood as a vague universal ideal.

ANTONIO PÁRAMO DE SANTIAGO

Sobre el valor económico y moral

It could be argued that occidental thought has its foundation, from its very beginning, in the experience of subjectivity. Since the discovery of this path in Socrates, subjectivity has always been the cornerstone of human life considered from any perspective. The different attempts to organize society in the third millennia first steps are finding, without doubt, subjectivity as a main concept

to build a path of thought persevering fidelity to Christian humanism principles. Thomas Aquinas' position may give light to the discussion about values. Either subjective value as the modern liberal society approaches it or the work-value perspective on the socialist approach. The purpose of this work is to confront some of Thomas Aquinas' ideas about this subject with the modern theories about value. Economic and moral values should be harmonized in every social construction willing to respect human dignity. This is not an easy task, for economics or social philosophy, to accomplish this challenge in the Third Millennium. A careful analysis of the anthropological foundations that support these theories is needed. Thomas Aquinas did this deep approach and his work can help to build a save and deep-rooted foundation in these first steps of the European Union, which should not forget its Christian roots.

GREGORY M. REICHBERG

Private Self-Defense in ST IIaIIae.64.7

The standard reading of Aquinas's account of private self-defense in *ST IIaIIae.64.7* holds that it precludes any kind of deliberate killing. Article 7 is thus said to exemplify what has since come to be called 'the principle of double effect' (PDE), which states that although evil effects may sometimes be permitted in order not to prevent the attainment of a good end, these effects may never be chosen precisely as a means of reaching that end. Deliberate killing in private self-defense would thereby come under the same prohibition as administering a high dose of morphine to end the life of a terminally ill patient, or deliberately aborting a fetus to save a sick mother's life.

While this is currently the standard interpretation of *IIaIIae.64.7*, some authors have dissented from this reading, on grounds that it unduly applies PDE to the problem of self-defense. In favor of this minority view, I argue that Aquinas's description of permissible killing (in private self-defense) as *praeter intentionem* should not be taken to imply that such killing will be legitimate only if it arises as the accidental outcome of an act that aimed solely at disabling the attacker. On the contrary, when article 7 is read in conjunction with related passages in *ST IIa-IIae* and by reference to the Canon Law teaching of Aquinas' day, it becomes clear that the distinction in article 7 between that which is intended (*intenditur*) and that which lies outside of the agent's intention (*praeter intentionem*), plausibly correlates with a distinction between something willed precisely as an end, and something willed not as an end but merely as a necessary means. Aquinas had a more robust view of private self-defense than that accorded by the proponents of the (now standard) PDE view.

ARKADIUSZ ROBACZEWSKI

Understanding Human Nature and its Consequences on Morality

This article considers the relation between the understanding of human nature and moral norms. Once introduced to modern anthropology, general division into two kinds of substances (*res cogitans* and *res extensa*) leads now to the absolutization of either the material or the spiritual side of man. Consequently, there are moral norms of two kinds built within contemporary ethics: either spiritual or biological-like. Each of them however is inadequate and as such opens the way to moral relativism. The cure in this situation can be obtained by returning to an adequate, metaphysical understanding of human nature, which can be found in St. Thomas Aquinas.

MODESTO SANTOS CAMACHO

La quiebra del humanismo en la cultura moderna.

In my paper I have attempted to explain in a synthetic way the presuppositions and consequences which result from adopting scientific-technological and the autonomous reason con-

stituent of its own theoretical and practical objects as an exclusive model of rationality. These presuppositions are deeply rooted in our modern culture, and in one way or another they are working strongly in the building of present-day society. The predominant criteria that are in force within contemporary society are provided by that reduced rationality that leads to enclose real rationality into the categories of technical efficiency and of power of mere decision of will. These two ways of misuse of rationality, only apparently opposing each other, converge, at the end, on the same result, namely, on the distorted vision of reality of the human person who is reduced to a mere thinking subject or to an object placed at the service of productivity and efficiency. In the face of this break up of humanism of our modern culture, the most important challenge in our days is to recover and promote an integral humanism according to the real dignity of man created by God as an image and likeness to Him.

TAKASHI SHOGIMEN

Aquinas, Ockham and the Negative Authority of Conscience

It has escaped scholarly attention that William of Ockham's notorious programme of ecclesiastical dissent in Part I of the *Dialogus* largely derived from Thomas Aquinas. Ockham's vindication of a believer's dissent from an allegedly heretical pope's doctrinal definition was anchored in his moral doctrine of invincibly erroneous conscience, which was modelled on the Thomist assertion of the negative authority of conscience. Inheriting Albert the Great's 'subjectivist' perspective, Aquinas asserted the moral duty dictated by invincibly erroneous conscience, which formed a sharp contrast with the Franciscan 'objectivist' outlook represented by Alexander of Hales and Bonaventure. Aquinas, however, did not expound the ecclesiological implications of his teaching on conscience: the task that would be taken up by Ockham. The paper illustrates Ockham's reading of Aquinas's moral discourse, thereby demonstrating that, in the context of medieval moral and ecclesiological discourse, the Thomist texts were open to a wide range of interpretative possibilities, including the Ockhamist extreme position.

GARRICK R. SMALL

Contemporary Problems in Property in the Light of the Economic Thought of St. Thomas Aquinas

The question of property has broadened in the last decades of the twentieth century through the introduction of customary title concerns and environmental awareness. These forces have pushed the debate on property beyond the earlier debate between western private ownership and socialist common ownership through the state. This paper develops the economic thought of St. Thomas Aquinas to develop a framework for understanding the variety of property institutions found in the world's various contemporary cultures in terms of the dignity of the human person.

St. Thomas' dual theory of property, private ownership with common use is shown to provide a path, not between, but above the western polarities of Left and Right. In this way it is not so much a third way, but rather a separate dimension of understanding resting on a different understanding of the human person, a different anthropology. As well as property, this perspective offers the opportunity to restructure the question of the relationship between economic behaviour and ethics to show that economics must exist within an ethical umbrella.

DALIA MARIJA STANCIENĖ

Synderesis in Moral Actions

The report focuses on the treatment of synderesis by Thomas Aquinas. Nevertheless, some attempts will be made to compare it with that of Bonaventura. In *Quaestiones Disputatae de Veritate* Q.16 a.1 Aquinas gives this definition: a nature, that is, in so far as one knows something natural-

ly, and thus it is called synderesis. (ut natura, id est in quantum aliquid naturaliter cognoscit et sic dicitur synderesis.) Further, he explicates that human nature, in so far as it comes in contact with angelic nature, must both in speculative and practical matters know truth without investigation... this knowledge must be habitual so that it will be ready for use when needed. This knowledge, when applied in action, makes man strive for good and avoid evil, in other words synderesis is said to incite to good, and to murmur at evil (*S. Th.* I, q.79, a.13, in c). Synderesis moves prudence, just as the understanding of principles moves science (*S. Th.* II-II, q.47, a.6, ad 3). Prudence is applied to singular moral acts by conscience.

JULIÁN VARA MARTÍN

Some Considerations about Natural Law and the Common Good

This presentation aims to outline some considerations regarding the human condition that can be derived from Natural Law. By its own nature, Natural Law determines a special kind of government for man: that which conforms to the dignity of a free creature. This government of the free determines not just a way of government: that of the political or royal principedom, but also the aim of the government: the common good.

Under this common condition of the good, nothing is good for man if it is not founded on some order of communication: either the communication which is at the origin of the domestic society, *bonum commune naturae*, or that which gives origin to the political society, *bonum commune morale*. With these considerations we only want to stress, once again, the radical nature of the fundamentals of human solidarity, the unity of destination, and the operative way which it adopts: friendship. Both take us back to the radical dependent condition of human nature, in as much as there can be no personal good which does not imply another man's good. With this we recover a way of looking at man on which Aristotle bases all of its moral works.

ALDO VENDEMIATI

A Thomistic View of Ethics in the 21st Century

1. The point of view from which to develop an ethical reflection can no longer be the 'modern' perspective of the legislator or judge (third-person ethics), but rather, that of the acting subject in search of a good life (first-person ethics). 2. Hence, the fundamental ethical question concerns the good. This concept must be represented in the contemporary debate in all its analogical density which – from an ethical perspective – remains inseparable from the dynamics of desire and, consequently, from intentionality. 3. From here, freedom can be understood as characteristic of a subject endowed with the capacity of reflection. It involves the will's control of the passions for the pursuit of a good known to the intellect. 4. In other words, freedom consists in virtue. This concept, relatively 'in fashion' again, must be reformulated according to the objectivity of its anthropological foundations if it is to avoid disappearing into comunitarian relativism. 5. Such foundations, traceable ultimately to natural law, are also at the basis of human rights. 6. On these grounds, it is possible to approach human action in an objective way to determine the moral specificity of acts on the basis of their fundamental intentionality, at the service of the person, toward a good and happy life.

JOSÉ GERALDO VIDIGAL DE CARVALHO

The Thomism and the Modern Ways of Happiness

One of the major philosophical theses is the study of man's last end. The rational being does only act deliberately. In Saint Thomas Aquinas' view, the Supreme Being, the last end, plays the role of first cause concerning all particular ends. This Supreme Being is happiness Himself and

mankind necessarily seeks Him. However, some people conceive Him wrongly as a feeling of utmost fulfillment assumed negatively as the absence of physical or moral pain; or in a positive way as a mere sensation of joy or inner completeness. Saint Thomas Aquinas' teachings point out that happiness is the possession of the Supreme Being. One needs to be wise so as to be happy, achieving the true happiness which means communion with the Trinity. If it is true that such happiness is unattainable in this world, its possession starts here. Therefore, it can be wished for and it becomes feasible. Nevertheless, one needs to deeply reflect on the transcendent destiny, which is metahistorical to the rational being. One has to think of what beatitude means precisely. To Saint Thomas, it is 'bonum perfectum intellectualis naturae'. It can only be found in the Infinite being. The contemporary philosophers do not care to examine the issue thoroughly and the solutions they present are doubtful. One needs to ponder on what Thomas Aquinas has said: 'Man's ultimate happiness consists in the *contemplation* of the truth'.

7. POLITICAL SECTION

HORACIO BOJORGE, S.J.

La Civilización de la Acedia

The Author surveys a cluster of works that supports his view that a key to understanding the religious and moral crisis caused by secularization and postmodernity is the theological category of acedia, and its social consequence: envy. He submits that we are living in a *Civilization of Acedia*. This is a spiritual diagnosis of western culture and therefore it lies beyond the reach of human and social sciences.

The Author notes signs of an increasing awareness among some thinkers, that the traditional doctrine about acedia, as described and systematized by Thomas Aquinas, is still valid and is a useful tool for spiritual analysis and pastoral care.

GIORGIO CAMPANINI

“Umanesimo integrale” di J. Maritain e “Il valore della persona umana” di G. La Pira

The paths of Western political thought, starting from the rupture represented by humanism, seem to have abandoned the course of classic political philosophy and of its original reinterpretation which took place with the medieval political thought and in particular with Thomas Aquinas. Machiavelli and Hobbes, Rousseau and Hegel, to cite a few names, were the ‘new teachers’ of the West. But the tragic events of the 20th century – and especially the tragic rise of totalitarianism, precisely because of the crisis of classic humanism – forced Western political thought to reconsider its positions.

Hence, starting from the 1930s, we see an important resumption of classic philosophy and of its Thomistic point of view, within a significant ‘rehabilitation of ethics’ that could not but entail a revisitation of medieval thought.

Along this line are placed a few significant reproposals of Thomistic humanism, such as those of Jacques Maritain (1882-1973) and of Giorgio La Pira (1904-1977). *Umanesimo integrale* by the former and *Il valore della persona umana* by the latter are important moments of this recovery and updating of Thomas Aquinas’ political thought.

SERGIO RAÚL CASTAÑO

Aquinas’ Thesis ‘Homo Est Naturaliter Politicus’ and the True Christian Political Humanism

The author focuses on man’s natural inclination to political life, a key thesis in Aquinas’ political philosophy, together with the affirmation of the primacy of common good. Firstly, the notion of natural inclination and the place of the political life in natural law are treated. This ontological and ethical beginning is central in order to determine the meaning of *homo est naturaliter politicus*, so that we may be able to exclude partial interpretations of, for example, the individualistic thesis (political order made necessary for preserving individual or familiar goods), or founded upon human wickedness. On the contrary, the need for political order is based on the common good’s perfection, i.e. it is caused by the highest human good (in a not supernatural meaning).

That's the reason why political life can be defined as a *bonum honestum*, an ineradicable inclination of the human nature made necessary not by any evil or deficiency but by the need for virtue and fulfillment. In the affirmation or the rejection of that thesis lies the most essential question of political philosophy, and the deepest opposition of the history of political thought. In the second part, a comparison is made between the Thomistic political view and some positions explaining political community as a result of original sin (human deficiency). Finally, the conclusion holds that the acknowledgement of the Aristotelian truth *homo est naturaliter politicus* by Aquinas is the best expression of Christian political humanism.

MARÍA PÍA CHIRINOS

Humanistic Image of the Citizen for the Third Millennium: A Proposal to Political Theory Based on Work and Family

The notion of work and family in political philosophy can serve as the key to formulate the new humanism and solve the Welfare State crisis. By deepening on the human being's state of dependence, we propose manual labor as the proto-notion of work. It is an activity imbued with a rational-poietic character, with its own truth. Manual labor or work is also a free human activity, capable of creating culture, respectful of matter, and at the service of each person, especially in ordinary life. Moreover, it is a notion open to virtue and knowledge. A correct understanding of man as a worker allows us to overcome a humanism that is based on classic autarchy and modern autonomy. It also proposes a valid alternative to H. Arendt's use of the word labor. All this is based on Thomistic teachings.

MARIA LUÍSA COUTO-SOARES

Practical Reasoning and Virtue

In practical reasoning – reasoning about what to do – we don't find necessitation as in theoretical reasoning, but merely contingency and defeasibility. Aquinas does not believe this fact to be a weakness or limitation to rational agency; the peculiar contingency of practical reasoning is an essential feature of the human will and the fundamental ground of human freedom.

The main topic of ethics and political philosophy – human acts – leads to the notion of virtue, which provides capacities to act in the right way. Practical wisdom – prudence and political science – is a virtue of the practical reason that depends on the moral virtues. The wise and prudent man has the capacity and the genius to act well and to care for the good of the human community.

This paper is an attempt to reach up to the mind of one great philosopher, namely Aquinas, in the area of ethics, and to approach his theory of rationality and human agency. Contemporary thinking on deliberation, decision theory, rational choice, will undoubtedly benefit from this dialogue.

GUY DELAPORTE

L'humanisme du IIIème Millénaire

We aim to show that true humanism finally lies in human politics. Politics is the end of ethics. The end of politics is friendship between adult and free human persons belonging to a same community. The bigger this community is, the more its chief is like God (Thomas Aquinas). Nowadays, the human community is the whole world. Who is able to drive it?

MARÍA CELESTINA DONADÍO MAGGI DE GANDOLFI

Man as a Social and Historic Being

While pondering on social ideas, three ontological readings about human historicity of great influence on philosophical thoughts arose. In all cases they elaborate the incidence of the natural and the historical in the life of individual and society. One reading, which could be defined of an 'exacerbated naturalism', indifferent and even strongly critical against the historic-social determination of human life. Another, in the opposite side, brings on 'historicism', with the consistent contempt or denial of the individual person and its nature. At last, a balanced position maintaining man from its rational and free nature, establishing historic-social as a co-essential property. Of all these three readings, I will pay special attention to the second one, because 'historicism' as agnoseological answer of historicism, markedly influence on contemporary culture, building a *new kind of humanity*.

MARÍA DEL CARMEN ELIZUNDIA DE PÉREZ

Some Considerations About the Political Theory of John Rawls Under the Philosophy of Saint Thomas Aquinas

The political theory of John Rawls is based on contractualism as it was understood by Kant and defends the absolute primacy of liberty above the good and justice over truth. The approach of Kant is formulated in the two principles of justice autonomously elected as a result of a contract. Such principles, which are presented as categoric imperatives, are a) equality in liberty and b) equality of opportunities in which the economic and social inequalities should be advantageous for everyone. By testing some of the key concepts of the Rawlsian thought under the philosophy of Saint Thomas Aquinas, it can be noted that such concepts are expressed and developed away from a philosophy of the Being and thus are situated within a frame of moral relativism evidencing an immanentist humanistic conception.

JAMES P. KELLY, III

Jacques Maritain and Heroic Democracy

Recent political and judicial developments in America evidence a new-found respect for the positive role which faith-based institutions can play in promoting the common good. The author's new publication, *Heroic Democracy*, provides a Christian philosophical foundation which supports a stronger, mutually beneficial relationship between democracy and religion.

Heroic Democracy is a compilation of paragraphs taken from twenty-four classic texts written by Jacques Maritain, one of the twentieth century's leading Catholic moral and political philosophers. In an unprecedented fashion, the selected readings weave a fabric of prophetic democratic philosophic thought with respect to such issues as: the dignity of each citizen as a person; the shortcomings of an anthropocentric humanist worldview that rejects God; the nature of the common good; the role of the Christian in promoting the common good; the need for political and cultural leaders who are inspired by the Christian faith; the need to educate children for freedom; the importance of faith-based and community initiatives; the need to protect freedom of religion and other human rights; the persecution experienced by active participants in democracy; the need to seek genuine international cooperation; and the need to recognize that democracy is an evolutionary, creative concept.

ALEJANDRO LLANO

Aquinas and Civic Humanism

Civic Humanism is one of the most relevant theories in present day political philosophy. Its main characteristics are the rejection of radical individualism, the emphasis on the social and political responsibility of citizens, and the consideration that the realisation of a mature responsibility of citizens, and the consideration that the realisation of a mature personality is only possible through communities on pre-political and pre-economical levels. The author of this lecture maintains that there is a continuity from the start of Civic Humanism in Renaissance until its revival in the 20th Century. He defends as well that the philosophical roots of Civic Humanism can be found in the Aristotelian and Thomistic practical philosophy, especially in the notions of good citizen, good life, common good and teleological praxis. Aquinas offers a more powerful and consistent basis for Civic Humanism, due to his doctrine about the internal connection between the practice of moral virtue and the plenitude of contemplation.

MANUEL OCAMPO PONCE

Political Peace as a Consequence of a Just Order

Order and tranquillity are the terms that define peace, as the object of this brief exposition in which I would like to explain, in the first place, the elements that Saint Thomas takes from Saint Augustine and Tradition; and which constitute the nature of peace, as well as to indicate later on, some of the problems that cannot be overcome by the humanisms of our times and which had already been resolved by Saint Thomas for the sake of achieving political peace. I consider that a safe way to attain peace is by returning to a solid and firm basis of metaphysics, anthropology and morals proposed by Saint Thomas Aquinas.

ALBERTO ORTEGA VENZOR

Human Face Economy, the Challenge of the Global World

Economic humanism means that the economy must be committed to serve the people and not the other way around; it also means that regardless of how 'perfect' the economic mathematical models are, they correspond more to an ideology than to a realistic conception of mankind, as a social and individual human being that lives in a globe with scarce and insufficient material resources, not ready, in their natural condition, to satisfy its needs.

Globalization brings to the debate a new and very complex ingredient that must be considered from a Christian anthropology perspective. Globalization is not the sum of all evil, nor the sum of all good.

ANTONIO OSUNA FERNANDEZ-LARGO

La idea de "Felicitas" en la Filosofía Política de Santo Tomás

Aristotle's political eudemonic ethics was used by St. Thomas to create a new political theology. For that, he proposed that *beatitudo aeterna*, understood as last end of perfection of charity, could be understood through analogy with the last end of human political society, which is common good. Political authority and laws that govern any city as put and justified by common good. And obedience to laws and submission to civil power are the moral attitudes that define any perfect society. Common good of the city is the uppermost political perfection and uppermost temporal happiness, which, by analogy, allows us to know the beatitude of eternal life.

JOSÉ LUIS PARADA RODRÍGUEZ

Consideration About Thomas Aquinas' Political Ideas. Comparison Between De Regno of Thomas Aquinas and The Prince of Machiavelli

The influence of Thomas Aquinas on occidental thinking is magnificent: philosophy, theology, ethics... But what can we say about the political contribution of Thomas Aquinas? He wrote *De Regimine principum* (or *De Regno*) to explain how a governor must act (once he defends monarchy as the ideal political system). In fact, his text is a moral one, not pragmatic. Thomas is not a political scientist and so, he cannot make an exhaustive study about political systems; he only describes the ideal leader, a Christian one. Opposite him, we meet Machiavelli who defends a type of governor who is pragmatic and selfish who tries mainly to maintain and increase his power. The study of *De Regno*, to analyse Thomas' politic theory, and the comparison between Thomas Aquinas and Nicolo Machiavelli, can help us to better answer the theme we raise.

CARLOS ALBERTO PÉREZ CUEVAS

A World with A Human Face

Thomas Aquinas refers that person means what is most perfect in nature. With such a statement we can assert that the person is from a superior essence compared to everything the rest of created things, therefore, its origin can only come from the divine thing. It was created in their image and likeness, as mentioned in the Holy Bible. We leave of these reflections for that it has been begun to forget in the beginnings of this millennium and in some cases to deny the value that has the person as the center of the whole creation. Degradation and human debasement, clear symptoms of the crisis of contemporary civilization, have allowed that the scientific development and not well applied intellectual, degenerate in the dehumanization of the world, in the systematic attack of the human thing. This is without a doubt the time in which one lives man's deeper anguishes that it is not able to decipher their identity and their destination; we can also realize that man has never been lowered at levels suspected, and that human values have been degraded like never before. To defend, to inculcate and to transmit the inherent values to the human person constitutes today the great challenge and the demand so much inappeasable of the individuals, as of the institutions and of the political systems, to achieve a more humanized world that this chord to that the man today needs.

MARÍA DEL CARMEN PLATAS PACHECO

Proportional Analogy, the Juridical Method to Attribute Debt: Reflections About the Aristotelic and Thomistic Tradition

It's impossible that positive law can reach the security typical of mathematical sciences. Judges can't be certain if one of their sentences is better than others. That's why the best method to know about juridic reality is analogy because by this way we can know in which proportion one case is similar or not to another that have the same characteristics.

The essential note of jurisprudence is that, as Aristotle said in the *Nicomacheas Ethic*, it is about those things that are in one way but can be in another; because the human being has liberty and none of its actions are strictly similar. Thomas Aquinas, following this author, wrote that prudence is the virtue that links particular concepts (actions) with universal concepts (principles of conduct) and by *decensus* returns to the singular reality, where reason began its deliberation.

Tomás de Vío Cayetano, following Thomas Aquinas' and Aristotle's ethics, wrote about proportional analogy as a method which compares the principles of conduct with the singular reality,

detecting the differences and the similarities between the last one and the first one. Then human reason, in a second moment, gives a name by extrinsic denomination to that reality, where the reasoning began. In conclusion, Justice gives each one their debt in proportion to their own merit. In this sense, the debt is the universal concept, that the lawyer applied, by analogy and prudence, in each circumstance.

AMALIA QUEVEDO

Two Readings of Aristotelian Philia: Derrida and Aquinas

The paper contains a brief comparison of the reading Aquinas and Derrida do of the passage in which Aristotle distinguishes three kinds of friendship, being one of them *per se* and the other two just *per accidens*. While Aquinas insists on the hierarchical aspects of the Aristotelian classification, Derrida proceeds to a deconstruction of this scheme, holding at the same time an interesting and original view of the way friendship relates to time.

WENDY M. RAMÍREZ SIMÓN

La virtud en la política. La Monarquía de Santo Tomás

The ulterior aim of the present article Virtue in Politics on *De regno* by Saint Thomas Aquinas is fomenting the improvement of the social and political situation in the third millennium through the general practice of virtue as Saint Thomas Aquinas understands it.

In order to reach this goal the paper is structured in two parts as well as the introduction. The first part contains three premises which I have extrapolated from his work *De regno* and that must be assimilated in order to understand the main body of the article. These are: a) man's specific purpose for being b) man as a social being c) the need for authority in the community.

In the second part I apply Saint Thomas' idea of virtue to the different existing regimes and to politics in general to observe its predictable consequences paying special attention to these in contemporary occidental democracies.

PABLO SÁNCHEZ GARRIDO

St. Thomas Aquinas on Political Distribution

This paper is about political and juridical distribution issues in St. Thomas Aquinas (and Aristotle) and the aim is to highlight the subsequent influence of this question in the conception of the social justice that we can find in the Social Doctrine of the Church.

LEOPOLDO SEIJAS CANDELAS

Humanism in St. Thomas: The Common Good in a Global Society

We might think that Humanism is something that does not belong and has nothing to do with the Middle Ages culture and way of thinking. We have been taught that Humanism was born in and with the so-called Renaissance Humanism. But this Renaissance Humanism is basically a Humanism reflected in Literature and Art, although other deeper perspectives are not absent referred, for example, to the human being's dignity or to the nature of the human being's soul or the knowledge of the so-called common good, which is just one of the consequences that can be inferred after analysing the human being's essence through the Metaphysical and Theological Humanism of St. Thomas. Doctor Angelico studies everything around the human being and considers it as a certain reality, a reality in which humanity is represented by meat and bones, as it is said at the beginning of the I Part of the *Summa* (Q. 3, a. 3C.). Because of this, St. Thomas understands the common

good as a reflection of all the different aspects of life in the human being, which nowadays and due to the big changes that took place in the 21st century are absolutely topical.

GIUSEPPE SERIO

Umanesimo cristiano. Etica e politica nella prospettiva di Tommaso d'Aquino

Civil progress cannot take place without Politics. St. Thomas states *cultural mediation* as a condition, which unites ethics and politics in the perspective of Christian education and guides political actions along the lines of conscience and moral culture. The aim of Politics is to create the *common good*. The crisis of Politics is man's *incapacity* to create *friendship* among persons belonging to different peoples, cultures and states, separated by the *wall of prejudice*.

In this sense, the foundation of Politics does not lie in *theory* or in *intelligent acting*. Christians must implement it freely as a service, professing the solidarity that *embodies the rules of dialogue among people that, although culturally different, are politically the same*. Political profession, without ethical rules, is merely the *management of power*.

St. Thomas' political thought can be derived from the fifth proof of the existence of God "who guides all things towards their supreme end", that is, *Supreme Good*, starting from *common good* and *letting themselves* be guided by *Divine providence* to which all things and people are subjected. Man's freedom is not degraded to predestination but is strengthened in his tension towards God and frees itself by *drinking* from the inexhaustible source of His love. The foundation of Thomas' political thought lies in *Natural Law*, not in that which is produced by man. Therefore he distinguishes *natural law* from *human law* and the philosophic principles of his political theory derive from metaphysics.

PAWEŁ SKRZYDLEWSKI

Law and Freedom – Against the groundwork of S. Th. I-II, q. 90-97

Modern times brought a tendency to oppose – what was previously unknown – positive law and human freedom. The tendency to see the two as rivals is accompanied by a tendency to treat positive law autonomously and to break its relations to human nature, real order of social life, and moral dimension of human action. The understanding of human freedom has undergone similar changes. These attitudes are in fact alien to the tradition of our Western culture. They are especially alien to the realistic philosophy of Thomas Aquinas. He shows not only that human freedom is necessary for positive law to occur but also explains what the relation between *lex humana* and human freedom (*liberum arbitrium*) consists in. For Aquinas the fact of considering law and freedom as opposed to each other indicates that the two are misunderstood, and first of all that the conceptions of human person and of social life are false. According to St. Thomas, developing a correct understanding of the relation between human freedom and positive law is a task of philosophy and theology. But this understanding is necessary if any human society is to be established and to function properly. By 'human society' is meant here such society in which the *bonum commune* is to be realized; and *bonum commune* is understood as the good of human persons i.e. their development in everything that is proper to them.

FRANCISCO SUÁREZ SALGUERO

Santo Tomás de Aquino y la Construcción de la Paz en el Mundo de Hoy

On the 40th anniversary of the encyclical *Pacem in terris*, Pope John XXIII in 1963 invited us all to be builders of peace. In number 38 of said encyclical, the pontiff makes a very opportune reference to Saint Thomas Aquinas. Parting from this, we have elaborated this paper for the con-

gress on Christian Humanism in the third millennium, since St. Thomas. What I would like to highlight above all is that within the very human nature, in the natural law, reflection of the eternal, there are more than enough means to build peace in today's world and always.

RICARDO VON BÜREN

Carlos Alberto Sacheri's Thomist Humanism and Political Order

In the present work, we reflect upon the current politics from the practical philosophy of St. Thomas, as exposed by a contemporary Argentinean Thomist, Carlos Sacheri. From the evidence of the theoretical and practical crisis of politics, some key theoretical guidelines are shown, all of them based on the truth about the human being. From that anthropological instance, a healthy political theory is structured, integrated with unavoidable principles, such as subsidization, solidarity and common good. An adequate consideration of the relation between the temporal common good and the supernatural common good is essential to rebuild the political theory. Political life cannot be reduced to the binomial person-state or freedom-authority, since it is made up of three elements, since together with the other two, Christ is present. Christ's Social Royalty must be rediscovered and incorporated into an authentic political practice. Without it, we would relapse in naturalist elaborations, which in practice, have led to the present secular totalitarianism. Along with political theory, it is essential to create new and efficient methodologies for political practice, in all its multiple and varied possibilities. Finally, a genuine leading class should be formed according to the natural and Christian principles of politics. A class made up by those from different social levels, who have a calling for service. The exposition of Sacheri's thought is a non-exclusive proof of the richness and strength that the Thomist Political Philosophy has for the establishment of human Humanism, creator of a political order that is worth living.

HÉCTOR ZAGAL

Aquinas on Slavery: An Aristotelian Puzzle

The present article deals with the Aristotelic doctrine of natural servitude, and the Thomistic comment on the same, as well as the slight yet important difference that emerges from the confrontation of Aristotle's doctrine with Thomas' own. At first glance they are one and the same, one of the main objectives of this paper is to fully express the differences; a task not only important for the sake of both authors, but for the important role that such study plays in a democratic and liberal society such as today's. The difficulties that Thomas finds in the Aristotelic doctrine of servitude make us ponder whether we have or haven't, as a society, overlooked their importance.

8. NATURAL LAW AND HUMAN RIGHTS SECTION

THOMAS C. BEHR

The Contribution of Luigi Taparelli, S.J. (1793-1862) to the Idea of Christian Humanism and to Catholic Social Thought

The paper will present a brief overview of Luigi Taparelli's natural law social and political philosophy which he elaborated in response to the intellectual and political crisis of his times. Influenced by both Traditionalist and Eclectic philosophical movements, Taparelli perceived already in the 1820s, as Rector of the Collegio Romano, the pedagogical utility of returning to the principles of scholastic philosophical and theological inquiry. Taparelli built on his appreciation for the scholastic philosophers, and in particular for St. Thomas Aquinas, a Catholic natural law philosophy that could integrate what was tenable from modern social and political thought, while refuting, on both theoretical and practical grounds, its naturalistic errors. His agitation for a renewal of Thomistic philosophy within the Society of Jesus, his work on natural law, and his writings on social, political and economic topics for over 10 years at the *Civiltà Cattolica*, constitute an important early expression of the Thomistic idea of Christian humanism that became the central pillar of Catholic social teaching.

TOMÁS ANTONIO CATAPANO

The Unborn Persons' Right to Live: A Human Right that Appeals to our Conscience in the Third Millennium

1. The human being is a real person before being born and for that he has the right to live. This is demonstrated by genetic biology, from the moral and juridical natural order, from the supernatural order, and from the consideration of positive human law.
2. No moral or juridical justification for direct abortion exists, not even for therapeutic, eugenic or sentimental motifs.
3. Man has no right to provoke the direct death of the innocents and no doubt an unborn child is one of them.
4. The state must defend the unborn innocent victim to secure his right to live, by means of its organs of power, in the diversity of its functions.

JUDE CHUA SOO MENG

How Negative Contrast Experiences are Possible: A Study in the Intuition of Meaningful Goods and Meaningless Evils

This essay weaves together several issues. The main point of the following, as the title suggests, is to offer a (philosophical) anthropology that can explain and so also confirm the existence of what Edward Schillebeeckx OP calls 'negative contrast experience'. Such an anthropology is a Thomistic one. More properly, it is an account of certain human epistemic capacities addressed by St. Thomas Aquinas. To borrow the legal metaphor which Aquinas himself uses, such epistemic capacities entail a grasp of what he calls natural law, i.e., principles of action that one uses when deliberating intelligently, and hence, humanly, about what to do. Yet, unlike classical expositions, I hope to offer an internal account, i.e., to describe the experience of natural law from the first-person perspective and relate that to the negative experience of contrast. Such a posture, I hope, is more congenial to the perspective of the contemporary reader. Finally, I end

off with an exploration of how such an account relates to the traditional doctrine of the natural desire for God. I conclude that, while natural law has consequences for the world, it terminates in the transcendent.

HUGO EMILIO COSTARELLI BRANDI

El Derecho y la Justicia en Tomás de Aquino

From Homer until the present day the question of law and justice is something that has not gone out of fashion, nor can it. It is this way, as in antiquity, through the Middle Ages, up to our present time, the thinkers have not stopped addressing these topics. However the treatments have been of the more diverse and not always happy, because the unity that exists between law and justice has been lost. Such a result, fruit of the elimination of the ethical thing in the environment of the juridical thing, is debatable, mainly if we consider the traditional thought. The present work tries to show that intense unity that law and justice have, such as presented by Thomas Aquinas. The exposition of Aquinas, taken fundamentally from II-IIae, throws an intense light that allows us to situate in a universal perspective, it means, that that knows to see the part, but understanding the harmony of the part in the everything. This way, our work will proceed considering the object of justice (*ius*) and this virtue, in its internal relationship, seeing like principle of both to the creative act and the human nature. Then, we will be able to make some small indications in relation to the political aspect characteristic of justice, and to the relationship between natural law and positive law.

MARIA HELENA DA GUERRA PRATAS

Answers of Truth and Hope to Human Anguish in the Third Millennium

Addressing the Saint Thomas Aquinas Pontifical Academy (21 June 2002), John Paul II encouraged the offering of answers of truth and hope to situations of anguish that our contemporaries come across. The reasons that cause anguish are the forgetfulness of God and the being, the forgetfulness of the soul and the dignity of man. In Saint Thomas, Doctor humanitatis, we find the answers that all men and women yearn for.

The immense dignity of each human being is that, due to his spiritual and immortal soul, he is in the horizon between time and eternity. Owning intelligence and freedom, man's perfection consists in knowing and loving God (*attingere divinitatem*).

Natural law is simultaneously the guide that God gives man to prevent him from error, and at the same time it is the force and power to reach his goal and happiness. The demands of natural law are not weight but the wings of the soul. Human law, derived from natural law, should assure the respect of human rights, which are a key element of social order. Human rights reflect the firm demands of universal moral law and are also divine rights.

CARMEN FERNÁNDEZ DE LA CIGOÑA

Consideración del derecho natural y de la dignidad de la persona desde la Doctrina Social de la Iglesia

The dignity of the human being, its true consideration and respect, will be the determinant of the development and conformation of the new millenium. But the respect for the dignity and life of human beings will only be achieved, in a radical way, if Natural Law is revindicated and restored. This implies the necessity to accept the justice of certain things by their mere nature, and not by what the legislator dictates, for instance, in the right to life that we all have as persons.

The Catholic Church has always been conscious of this reality and, through her Social Teaching, constantly remembers that human action must be responsible and protector of life in

any circumstances and also that man is not free to do whatever he wants, even when he has the resources, but only free to do what he ought to do.

ELIO A. GALLEGO GARCÍA

The Family in Natural Law

The aim of this communication is to show how the family has deep roots in natural law. St. Thomas mentions those three basic inclinations that configure the dynamism of natural law in q. 94, a.2, I-II: the tendency to self-conservation, the trend that points to preserve one's own species and to live in society, and finally the one that leads us to look for the truth about God.

The first one has a universal scope; the second one only belongs to living beings, who are able to give life to others of their same species, and the last one absolutely corresponds to human beings. But this does not finish here. These inclinations are closely bound between them. Just like human rationality includes and implies the vegetative and the sensitive functions, the third tendency – to look for the truth about God – includes and brings with it both others.

Human families are specially connected to our own trend of self-conservation and conservation of the species, they can be subsumed by the specific human tendency to live in society.

We consider that this is the right approach. We would like to show how social and political life depend on this familiar condition – that is exclusive of men – to become reality by themselves.

JUAN GARCÍA DEL MURO SOLANS

The Impossible Reduction to the Foundation: The Intellectual Superfluous One

It is a history that demonstrates perfectly the perplexity of the postmodern culture. We might name it a paradox of both certainties: imperious need to defend human rights and absolute theoretical inability to base them. The first certainty: the intellectual ones that mark the guideline in this jump of millennium – objected by principle to any type of dogmatism and totalitarianism – admit the need – and the urgency – of protecting human rights and, to a time, – objected to any type of universality they demonstrate the certainty – second – in the disability to adduce some argument of weight in favour of those universal values of respect to the human dignity. We have to protect these rights, but do not ask us why.

EDWARD KACZYŃSKI, O.P.

Natural Law and Human Rights

After an era of juridical positivism, which flourished in Nazi Germany, the Nuremberg War Crimes Tribunal reclaimed the natural law. In this context, a return to natural law is evident in various countries: Germany, France, Austria, Poland, the United States. Subsequent to the publication of the Universal Declaration of Human Rights, we witness in the Church a development proceeding from 'natural law' to 'human rights' that begins with John XXIII and the Second Vatican Council. From the 1970s and 80s, the Church has fully adopted the concept of human rights. We have a 'massive' return to natural law and human rights in *Veritatis Splendor* and *Evangelicum Vitae*. There is an exploration of eventual possibilities for proceeding from human nature and the natural law to the moral precepts from which follow human rights and their correlative duties. This procedure is concretized within an anthropology, i.e., in relation to the concepts of nature and person. Different types of procedure have been elaborated – deductive, reductive, inductive in Aristotelian fashion – and they are, in turn, founded on the nature of the human person or on the natural law. After the proclamation of human rights, is there not still a function for natural law in ethical argumentation for or against a certain type of human positive legislation?

NOËL A. KINSELLA

Toward a Thomistic Justification of the Universal Declaration of Human Rights

The United Nations' Universal Declaration of Human Rights was proclaimed by the General Assembly on December 10, 1948 and has been called the *magna carta* of the 20th century. The 13th century was witness not only to the Great Charter being exacted from the king by the barons on the fields of Runnymede in 1215, it was also the era of St. Thomas Aquinas.

An authentic justification of the rights in the Universal Declaration can be advanced on the basis of Thomistic principles beginning with an explanation of the concept *ius* or right, and its formal elements of equality, due and otherness. The material cause of right being the human person, law, the efficient cause and finally the common good. The Thomistic natural law analysis elucidates the specific rights of the Declaration.

ENRIQUE MADRAZO RIVAS

La universalidad del conocimiento y el realismo moderado. Una reflexión sobre los retos globales del s. XXI

Globalization is a dominant force in the 21st century, shaping an era of interaction and interdependence among nations and people. It is providing new opportunities and also risks to countries around the world through technological change and information flows. Yet, rapid globalization has not led to equitable benefits for millions of people around the world.

A peaceful, prosperous and fair world requires an International Law founded on the view of Saint Thomas. His vision of the natural law and the international law brought the principles to enhance the equality access to education, the access to public information and knowledge and the access to information about government activities and their societal outcomes. So, it is possible to re-build an International Society without poverty and respectful of human rights .

CLAUDIA MÁRQUEZ PEMARTÍN

*¿Suficiencia del principio de la *synderesis* en el pensamiento de Tomás de Aquino?*

It's common in Aquinas' tradition to consider the very first principle of moral order the one called *synderesis*, which is formulated as 'do what is good, and avoid evil'. The paper pretends to explain the reasons for which it can be considered necessary to extend the principle to the duty to do what the acting person considers the best. The difficulties of such a change are important because it would be that whoever wants to live a life that is good, must always, without exception do the most. The author explains the matter from the point of view of Aquinas' metaphysics and ethics.

HORST SEIDL

Bemerkungen zur Konzeption einer 'Autonomen Moral' heute

The Encyclical *Veritatis splendor* defends the apriori normative moral theology of the Magisterium of the Church vis-à-vis a liberal moral theology which refutes norms apriori derivable from an unchangeable human nature and tries, instead, to let depend the norms of our actions on new experiences of our time, in different fields of our life, specifically in sexual matrimonial regard (*abortus, contraceptiva*). Norms become changeable and have to be established always anew by free autonomous decisions.

Seen more closely, however, at the base of this controversy we find two opposite philosophical presuppositions, namely the traditional metaphysical one (together with the anthropological one)

and the modern empiricist one. Empiricist ethics recognizes as reality only data which are in the last end of sensible experience. The basis is the feeling of happiness, in its subjectively different relative forms. It refutes the traditional reference to an unchangeable human nature as 'naturalism' and 'heteronomy'. However, in traditional ethics and anthropology human nature is considered primarily in the rational soul, with its inclinations to moral goodness and perfection (in virtues), residing in the rational soul itself, present to self-consciousness of reason or intellect.

The task of philosophical and theological ethics remains not to change again and again the norms letting them depend from new experiences but rather to recognize the norms as a priori valid and unchangeable and to apply them to always new experiences. This requires inventive and dynamic capacities.

KATARZYNA STĘPIEŃ

Human Rights and Nature

The contemporary conception of human rights considers them to be natural, universal, equal, uncancelable and integral. However, due to lack of sufficient grounding for human rights it happens quite often that some abovementioned characteristics of human rights are negated (for example: their universal or natural character). Sometimes particular human rights are being put into question (right to life, to truth or to private property). The solid proof of organic union among human rights, human nature and natural law is needed then. That means that the metaphysical comprehension of the structure of the person-being is needed, which would reveal both the objective value of person and the fact of his potentials responsible for his inner dynamism and transcendental reference to good, wherein both are realized in a way which is rational and free.

9. SCIENTIFIC SECTION

MARIANO ARTIGAS

Science, Reason and Faith in the Third Millennium

In the last decades of the 20th century we have witnessed the ruin of scientism, but it has not been substituted by an adequate perspective. In this context, the encyclical *Fides et Ratio* has set up a very interesting program. In my paper I comment on several points of the encyclical that I consider especially important for a new harmony between science, reason and faith. They refer to scientific realism (we will hardly be able to argue in favor of the human capacity to know the truth in the deepest questions if we deny it in natural science); to the relationship between science, reason and faith (analyzing the current scientific world-view rooted on self-organization); to the search for truth (which has a deep anthropological meaning); to the modalities of truth; to the relationship between truth and belief (in order to overcome the false dilemma 'authority versus criticism'); to the unity of knowledge (we should resort to philosophy if we want to reach the new unification of knowledge required in our time); to science and wisdom (an organizing principle is needed); to the assumptions of science and the impact of its progress; to some reflections directed to those who have responsibility of formation in the Church, to philosophers, and to scientists.

LORELLA CONGIUNTI

From Physica to Physics. Galileo and Degrees of Abstraction

Up to the modern scientific revolution, *physica* means natural philosophy. In Galileo's works, the word 'physics' still means *physica* but in a different way. In fact, according to Galileo, physics is the knowledge of nature, but it can exist only thanks to mathematics. So physics is no longer *physica*, because it is no longer a philosophical science but a mathematical one. Galileo is not fully aware of this difference; I think that we can make the question clearer, thanks to the theory of abstraction, especially explained in *Super Boethii de Trinitate* by Thomas Aquinas.

In Galilean sciences, the abstraction becomes a sort of arithmetical subtraction.

Only a clear theory about degrees of abstraction – such as the Thomistic one – can put every science in the right place within the building of the human sciences.

RAFAEL FAYOS FEBRER

Realism and Science: Back to Aquinas

Philosophy of Science is a most recent field of research. Some of the leading philosophers lived through the second half of the 19th century, but most of them in the 20th century. Although it is a short period of history, we can find different schools. At least, we should mention Instrumentalism, Conventionalism, Physicalism and Falsificationism; or we could also name the main protagonists: Charles S. Peirce, Pierre Duhem and Henri Poincaré, Rudolf Carnap and Otto Neurath, Karl Popper. Most of these schools and philosophers rejected the basic principles which Thomas Aquinas offers to us in his Realist Philosophy, therefore, these philosophers failed to explain scientific phenomena wisely. It is my intention to prove this hypothesis using the texts of a philosopher aforementioned: Karl Popper. He considered himself as a Realist, and some of the concepts in his doctrine seem to corroborate his Realist position; for example, the concept of truth as correspon-

dence, or his defense of Metaphysics. However, if we have in mind Aquinas' teachings, a detailed analysis of these and some others pillars of his particular doctrine (such as the rejection of the induction, the apriorism and its mitigated skepticism) gives clear proof of its weakness.

GERARDO GONZÁLEZ MARTÍNEZ

A Necessary Anthropology

Medical progress in both diagnosis and treatment is truly admirable. It is being made possible by plural research, ever more rigorous and of ever higher quality. Concern for health, for a fuller life, is prevalent. Preventative medicine is steadily taking the lead. Yet, it is no less true that the main character in this play – namely man as such and as diseased – is at risk of being blurred, and even occasionally ignored, in his radical dignity as a person. What is it to be human, how to be human, which is to be the right concept of person, are all previous questions whose answers are starting points always to be taken into account. Failing to do so entails a clear threat – generally reductionistic and unexceptionally impoverishing – to human dignity, to the existential horizon of the person, which is radically open to excellence, to 'the best'. That openness demands a space of freedom, the existence of freedom, so that man, each man, can choose who he is going to be, free of coercion, deception and manipulation. The starting model of man will condition – rather, is conditioning – the future of Medicine. Anthropology is the one discipline to give an answer – or at least try to – to the fascinating 'human issue', a reality which is also immersed in the real of mystery, and we must take it into account. We place our bet for a basis of our approach to the subject of man on Christian Anthropology. From it we wish to carry on reflecting, researching and assisting the patient, whom we shall always regard as a unique, unrepeatable, person, endowed with radical dignity.

MICHAEL A. HOONHOUT

Thomas Aquinas and the Need for a Contemporary Theological Cosmology

Since the Second Vatican Council, the Church has presented the Gospel to the modern person on the basis of a theological anthropology in the light of Jesus Christ. The person is invited to consider the revealed truth about human nature and destiny on existential, social and historical grounds – namely, the joys and hopes, griefs and anxieties arising from modernity's achievements and abject tragedies. Yet this appeal to a theological anthropology requires a more profound and universal context – nothing less than a proper theological cosmology. The reasonableness and humanness of the supernatural act of faith cannot simply depend upon the experience of being human in the modern era, since all of creation, from its very beginning, was destined for God in Christ. Indeed, the Council's call to embrace a more profound and genuine humanism has universal appeal only because all things are ordered by their Creator to a deeper participation in him.

The thought of Thomas Aquinas has the resources to promote this theological understanding of the cosmos, since it develops the implications of the created character of reality. His metaphysics of participation and his theology of creation as providentially ordered to the good provide a way for the contemporary theologian to express the much needed truth that all reality, not just the human subject, is grounded upon and open to the transcendent mystery of God. The integrity of nature is fully respected, and yet found to depend upon, and give evidence of, the ordaining, effective and exemplary activity (Act) of God. Thus, the order of nature that science studies and explains can be viewed in the grander theological perspective that reality, fundamentally and universally, is related to God both in terms of its origin and end. The theological cosmology of St. Thomas, therefore, broadens the contemporary scientific worldview, making it receptive to the theological anthropology of the Christian Gospel.

PABLO LÓPEZ MARTÍN

Purpose in the Natural World: The New Data

'The natural things always build or almost always of same form'. With these words of Thomas Aquinas begins the fifth road to demonstrate the existence of God. The argument concludes affirming the necessity of an ordenator cause of the natural reality, since the non rational beings are not able to set out the same aims for themselves. This argument is not always admitted as true. Throughout the history of philosophy some authors deny its validity. Thus, the intentionality of this paper is to retake the argument of Thomas Aquinas, the objections received and to confront them with the data that the scientific investigations can contribute. One is not to reduce the argument, but to see how new experimentation ratifies its validity. In this point, the investigations made by Mariano Artigas in the same line are studied. My aim is to conclude that the fifth road to demonstrate the existence of God is not dead, but that every time it is more evident since to the particular experience is added the scientific experience that helps to value and to ratify the metaphysical validity of the argument.

PATRICK MASON

Modern Science and the Material World

The world of modern science is readily seen to be insufficient to lead one to God. For all but material causality is left out by the method of modern science. Yet, since God, an immaterial being, is not first in the order of material causality, one is unable to make an argument for His existence by working back through the order of material causes. Yet, if the method of modern science is truly the proper way to know the world, as it claims, then perhaps God cannot be known through His creation. So, before it is stated why it is impossible or nearly impossible for modern science to reach knowledge of God's existence, it will first be shown, for those unsure of why causality other than material causality is needed to explain the natural world, that the method of modern science is unable to reach even a sufficient understanding of the physical world.

CLARA F. MUSCATELLO, PAOLO SCUDELLARI

Ethics and Listening. Hermeneutic Problems of the Psychiatric Listening

The author analyses the different possibilities of reading a 'clinical text' from the point of view of the most recent developments of hermeneutics after Heidegger. He investigates the numerous possibilities of 'listening' to a text and suggests a way that might somehow preserve the words, guarding them with all potential meanings. This 'listening' attitude recalls the hermeneutic considerations of the late Heidegger, aiming at an unexhaustive interpretation of the words, accepting their natural permanent reticence. The refusal of thorough explicitation and the consequent efforts to define what was later called 'hermeneutics of listening' aim mainly at defending and guarding the obscure truth contained in the text, fully aware that the blinding light of rational explanations might level and homologate everything. The late Heidegger is paradoxically intent on never seizing the object of his search (the Truth, the Being), but on defending and guarding it as naturally unspeakable. He opposes a 'going around' to the scientific and metaphysical attitude of seizing and revealing the truth. Only renouncing and withdrawing from a claim of possession allows to approach the inexpressible *alteritas* of a text, core of all the hermeneutic problems and of psychiatric listening above all.

ELENA POSTIGO SOLANA

Thomas Aquinas' Doctrine About the Soul, Brain Death and Bioethics

Thomas Aquinas' doctrine about the soul, and particularly, his quote in S. Th. I, q. 75-83, is the central argument to explain that the human soul is all over the human body and that, therefore, human death doesn't mean death of a single organ but loss of unity for the whole organism. Is it possible to harmonize Aquinas' theory with our current perspective to determine individual death based on the criteria of brain death?

This paper analyzes the problem of brain death and states that human death is produced by the loss of 'integrative somatic unity' for the whole organism. Brain death is just the material sign of it. Aquinas defines death as the separation of the soul and the body or as absence of life. The first definition is metaphysical and the second one phenomenological. The second definition can be determined with scientific criteria. In fact, brain death is a clear sign showing absence of organic unity, total lack of life. On the other hand, it is not possible to have empirical certainty of the first definition, we won't be able to see the soul and body separating from each other. Therefore, we also need scientific criteria to determine if this has happened or not: brain death is the more reliable criteria to settle this question.

In brief we'll try to summarize the bioethical implications of this definition: organ donor conditions, anencephalic children, persistent vegetative state patients, etc. Finally, some criticism of functionalism criteria will help to settle the question.

LLUCIÀ POU SABATÉ

'Instinct of the Holy Spirit' and Divine Filiation, in Saint Thomas Aquinas

The transformation and the eternal inheritance produced by God in the soul, in order the fullness of the divine filiation, endures the appearance of a kind of supernatural instinct, *instinctus Spiritus Sancti*, that generates a fullness of freedom, and it gives place to a new way of living through the Law and the freedom in whom they are children of God, here there is the center of the life of the children of God: the animals *aguntur*, the man *agit*; the son of God *agitur*, but not for the action of other creatures but for that of the Holy Spirit. As well as the nature gives an *instinctus rationis* the grace gives an *instinctus Spiritus Sancti*. There is analyzed this instinctive force, impulse of love, for which God attracts softly the son in one affiliated attachment with his Father, in a life of faith, which acts for the charity, which illuminates and gives certainty in the truth, luminous and intuitive instinct, which restores a fullness of freedom of the children of God. The divine filiation is exercised by let oneself be led for God's spirit: 'qui Spiritu Dei aguntur, ii sunt filii Dei' (Rom 8, 14).

HÉCTOR VELÁZQUEZ FERNÁNDEZ

La estructura de la filosofía de la naturaleza y su conexión con la antropología, en Tomás de Aquino

In this writing there is exposed the order according to which Aquinas suggests to study the philosophy of nature, according to the commentaries to Aristotle's works; and how this order locates the man inside the set of the rest of the natural beings. According to this position, it is necessary that the anthropology begins the analysis of man from the philosophy of nature. This vision will contribute to the formation of a correct anthropology and contemporary humanism.

MARÍA ÁNGELES VITORIA

Pasado y presente de la doctrina de los grados de abstracción

What is commonly known as the doctrine of the degrees of abstraction was the principal reference in the determination of the epistemological status of modern science and philosophy of nature in the debates which took place within Thomism at the end of the nineteenth century and beginning of the twentieth century. Among the numerous and promising attempts to clarify the nature of scientific knowledge and its distinction from philosophy, the soundest was perhaps that of Maritain. His analysis of the first degree of abstraction both continued and completed the Thomist doctrine while making certain original contributions. Is it possible to apply the principles of the theory of science of St. Thomas to a cognoscitive model which developed posteriorly? Is Maritain's distinction still valid today?

10. EDUCATION AND CULTURE SECTION

ÁLVARO ABELLÁN-GARCÍA BARRIO

Towards a Distinctum Actuale Concept of Interactivity

Interactivity has become the great business of the communication companies: games, television, the Internet, multimedia CD-ROM, banks, supermarkets, virtual reality... Now everything is interactive. But communication technology specialists feel defeated by the challenge to define the interactivity concept, and limit themselves to describing it from their own point of view. Because of this reason many types of interactivity escape their atomized analysis. This communication tries to show how only from a Metaphysical exposition the present concept of interactivity – *confussum actuale* or *distinctum virtuale* – can get into a *distinctum actuale* concept, necessary to guide the investigators in the correct way about the sense and the necessity of a real human interactivity and with the human integral doctrine of Thomas Aquinas.

JOSÉ ÁNGEL AGEJAS ESTEBAN

El valor gnoseológico de los sentidos en la comunicación humana

This communication, with the title 'El valor gnoseológico de los sentidos en la comunicación humana', has the principal goal in the reflection about the Thomistic ratio sensu as one of the parts of a global theory of human knowledge. In fact, the Modern theories of knowledge divide the human ratio and the human sensibility, and this is the cause of the contemporary impossibility of a harmonic and intelligent understanding of the sensitive data. As the importance of the mass-media in the Third Millennium society emphasizes, the key to this reflection consists in discovering some of the principal elements of the medieval and Thomistic philosophy in order to integrate the aesthetical aspect into a global human communication theory. The mass-media society needs to know the way to the attainment of a coherent theory of an integral communication that shows the gradual stages of human communication in order to attain knowledge of the truth.

URBANO ALONSO DEL CAMPO, O.P.

La razón y la fe en Santo Tomás y Juan Pablo II

The author explains the thought of St. Thomas and the teaching of John Paul II, to show the importance, range and consequence of the rationality of being human, and the function of intelligence in the search for the truth as a service to culture, and as a last resort, to men, in view of irrationalism and relativism before which the word 'truth' is excessively strong for weak thinking. This work emphasizes the passion of Thomas Aquinas for the truth, with an attitude of respect towards the adversaries and of tolerance towards contrary opinions; it also presents Aquinas as a witness to a tradition, collected in the past and projected to the future, for there is no solid thinking without tradition.

The teaching of John Paul II, as man of thinking and pastor of the Church, represents the presence of a witness of the faith and truth. This work specially has in it the rich and dense doctrinal teaching of Faith and Reason (Fides et Ratio) on the problem of the relations between faith and reason, and its impact on the question/problem of evangelization in the different cultures.

ANA MARÍA BRAVO MONTERO

The Philosophy of Efficacy Applied to Education

One of the realities more affected by the infravaloration of causality and the truth, characteristic of the mentality of our days, is education. In order to overcome mistakes and deflection in this matter, not only the help of Philosophy, the science of all things by their last causes, becomes necessary, but the Philosophy of Efficacy.

The first indicative of the efficacy of education consists that in its general conception and in its parts, all education theory must adjust to reality, only this way is true. The second indicative is the efficiency of the agent, with or without the help of the instrumental agent, who is the teacher, to get the state of virtue which consists in the rational and harmonic development of its infra-rational and rational potentialities.

As well as the human act to be good must be integral, the same way must be the effect of education. The goodness of the work consists in being well produced and in an isolated and contextual way. The absence of the convenient order will consist in the disorder of the education.

IMELDA CHŁODNA

Allan Bloom and the Anti-Christian Sources of American Education

The considerations that are contained in this article are based on Allan Bloom's essay entitled: 'The Closing of the American Mind. How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students'. The book dedicated to the intellectual life of present-day America was written by the professor after thirty years of experience in working with students at American universities. This book became a worldwide bestseller. Bloom takes under his consideration the reasons of the rise of relativism in the American society, as well as the sources of the crisis of the higher educational system. Within his impetuous thoughts Bloom proves that the present political and social crisis is as a matter of fact an intellectual crisis, which is a result of our times.

Bloom undermines a prestige of the university – one of the most important institutions of the Western world – accusing it of narcissism, nihilism, and lack of a well-thought-out studies programme. He sees the sources of this situation in the cultural revolution of 1968 and in the engaging of the scientific world in matters of society and politics.

He justifies his arguments referring to the former thinkers, i.e.: Machiavelli, Hobbes, Locke, Rousseau, J.S. Mill, and J. Dewey. He shows their influence on modern democracy and the promoted model of an education based on 'openness'. He also presents a status of the humanities and philosophy after the transformation time. Deeply convinced, Bloom introduces an argument about the decisive influence of the European philosophy – especially the German one – on intellectual life in America.

As the only chance to improve this situation, Bloom sees a renaissance of the universities as places for a disinterested search for the truth.

JUAN CRUZ FONT

La Recuperación de la Noción de Actus Essendi en Carlos Cardona. Nuevas Propuestas para la Enseñanza de la Filosofía en Bachillerato

These lines try to show how the emphasis that Carlos Cardona places on the Thomistic notion of *Actus Essendi* (usually forgotten in a lot of Thomistic thinkers), is particularly fructiferous even at the beginning of philosophical learning – and not too difficult. Indeed, once it has been explained, its application to other areas of philosophy – such as the personal questions, liberty, the meaning of life, God and so on – gives a new and unitarian light to them.

MARTÍN FEDERICO ECHAVARRÍA

La enfermedad psíquica según Santo Tomás

In this paper we propose the Thomistic interpretation of the psychic disease. Commenting book VII of Aristotle's Nicomachean Ethics, Aquinas studies the case of those who feel contronatural pleasures. There may be corporal (a bad constitution, a disease) or behavioural causes. These are called by St. Thomas, animal or psychic diseases, which are disorders on the sensitive part of human being opposed not only to *recta ratio*, as human vices, but also to natural tendencies of the animal appetite; for this reason they are called beastly or pathological vices. Under this category, Aquinas mentions for instance, sexual perversions, sadism, some upheavals of the nourishing behaviour and the phobias. These trends can be re-educated, and thus it is spoken about them, in an analogical way, of continence and incontinence.

MAURICIO ECHEVERRÍA

School, Contemplation and Virtue

Christian Humanism in the Third Millennium passes through the path of Education. At school, not only knowledge and abilities are transmitted, but mainly a certain vision of man and culture. Nevertheless, in the beginnings of the 21st century, School seems to be in the middle of a generalized crisis; among the proposals and tendencies that are plotting the new course of worldwide education, the specific contribution of the Catholic culture does not appear. This communication studies a Christian humanist education, based on the interrelation between contemplation and virtue, under the light of the philosophical principles of Saint Thomas Aquinas.

FREDERICK ERB III

Transmitting Christian Humanism to the Postmodern Mind: Toward a Thomistic Theology of Higher Education

In his 1984 Gilson Lecture at P.I.M.S., Walter Principe emphasized that St. Thomas constantly told his students the essence of his theological spirituality was Christian life in the Spirit, which meant conformity to Christ achieved through faith in Christ and through the exchange between nature and grace provided by the sacraments. (*Thomas Aquinas' Spirituality*, 26). This communication explores the fundamentals of a contemporary theology of higher education that arises directly from the perennial wisdom of the Angelic Doctor. It begins with a brief exposition of the metaphysical and epistemological foundations required for a worldview consonant with Thomistic realism, a mindset that struggles to live the golden mean or perfect balance thereby avoiding the slippery slopes that lead to utopian withdrawal or cultural accommodationism. Facets of the 'Christian mind' as distinct from the dominant cultural presuppositions of our time, yet fully engaging of the culture, will be identified and described. Characteristics of Christian thought from a contemporary Thomistic perspective include, e.g., a frame of reference that is both theistic and supernaturalistic; fidelity to divine revelation; an orientation toward the creational, incarnational, and sacramental; reverence for all human life; acceptance and love of the Church as the authentic community of believers and authoritative teacher; and service to others, often in circumstances that may involve personal suffering (*Salvifici Doloris*) and unsung heroism (*Christifideles Laici*). This communication suggests several points on a 'roadmap' that may be useful for the small, sacrificial, redemptive community of Catholic scholars and intellectuals whose vocation it is to form the next generation of Christian leaders.

JOSÉ ANTONIO ESTRADA SÁMANO

Saint Thomas Aquinas and the Letter 'Fides et Ratio', by His Holiness John Paul II

This conference was pronounced in the Seminar of Morelia (Michoacan, Mexico). Its author (a laic one) establishes a parallelism between St. Thomas' life and the main passages of the Letter *Fides et Ratio* to sustain the importance and necessity of Thomas Aquinas' studies on Philosophy and Theology, especially for the formation of Catholic clergy. A sample reference to Thomas' Biography is mixed with eloquent expressions from *Fides et Ratio*. This Letter calls Thomas Aquinas 'the Apostle of Truth', and man 'the one who is looking for Truth'. Real Thomistical humanism is based on Truth, which goes together with Liberty, especially important to Thomas' thought. His disciples must study Philosophy as a preparation course for Theological studies. Natural and supernatural virtues – mutual to each other – can be – even in our modern world – the Moral, Ethics and Right center. Their basis is Faith. The Holy Virgin Mary, mother of Truth, has shared it with all mankind.

SANTIAGO ALEJANDRO FRIGOLÉ SALVALAGIO

The Urgency of Humanities. Christian 'Humanitas' and its Formative Value

In our times, when the historical fronts are being in a provisional process of change, being not well-defined, yet, especially concerning the return to tradition. When the obligation that our condition of spiritual heirs of ancient times imposes on us, in a way, either struggling for the continuance of classic studies in schools or for the academic meaning of college – a struggle to preserve the *schola* from being a mere place for professional instruction – a return to Humanities seems to be urgent. An authentic and completed human knowledge, concerning the need of distinguishing a human knowledge of humans: unchangeable, generous and susceptible of being increased by the mere fact of returning to it. This knowledge has not ceased to celebrate the human life as a superior vocation; full of greatness and beauty. A knowledge covering all human beings existence still, those being tortured, through the artist's creative deed, the hero, the saint. This recovery will imply 'reaching a treatment, a long and exquisite familiarity with the excellent men of our past through their own words, ideas and deeds with critical thinking'. Here, we are confronted with one of the main goals of human knowledge.

The danger of a complete dishumanization could be omitted just by basing education on an integral concept of human: body as well as spirit. Could we talk about human beings, morality, absolute believes without reaching the 'Absolute'? It could not be possible unless we were partially satisfied, like somebody who is contented with a rose perfume without wanting to see the rose in itself. That is why the need of a truly human education is extremely important, but as an 'essentially religious' education, according to Rosmini. What seems important is to guide human beings to freely choose the kind of life that completes them in all aspects of spiritual needs. To make them discover the archetype 'homos humanos' – the encounter of human beings with their own interior selves – to restore the image of God inside themselves. A spiritual, personified and concrete object in the historical figure of Jesus Christ, whom the teacher and the disciple follow and serve just for love of His Person, His programme and His life.

LUZ GARCÍA ALONSO

Filosofía de la eficacia. Saber especulativo-práctico del orden técnico

The Philosophy of efficacy derives from the Thomistic thought due to technical boom and the consequent technical order complexity. The *techné* as well as particulars sciences needed a former foundation, a foundation of philosophical character. Philosophy of efficacy is a speculative philosophical knowledge because its mode – it proceeds through demonstration –, and a

practical knowledge because its purpose – it most point at operable things and to be able, although remotely, to guide the operation –. That is a Philosophy of making similar at Philosophy of action. Its material object consists in the transient human act, and its corresponding effect: the artifact. Its formal object is the relationship between the human act and the secular well-fare of humanity. This relationship is called efficacy. In a similar way as the Ethics proceed marking the sources of morality, its criteria and the virtue's halfway point, the Philosophy of efficacy signals its sources, criteria and art's halfway point according to efficacy. Besides these themes, there is a reflection about its four causes added. The presentation of this knowledge declare the implicates realities, and the insufficiency of arts an also particular sciences to establish the technical order. At the end, the applications of this knowledge are mentioned.

LUZ MARÍA GAUBECA NAYLOR

Analysis of the Currents of Construction: Constructivism and Social Constructionism Under the Regard of the Thomistic Gnoseology

Constructivism and Social Constructionism are two currents of thought very much in vogue in the USA and some Latin American countries such as Mexico, Colombia and Venezuela, mostly because of their applications in the field of Education and Psychotherapy. The authors studied for the analysis of these currents are: Ernst von Glasersfeld, Peter L. Berger, Thomas Luckmann, Kenneth Gergen and John Shotter. These currents present themselves as a 'viable model' of the human cognition. The basic thesis of these currents is that either Reality does not exist as such or it cannot be known, but rather that it is constructed by the epistemic subject or knower; that it is the subject who attributes its qualities to reality. The basic postulates of this 'new' gnoseology are Piagetian. These currents deny the existence of truth, of universal essences and of nature. They deny the ontological status of reality, a fact which leads its adherents to a nihilist point of view. The application of Constructivism in Education will lead its followers to drop the search for truth and substitute it for the search of 'viability', from this fact we can derive the consequent moral implications of the adoption of this attitude. In Constructivist Psychotherapy the patient is invited to make a new verbal construction of 'his own reality' rather than to focus on the understanding of his problem. For these reasons, a research of the philosophical foundations of these currents was necessary, mainly because we are not sure if their adherents are aware of the nihilist tendency implied there, as well as of the moral implications and the fact that no gnoseology based on idealism is a real gnoseology.

LUÍS ERNESTO GUTIÉRREZ LÓPEZ

Semitas Project: Formation of the Critical Thought, a Way of Growth in Humanity from the Christian Wisdom

The third millennium displays great changes to us and a vertiginous advance of experimental sciences. Projects like the one of the human genome or human cloning, that involves the aspiration of the knowledge and control of the human species nature. Paradoxically and simultaneously, our society and its pragmatics and scientific ideals have intensified the dehumanization that causes the losing themselves this way the truth of man. The third millennium challenges us to renew efforts through an authentic education, that truly allows man to be man by the use of his faculties: intelligence and will, that kind of education will guide him virtue. This is our mission: to mediate in the stimulation of the rational faculties of the students and to encourage them to perfection. By this conception, the SEMITAS Project is an appropriate space for adolescents to take a position the subjects that defy our culture and defend their faith by means of the Christian wisdom and the Doctor Humanitatis education.

MARCIN KAZMIERCZAK

The Thought of Saint Thomas Versus the Postmodern Literature

This article is meant firstly to present the fundamental features of the culture and, particularly, the literature of the so-called postmodernity. The fundamental point of reference in this task is the literary universe created by the Argentinian writer Jorge Luis Borges, considered by many as one of the most important precursors of the literary postmodernity. This universe is characterized by a number of elements, such as, for example: a subjectivist and relativist vision of the perceptible reality, the crises and loss of the personal identity, the de-humanization and de-composition of the protagonist and the narrator, the reduction and questioning of the material space, the circular and presentist construction of the time, as well as, the mere refusal of the latter category. In this article the refusal of the corporeity –related with some of the enumerated elements—is particularly emphasized.

Secondly, some of the philosophical and mystical sources (particularly the neo-platonic thought, the kabbalah, the Christian gnosticism, the Vedas and Schopenhauer) from which this anti-naturalist, anti-materialist and anti-corporeal vision takes its inspiration will be examined.

The main purpose of this participation is to contrast this eclectic and basically idealistic vision with the solid and clarifying teaching of Saint Thomas, out of which a particular emphasis will be put on the truthfulness and the goodness of the act of creation as well as of the corporeal creatures which stem from this act.

HENRYK KIEREŚ

What is the Problem with Aesthetics?

There is an argument against the tradition in aesthetics, which once originated from Baumgarten (post-baumgartenian aesthetics) in this article. This tradition is apparently still concerned with some pseudo-problem that in turn makes it head to anti-aesthetics. To solve the problem of art, one should turn to classical philosophy (Aristotle, Aquinas), for the proper answer is right there to be found, obviously not forgetting the tradition of philosophical idealism and its reductive theories of art while considering this problem.

JESÚS MARÍA DE LA LLAVE CUEVAS

Man as a Finite Image of the Infinitude

This paper, we could say, is framed in the last of the three general aims (objectives) proposed by the Congress, this is, the study of Christian humanism from the Thomistic viewpoint which is in agreement and dialogue with the current emerging humanisms in our culture nowadays, particularly Julian Marías' contribution. When Julián Marías analyses *imago Dei* he is referring to man as finite image of the infinitude and presents human life as a way whose end is becoming man in plenitude, called to live in communion with Him and everyone. With these tiny reflections I would like to remark once more, making a special call to those responsible of the catechistic studies, the necessity of presenting the Christian message not as an obligation to follow a set of burdensome commandments, but rather as a pleasant itinerary of personal fulfilment.

NÉSTOR GABRIEL LUJÁN

Aproximación al humanismo cristiano de Joseph Pieper

In his work, the German philosopher Josef Pieper formulates important notions of what we might call: Christian humanism. Outlining big topics such as death and the sense of life, culture, party, liturgy and daily work has laid the groundwork for the formation of a new humanism.

Since these topics cannot be sufficient if one doesn't speak at the same time of the totality of the world and the human existence, our author places the roots of human life again where modern humanism cuts man's relationship with the Creator, with tradition, with reality.

Pieper has shown in his works the inadequacy of modern humanism to respond to the necessities of a truly human life, at the same time as it has marked the one on the way to a return to a human humanism, precisely because it is rooted in the divine thing.

ENRIQUE MARTÍNEZ

Paedagogia perennis

'Many Catholic pedagogues do not realize that there is a *Paedagogia perennis*, much deeper and vigorous than the one which arose from the Renaissance, which still dominates contemporary pedagogic thought'. Thus, at the beginning of the 20th century, the Dominican J. Woroniecky claimed the existence of a *Paedagogia perennis*, and specified that 'nowhere but in the *Summa Theologiae*, in the treaty on virtues, can such a deep and solid doctrine of education through acts be found'. As a matter of fact, an authentic Philosophy of education valid for all times is one that centres on the essential concept of education. This concept is pre-cognized by all men, and ought to be integrated in a true thought concerning its nature, the purpose of its acts and the way of perfecting them, and should all be rooted in a Metaphysics of being and its perfection. And this is what we find, in a very detailed manner, in the work of Thomas Aquinas. Yet, many contemporary pedagogues do not consider themselves capable of finding – ultimately because they do not believe in its existence – a common essence relative to all educational fact; thus all they can do is access what appears at every moment and every stage, *id est*, regarding education as a phenomenon. The resulting Pedagogy becomes dispersed in a large number of sciences without order or concord, merely descriptive and lacking the basis for a normative current. Faced with certain people's complex, who consider true only what is modern, we must urgently recover the perennial Pedagogy of Saint Thomas, which teaches us the essence of education, and can, on its own, enlighten the educational task at the dawn of the Third Millennium.

RODOLFO MENDOZA

Thomistic Humanism and Catholic Culture in Aníbal Fosbery O.P.

The Church, in its missionary role, is directed to man, his being and his work, as a whole. This is the reason why the Church is a cultural forge. Among the cultural goods generated by the Church, in its encounter with nature and history, the doctrinal formulation occupies a relevant place between the revealed fact and the environment facts. This doctrinal formulation belongs to the Church as its own intrinsic element since the Apostles, Fathers and Medieval Doctors, to the present times. Its main speaker is the Magisterium of the Church supported by the Holy Scriptures and Tradition. Thomas Aquinas, acclaimed by the Pope John Paul II as 'Doctor Humanitatis' in 1980, is the chief figure of the Magisterium. We believe that this Thomistic Humanism is the main component of the book *La Cultura Católica*, written by the founder of F.A.S.T.A. Saint Thomas, call 'the Apostle of Truth' by Paul VI, is the teacher of a true Christian Humanism, for he has fulfilled man's historical requirements in order to obtain the eschatological eternal bliss.

KRZYSZTOF WROCZYŃSKI

Remarks on the Position of Philosophy within Contemporary Culture

The objective of this article is to consider the position of philosophy among the main elements of culture today. The long tradition of philosophy is taken here into account: starting from Socrates, Plato and Aristotle, through the Fathers of the Church and St. Thomas Aquinas, up to

Antonio Rosmini and the other contemporary European thinkers. The chief question put in here is the following: is the ancient idea, according to which philosophy (especially metaphysics) is capable of considering the being as being and its principles, still existing within our culture today? Is there any room for such philosophy in circumstances wherein only what is useful at the moment seems to be valuable? When giving the answer, one should remember that conception of philosophical wisdom was once built to mean cognition of truth for the sake of this truth only (*ipsum scire*). True, it can be difficult to understand for contemporary man, who is used to reducing philosophy to practical and experimental investigations. Meanwhile both philosophy and religion are aiming at the same truth of being, albeit doing so in twofold ways (*Fides et ratio*). Philosophy then (especially the classical kind, metaphysics) is still to remain of the highest and unmovable position within European culture. This position is being deeply grounded in most need of human soul: desire of truth as such.

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