

**LA DIMENSION NON-ARISTOTELICIENNE DE L'ETHIQUE DE SAINT  
THOMAS D'AQUIN : THOMAS SUR LES PASSIONS**

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**Abstract.** Scholars discussing Aquinas's ethics typically understand it as largely Aristotelian, though with some differences accounted for by the differences in worldview between Aristotle and Aquinas. In this paper, I argue against this opinion. I show that although Aquinas recognizes the Aristotelian virtues, he thinks they are not real virtues. Instead, for Aquinas, the passions – or the suitably formulated intellectual and volitional analogues to the passions – are not only the foundation of any real ethical life but also the flowering of what is best in it.

**THOMAS D'AQUIN POETICIEN**

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**Abstract.** If thinking is always, somehow, wording, any theoretical account of any author should comprise a literary or poetics approach to his work. Beyond this general, hermeneutical requirement, the work Aquinas requires a literary reception 1) because Aquinas himself was also a poet; 2) because he worked in the frame of *doctrina sacra*, a science largely made up of texts and language; 3) because a real poetics of theology is embedded within his work, a poetics which major lines we shall trace.

**TELEOLOGICAL VIEW IN AQUINAS' FIVE WAYS OF DEMONSTRATING  
GOD'S EXISTENCE**

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**Abstract.** In his 1975 paper, 'What is a Proof of the Existence of God?', P. V. Spade demonstrates that the proofs for the existence of God cannot be confined to the borders of philosophy. Namely, these proofs cannot philosophically pass from their

conclusions of the form 'There exists an x such that  $\Psi x$ ', where  $\Psi$  is, for instance, a first cause or 'a being than which nothing greater can be conceived to exist', to the sentence 'God exists'. He shows that both Anselm and Aquinas restrains themselves to establish as a conclusion of their proofs the sentence 'God exists'. Instead, they theologially commit to a 'hasty identification' of 'There exists an x such that  $\Psi x$ ' with 'God exists'. The theological commitment would be due to a so called 'Handmaiden' view, that is the believe that 'philosophy is the handmaiden of theology'. In this paper, I will focus only on Aquinas' proofs. I will attempt to demonstrate that his 'hasty identification' is still a philosophical commitment. In this attempt, I will follow the use of evidential proposition in Aristotle's view and in Stoic argumentation for the existence of God.

**L'ETRE, L'ETANT ET L'ESSENCE. THOMAS D'AQUIN AU CARREFOUR D'UN  
DEBAT MEDIEVAL**

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**Abstract.** The main debate of the medieval ontology concerned the meaning of three terms: *esse* (being), *ens* (entity) and *essentia* (essence). Around them, other have revolved, often synonymous with them, but sometimes containing conceptual refinements. The adventure of Parmenides' enigmatic statement establishing an identity between being and thought marked the classical Greek philosophy and also the medieval Arabic and Latin philosophy in a real continuity. It can be seen a real chain of transformations of the essence in the successive moments of the Latin controversy: from the immutable essence with which the classical peripatetism operates and whose nature is not questioned neither by Boethius, nor by Thomas, the later discussions, after 1277, involve more and more (and on different argumentative levels) the essence in becoming, arriving at Dietrich of Freiberg to interpret the same becoming as the full and intelligible manifestation of the essence, which is contemplates itself *intellectualiter* in this process.

**CREATION ET CAUSALITE CHEZ ALBERT LE GRAND ET THOMAS  
D'AQUIN**

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**Abstract.** The paper intends to explore the limitations of the notion of causality as applied to creation. Since causality is specifically a donation of being, it appears to be insufficient to truly account for the relationship between the Creator and the creatures. Other notions, such as gift, might be interesting to explore in order to give a better completion to the philosophical and theological notion of creation, since this latter enhances the fundamental Goodness eternally present in the creative act. To exemplify this point, the paper provides a careful analysis of the notion of causality in Thomas Aquinas and Albert the Great and shows how these two authors give a new dimension to the four Aristotelian causes. A systematic study of the efficient cause, the exemplary formal one and the final show that both Albert and Thomas have attempted to redefine the notion of causality in order to apply it to the creative act.

**PHILOSOPHICAL JUSTIFICATION OF CONFLICTS IN THE LATE MIDDLE AGES.  
THOMAS AQUINAS AND MARSILIUS OF PADUA**

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**Abstract:** The reflection on the concept of just war in the Middle Ages had brought the attention towards the moral justification of conflicts. Today we can notice a renewed interest in finding universally acceptable principles for waging war. The close examination of medieval theories shows that, even if they are bound to the medieval context, they can still enrich our understanding on the developments of the justification. Thomas Aquinas upholds three principles of just war that are often quoted today: war must be waged by an authority, must have a just cause and must promote good by avoiding excessive evil. Marsilius of Padua criticizes the principle of authority and proposes as just cause the civil liberty. Both of them are indebted to their own context and sources, but surpass them by their philosophical effort to find a solution by the means of reason.

**TAKING FAITH SERIOUSLY**

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**Abstract.** The 21<sup>st</sup> century has taken a strange turn. Not only do we see the emergence of a “New Atheism” based on the Enlightenment view that science concerns only what can be seen and touched, but we are confronted with a resurgence of Islam as a

religion which, since the 12<sup>th</sup> century, has dismissed reason as a check on the religious claims over the conduct of civil and individual life. The Soviet experiment to eliminate religion from public life has failed. Where do we go from here? What is “faith” — religious faith — all about, and how are we to assess its proper place in human life? Above all, perhaps, on what basis are we to adjudicate the competing claims to being “the one, true faith” advanced by different parties?