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This book contains 18 lectures and articles of the author that have already seen light in different publications during a period spanning some 30 years, each one devoted to a central aspect of Thomas Aquinas' philosophical thought: (1) St. Thomas Aquinas and Platonism; (2) The Nature of Metaphysics according to St. Albert the Great and St. Thomas Aquinas; (3) The Analogy in Philosophy and Theology According to St. Thomas Aquinas; (4) Metaphysics and the Theology of Beauty of St. Thomas Aquinas; (5) The First Principles in the Philosophy of St. Thomas Aquinas; (6) St. Thomas Aquinas' Doctrine of the Act of Being; (7) The Relation of the Powers to the Human Soul; (8) The Unity of Man; (9) Body and Knowledge; (10) The Ethics of St. Thomas Aquinas; (11) The Foundation of the Morality of our Actions; (12) Modern Theories of Freedom and the Doctrine of St. Thomas Aquinas; (13) The Relation Between Truth and Freedom in Moral Life; (14) The Doctrine of Common Good According to St. Thomas Aquinas; (15) St. Thomas Aquinas' Thought on Work; (16) The Meaning of History According to St. Thomas Aquinas; (17) The Christian Humanism of St. Thomas Aquinas; (18) St. Thomas Aquinas and Globalisation.

This work is a continuation of Leo Elders' previous publication, 'Introducción a la Filosofía y Teología de Sto. Tomás de Aquino,' and aims at offering a comprehensive view of Aquinas' contribution to philosophical debates with a selection of very up-to-date issues ranging from metaphysics to anthropology, from ethics to the philosophy of history. As in the first work, the explanations are given with clarity and rigor.

The author displays a remarkable mastery of some of the most noteworthy philosophical discussions along the history of philosophy, such as the disagreement between Aristotle and Plato on the nature of the physical world, the question of God as the object of the science of Metaphysics according to St. Albert the Great and to St. Thomas, the nature of analogy according to St. Thomas, Cayetano and Santiago Ramirez, and the impact in contemporary thought of the reinterpretation of this notion by Duns Scotus and -later- by Karl Barth.

Particularly insightful is the author's explanation about Aquinas' understanding of the hierarchy of sciences as reflecting different operations of the intellect rather than matching an external ontological division of beings, as Plato thought. He also follows this gnoseological line in his interpretation of Aquinas' notion of analogy: the diverse types of analogy would be due to the mental attitude of the speaker, to his reading of reality or intellectual habit used to perceive it and describe it rather than to an ontological diversity in reality, as some Thomistic scholars thought. If this is so, analogy can only be examined in the context of a proposition and not in itself.

The last chapters of this work discuss very contemporary problems, like the ongoing debate about the foundation of the morality of actions, which is presented from the period of classical Greek thought up to the subjectivism of Modern philosophy, the discussion about the nature of freedom and its understanding by Postmodernity, or the articulation between truth and freedom from Plato up to Phenomenology and as it is presented in the Encyclical 'Veritatis Splendor'.

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