



SOCIEDAD TOMISTA ARGENTINA

THE XLIX THOMISTIC WEEK - INTERNATIONAL CONGRESS

Fidelity to Thomism and the True Religion

Tribute of gratitude and loyalty to St. Thomas on the occasion of the 800th anniversary of his birth.

Summa Theologiae I-II, q. 100 a. 5: “Fidelitas quidem ad Dominum in hoc consistit, ut honorem principatus ad alium non deferat. Et quantum ad hoc accipitur primum praeceptum, cum dicitur, non habebis deos alienos.”

It will take place in the City of Buenos Aires, from August 25 to September 1, 2025.

Dear Partners, Teachers and Friends:

Faithfulness forms the foundation of True Religion as a response to the first commandment, to love God above all things. This entails rejecting false gods and refraining from following teachers of apparent truths. The Holy Angelic Doctor sets an example of fidelity not only in his personal life, but also in his philosophical and theological magisterium, which the Church made her own. Our reflection will begin with the analysis of the True Religion according to Aquinas' principles, and then we will consider the meaning of fidelity to Thomism as an aspect of the the True Religion, for those of us who have received the grace of knowing and adhering to his teachings. The consideration of the deformations and instrumentalizations of Thomism will be for us an occasion for deepening and reaffirming our response to our deepest vocation, and a call to persevere in the good fight.

The great Pope Leo XIII, promoter of Thomism in the modern and contemporary world, affirmed in his encyclical letter *Humanum Genus*:

“After the human race, through the envy of the devil, had separated itself, to its greater misfortune, from God, the Creator and Giver of heavenly goods, it was divided into two diverse and adverse camps: one of them fights assiduously for truth and virtue, and the other for all that is contrary to virtue and truth. The one is the kingdom of God on earth, that is to say, the true Church of Jesus Christ, to which whoever wishes to be attached from the heart and as is fitting for salvation, must serve God and his only begotten Son with all his understanding and all his will; the other is the kingdom of Satan, under whose rule and power are all those who, following the disastrous examples of their leader and of our first fathers, refuse to obey the divine and eternal law, and work unceasingly either as if God did not exist or positively against God. Augustine acutely knew



SOCIEDAD TOMISTA ARGENTINA

and described these two kingdoms in the manner of two contrary cities in their laws and desires, summarizing with subtle brevity the efficient cause of one and the other in these words: Two loves built two cities: love of self to the point of contempt of God built the earthly city; love of God to the point of contempt of self, the heavenly city [De civ. Dei. 14, 17]. In the course of the centuries, the two cities have fought against each other with weapons as different as their methods, though not always with equal impetus and ardor.... In our days, all those who favor the worse party pa- recen to conspire at one and fight with the utmost vehemence.... In so imminent a peril, in the midst of so atrocious and fierce a war against the Christian name, it is Our duty to point out the danger, to point out the adversaries, to resist as much as We can their evil arts and counsels, so that those whose salvation is entrusted to Us may not perish eternally, and that not only the kingdom of Jesus Christ which We have bound Ourselves to defend may remain firm and entire, but may expand with new increases throughout the whole world.”

The Argentine Thomistic Society, faithful to the realistic, practical and committed tradition of Argentine Thomism and to its purpose of promoting, carrying out and disseminating studies and research on the thought of St. Thomas Aquinas, disciple of the great master of the West, St. Augustine, places - in this time of jubilee, on the occasion of the 800th anniversary of his birth - in the center of the call his thought and religiosity, which implies the consideration of his centrality in the universal Magisterium of the Church. At the same time, the recognition of the Holy Doctor of Aquinas opens the perspective to the reflection of his philosophical and theological teaching and its urgent recovery to illuminate the thoughts and feelings, the contemplation and the actions of man and society today.

The Declaration of the Second Vatican Council *Dignitatis Humanae*, which abundantly cites the fundamentally Thomistic magisterium of Leo XIII, teaches along the lines of tradition:

“In the first place, the sacred Council professes that God has made manifest to the human race the way by which, by serving Him, men can be saved and be happy in Christ. We believe that this one True Religion subsists in the Catholic and Apostolic Church, to which the Lord Jesus entrusted the mission of spreading it to all men, saying to the Apostles: 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you' (Mt. 28:19-20). For their part, all men are obliged to seek the truth, especially concerning God and his Church, and, once known, to embrace and practice it. The holy Council also confesses that these duties affect and bind the consciences of men, and that the truth is imposed in no other way but by the power of the truth itself, which penetrates gently and strongly into souls. Now, since the religious liberty which men demand for the fulfillment of their obligation to worship God refers to immunity from coercion in civil society, it leaves intact the traditional Catholic doctrine concerning the moral duty of men and of societies towards the True Religion and the one Church of Christ”.

On this basis, we propose to reflect on the following themes, which do not exclude others proposed by the presenters and directly related to the main theme:



SOCIEDAD TOMISTA ARGENTINA

1) Theological area:

- Orthodox Thomisms and heterodox “Thomisms”.
- Fidelity to Thomistic theology from the 13th century to the present day.
- Historical deviations of Thomism in dogmatic and moral fields.
- The relationship of great figures of the twentieth century with Thomism: de Lubac, Rahner, Balthasar, Ratzinger. Fidelity or deviation.
- The departure from St. Thomas and scholasticism in modernism and Americanism.
- The notion of religion in St. Thomas. The infused virtue of religion.
- Divine worship and devotion.
- Consecrated life and religion.
- The religious life of the laity in the contemporary world and the consecration of the world.
- The presence of St. Thomas in the conception of Religion in the Second Vatican Council.
- The declaration “Dominus Iesus” and Thomism.

2) Philosophical area:

- Natural desire to know the truth and to know the Cause.
- Moral obligation to seek the truth.
- True religion in the natural order.
- Religion as a principal virtue.
- St. Augustine's De Vera Religione.
- Contemporary sciences, Thomism and Religion.
- Aristotle and religion.
- Relativistic and syncretistic positions in philosophy and the weakening of Thomism.
- Deformations of Thomism from the 16th to the 21st century.
- Controversy **concerning** philosophical positions within Thomism and its fidelity to Aquinas' thought: Suárez, Maritain, Fabro...
- Thomistic philosophy of religion.
- The conception of religion in modern and contemporary authors and Thomism: Kant, Hegel, Feuerbach, Heidegger, etc.
- Atheism and its moral responsibility.



SOCIEDAD TOMISTA ARGENTINA

3) Psychological area:

- The importance of the religious dimension in Psychology.
- St. Thomas, the psychologist.
- The teaching of Pope Pius XII on psychology and psychiatry.
- The contribution of the Argentine current of Thomistic psychology and its supernatural dimension.
- Naturalistic conceptions of Thomistic psychology.
- Psychology in the face of grace.
- The Thomistic psychology of Rudolf Allers.
- The thought of Freud, Jung, Frankl, Lacan..., from a Thomistic perspective.
- The mystical evolution and its natural repercussions.
- Religion in the “Dark Night” and its psychic repercussions.
- J. Maritain's position on psychoanalysis and the judgment on its coherence with Thomism.

4) Historical, juridical and social areas:

- The doctrine of the Church on the responsibility of society regarding the True Religion from a Thomistic point of view.
- The position of J. Maritain and J. Meinvielle regarding Christianity.
- C. Sacheri's conception of Religion and the State.
- The notion of Common Good and the True Religion.
- Article 2 of the Constitution of the Argentine Republic of 1853 and the Spanish Constitution of 1812.
- Erroneous and deviant interpretations of art. 2o.
- The relationship between Church and State in a Thomistic perspective.
- Negative consequences of secularism and law 1420 in Argentina.
- Ways of solution from a Thomistic political vision.
- Legislation contrary to the natural order and the True Religion.
- The instrumental use of Thomism in processes of secularization (aspects of social liberation theology, feminism, ecologism; strategies of relativistic dissolution).
- Thomism and the university policy of the Catholic Church.



SOCIEDAD TOMISTA ARGENTINA

SUBMISSION AND PRESENTATION OF WORK: CONDITIONS

1. The writings and lectures shall substantially conform to the Thomistic intellectual perspective as required for members in the Statutes (cf. Title III, art.5, inc.5). This condition also applies to non-members presenting papers or dissertations, and covers the analysis and judgment of contingent situations, current moral problems and doctrines, modern and contemporary culture, and the analysis and judgment of philosophies, modern and contemporary psychologies and theologies. The simple parallel and/or juxtaposed parallel and/or juxtaposed exposition of doctrinal systems will be avoided.
2. In case of participating with a written proposal to be read, inform the title for the organization of the program before May 15, 2025.
3. Papers must be submitted by July 20, 2025 to be evaluated as dissertations; if appropriate, they will be incorporated directly into the program of the Thomistic Week 2025. There may also be shorter papers in particular cases.
4. The fulfillment of all the conditions will allow the inclusion of the papers in the program and in the publication of the STA Web pages and in the printed Proceedings.

Submission of work

5. Both dissertations and papers must conform to the same rules for the presentation of the work.
6. Papers and dissertations shall be of the usual scientific standard for international congresses in philosophy, theology and other disciplines.
7. Papers should have a maximum reading length of 8 A4 pages (including footnotes), Times New Roman 12 pt., 1.5 spacing, 2.5 margins. Pagination: upper right margin. Heading: Surname in capital letters in the upper right margin. Overhanging numbers or superscripts should be placed before punctuation marks, always in straight letters, even if the text is in italics. A model dissertation will be sent.
8. Citations will always be footnotes in Times New Roman 10 pt., single spacing, according to the current criteria in academic journals of philosophy.
9. Those who hold the title of Doctor or are in charge of a university chair may present the scientific work in a greater length, according to the rules of the Sapientia Journal, organ of the Argentine Thomistic Society and the Faculty of Philosophy of the UCA, with a view to its possible publication in the latter, in accordance with the corresponding evaluation. The reading during the Congress will always be of 8 pages.
<https://erevistas.uca.edu.ar/index.php/SAP/about/submissions>
10. At the end, attach on the same page: 1st: abstract (with the title of the paper) and 2nd: brief curriculum vitae, with e-mail address.
11. Specially invited speakers residing abroad may be partially or totally exempted only from the formal aspects of the above provisions.
12. Papers should be sent by e-mail to sociedadtomista1948@gmail.com
13. Papers classified as papers, in order to comply with the ten-minute reading time (and for this purpose only, without sending them in advance), must be summarized in 4 A4 pages, according



SOCIEDAD TOMISTA ARGENTINA

to the indications in point 7. The complete papers (dissertations or papers) will be published on the Web page with their 8 pages, or longer.

14. Important clarification: approved papers can be uploaded directly to the Web, so a “accurate” review before submission is recommended.

15. Institutional Repository, Sapientia Magazine and Youtube Channel: The rights of the papers presented in this conference are granted to the Sociedad Tomista Argentina, on a non-exclusive basis. The digital version of the papers may be included in the Institutional Repository of the Universidad Católica Argentina (<http://bibliotecadigital.uca.edu.ar>), as well as in other databases considered to be of academic relevance, as well as in the websites of the Sociedad Tomista Argentina, and in the Proceedings of the Congress published as a printed book, unless otherwise indicated by the authors. They may be published in the Journal “Sapientia”, organ of the Argentine Thomistic Society and of the Faculty of Philosophy and Letters of the Pontifical Catholic University of Argentina. Papers and dissertations may be recorded during the Thomistic Week and uploaded to the Youtube channel of the Sociedad Tomista Argentina.

Those attending in person should send their Name, Surname and ID to the email of the Thomist Society to st.inscripcion@gmail.com.

Due to our interest in making, in this way, a concrete contribution from an academic, philosophical and theological perspective, in the pursuit of the common good of the universal Church and of human society, we thank you in advance for your much appreciated participation and take this opportunity to extend our respectful regards in Christ.

Dr. Ignacio Andereggen
President of the Argentine Thomist Society

Dr. Zelmira Seligmann
Vice-President

Dr. Oscar Travi
Treasuries

Prof. Víctor Basterretche
Adviser I

Dr. Sebastián Pierpauli
Adviser II

Pbro. Dr. José Ignacio Ferro Terrén
Alternate Member