ARISTOTLE CREATIONIST?
The Comment of St. Thomas to the *Metaphysics* of Aristotle as help for Uncertainty

The article deals with an open conflict between two texts of s. Thomas’ works, one of the Summa and the other one of the De Potentia, regarding the judgement s. Thomas holds about the aristotelian doctrine concerning creation. One of the texts recognizes such doctrine to Aristotle, the other one denies it. This analysis consults the expositions of s. Thomas in his comment to the Metaphysics of Aristotle where it appears that the reading the angelic Doctor makes of the second book alpha elaton in latin finds the ipsum esse as the very effect of God’s action. Thanks to such inequivocal creationist form of the divin causality in the latin Aristotle, Aquinas held throughout his whole career the aristotelian creationism. In the twelth book Lambda instead, that is the text of the genuinly aristotelian formulation of divine action on to the world, this study shows how s. Thomas did not attribute to the immobile Mover a production of the entire substance, that is the whole being of the things. Nevertheless did Aquinas distinguish in another book of the Metaphysics the inevitably creationist structure of the causal action of the immobile Mover, but such speculative insight s. Thomas never understood to be seen and taught by Aristotle himself.

The article concludes pointing out that even if the object of the two modes of representing the same divine action – the one being more “formal” and the other one more “efficient” – be the same being, both still are two different types of accesses to the same creationist reality. Aristotle would have seen in the first one, the formal one, clearly the total penetration into the effect, but he didn’t do so in the other way.