

The logo of the Pontificia Academia Sancti Thomae Aquinatis is a heraldic emblem. It features a central shield with a book and a quill pen, flanked by two keys. Above the shield is a mitre. The shield is encircled by a rope and a wreath. The Latin motto "DEUS ET SCIENTIA" is inscribed on a ribbon below the shield.

PONTIFICIA ACADEMIA  
SANCTI THOMAE AQUINATIS

# YEARBOOK

Second Edition

VATICAN CITY  
2007

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Pontificia Academia Sancti Thomae Aquinatis

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PONTIFICIA ACADEMIA SANCTI THOMAE AQUINATIS

VATICAN CITY



His Holiness Benedict XVI



'St Thomas Aquinas', attributed to Sandro Botticelli,  
Abegg-Stiftung, Riggisberg, Switzerland

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## FOREWORD

The Pontifical Academy of Saint Thomas Aquinas was established by Leo XIII on 8 May 1890 to implement the project described in his encyclical *Aeterni Patris*. For a hundred years the Academy has followed the project and cultural mission that was conferred upon it with loyalty and dignity. In 1998 Pope John Paul II published the encyclical *Fides et Ratio*, and in 1999 his *motu proprio Inter Munera Academicarum* reformed the statutes of the Academy, de facto renovating the Academy. One important change has been to raise the number of Ordinary Members from forty to fifty. This Yearbook will provide you with information on all of them.

According to its Statutes, the Academy's goal is both to research, explain and communicate the doctrine of St Thomas Aquinas, proposing him as a model Christian teacher, scholar of all learning and to encourage interaction between faith and reason, and foster increasing dialogue between the sciences, philosophy and theology. As the Holy Father, Benedict XVI, recently said, 'According to St Thomas' thought, human reason, as it were, "breathes": it moves within a vast open horizon in which it can express the best of itself. When, instead, man reduces himself to thinking only of material objects or those that can be proven, he closes himself to the great questions about life, himself and God and is impoverished' (Angelus, St Peter's Square, Sunday, 28 January 2007). In order to carry out this task, the Academy organises annual plenary sessions, international conferences and publishes its proceedings. In addition, each Academician is conscious of his or her duty to seek out and to suggest new members, as well as making suggestions for the improvement of the organisation and the workings of the Academy. I would like to thank the Academicians for achieving these goals with great sacrifice, year after year, since 1999, as testified by the publication of the proceedings of the last few years, and I cannot fail to remember those who have returned to our Father's home. A special prayer goes to our venerated Servant of God John Paul II, who, among the many concerns of his Pontificate, with his great encyclical *Fides et Ratio* and his *Motu Proprio Inter Munera Academicarum* renovated this Pontifical Academy.

I take this opportunity to thank Fr. Abelardo Lobato O.P. for his fruitful mandate as past President and to welcome as new President Fr. Edward

Kaczyński, O.P. May the Lord to grant him abundant and divine gifts in order to carry out in the best way this important mission. A word of thanks also goes to Cardinal Paul Poupard, who has always followed the Academy's progress with interest and friendliness. Last but not least, I would like to thank the Holy Father Benedict XVI for his special solicitude for our Academy and also for his financial support. We would like to hope that our work will contribute to spread the wealth of the thought of Saint Thomas, as a beacon for our times. May Saint Thomas accompany us on our journey.

H.E. Msgr. Marcelo Sánchez Sorondo  
Secretary of the Pontifical Academy of St Thomas

## HISTORICAL PROFILE

The Pontifical Academy of St Thomas Aquinas was established on 15 October 1879 by Leo XIII, who approved its statutes with his 'Breve' of 9 May 1895. The Academy was then confirmed by St Pius X with his apostolic letter of 23 January 1904 and enlarged by Benedict XV on 31 December 1914. John Paul II then reformed the Academy on 28 January 1999 by his apostolic letter *Inter Munera Academicarum*, issued shortly after the encyclical *Fides et Ratio*. The Pontifical Academy of St Thomas Aquinas carries out a specific mission, which is to carry out research into, to defend, and to disseminate the doctrine of the *Angelic Doctor*, and, taking due account of contemporary cultural traditions, 'to develop further this part of Thomistic doctrine which deals with humanity, given that his assertions on the dignity of the human person and the use of his reason, in perfect harmony with the faith, make St Thomas a teacher for our time' (*Inter Munera Academicarum*, n. 4). In this apostolic letter John Paul II invites us to refer to the encyclical *Aeterni Patris* in which Leo XIII, repositing the doctrine of Vatican Council I, emphasised the urgent need to show 'how philosophical thinking contributes in fundamental ways to faith and theological learning' (*Fides et Ratio*, n. 57). The Pope gathers the fruits of the large-scale movement, which, from the nine-



teenth century to the threshold of the third millennium, led philosophers to deepen metaphysical research into the ultimate questions regarding man and the mystery of the human person himself. Then, taking into account the importance of the human sciences, their contribution to knowledge regarding man, and the new questions generated by scientific research, directed towards a deeper knowledge concerning the mystery of man, the Pontiff invites the Academicians to follow the indications on the subject proposed by Vatican Council II, as well as the guidelines that he himself has constantly proposed to the Church, ever since his first encyclical whose beginning – *Redemptor Hominis* – made clear the chief direction of his pontificate. In the words of the Holy Father, Benedict XVI, in his address for the feast of St Thomas:

The relationship between faith and reason is a serious challenge to the currently dominant culture in the Western world, and for this very reason our beloved John Paul II decided to dedicate an encyclical to it, entitled, precisely, *Fides et Ratio* – Faith and Reason. Recently, I too returned to this topic in my Discourse to the University of Regensburg. (...) St Thomas Aquinas, with farsighted wisdom, succeeded in establishing a fruitful confrontation with the Arab and Hebrew thought of his time, to the point that he was considered an ever up-to-date teacher of dialogue with other cultures and religions. He knew how to present that wonderful Christian synthesis of reason and faith which today too, for the Western civilization, is a precious patrimony to draw from for an effective dialogue with the great cultural and religious traditions of the East and South of the world (Angelus, St Peter's Square, Sunday, 28 January 2007).

## OBJECTIVES OF THE ACADEMY

- Carry out research, explain and disseminate the teaching of St Thomas Aquinas
- Propose St Thomas Aquinas as a model Christian teacher, seeker of truth, lover of good, and scholar of all learning
- Be at the service of all the teaching of St Thomas Aquinas in accord with the Christian tradition and the Magisterium of the Church, especially as set out in the encyclicals *Aeterni Patris* and *Fides et Ratio*
- Explain, in as much as this is possible, the mystery of health and the analogical connections between its internal articles of faith according to the thinking of St Thomas Aquinas; honouring, thereby, at the same time, his title, *Doctor Communis*
- Encourage interaction between faith and reason, and foster increasing dialogue between the sciences, philosophy, and theology
- Co-operate with the members of other Academies in a friendly spirit to promote Christian philosophy and theology
- Recognise excellence in Thomistic philosophy and theology
- Stimulate international interaction between scholars of St Thomas Aquinas and his work
- Further the role of Thomistic thought in society
- Promote education in Thomist studies and the public's understanding of the ideas of St Thomas Aquinas
- Encourage research into the work and thought of St Thomas Aquinas.

## MEMBERS OF THE COUNCIL

### Consiglio Accademico

Rev. P. **Edward KACZYŃSKI**, O.P., Presidente

S.E.R. Mons. **Marcelo SÁNCHEZ SORONDO**, Segretario

Prof. **Angelo CAMPODONICO**

Mons. **Lluís CLAVELL**

Rev. P. **Kevin FLANNERY**, S.J.

Prof. **Russell HITTINGER**

Prof. **Enrique MARTÍNEZ**

## INDEX OF ACADEMICIANS

**Aertsen Adrianus Johannes (Jan)**

**Date and place of birth:** 7 September 1938, Amsterdam, The Netherlands

**Wife and children:** Ria van Sluijs; Rik (1970) and Judy (1973)

**Appointment to the Academy:** 16 December 1999

**Scientific discipline:** Philosophy

**Academic title:** Professor

**Academic awards and distinctions** Ph.D. Vrije Universiteit Amsterdam. Research Fellow of the Pontifical Institute of Medieval Studies in Toronto. Professor of Philosophy at the Vrije Universiteit Amsterdam (1984-1994). Visiting Professor at the Catholic University of Leuven. Director of the Thomas-Institute at the University of Cologne (1994-2003). Since October 2003 Emeritus-Director. Vice-President of the 'Société Internationale pour l'Etude de la Philosophie Médiévale' (1992-2002). Cardinal Mercier Lectures at the Catholic University of Leuven; Dietrich von Hildebrand Memorial Lectures at Fordham University, New York; Directeur invité à l'École Pratique des Hautes Etudes, Paris (1999); 'Aquinas Medal Recipient', University of Dallas (2005).

**Summary of scientific research** My research is focused on three areas of medieval philosophy: 1) The thought of Thomas Aquinas, in particular his metaphysics. 2) The doctrine of the transcendental notions 'being', 'one', 'true' and 'good'. The project has a historical and a systematic aspect. It investigates the history of the doctrine from its beginning in the thirteenth century (Philip the Chancellor's *Summa de bono*) to the *Disputationes metaphysicae* of Francisco Suarez (1597), which form the bridge to the transcendental tradition in modern philosophy. The project also inquires into the systematic importance of the doctrine for philosophy in general. 3) Meister Eckhart as a 'systematic' thinker: A reconstruction of his *Opus propositionum*. As Eckhart himself indicates, 'The Work of Propositions' provided the foundation of the two other parts of his *Opus tripartitum*. However, the work has not come down to us.

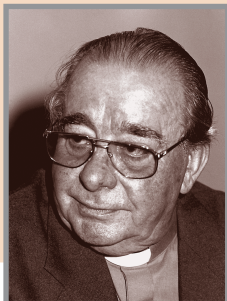
**Main publications** *Medieval reflections on Truth, Aadaequatio rei et intellectus*, Inaug. Address, Free University Amsterdam, 1984; *Nature and Creature, Thomas Aquinas's Way Thought*, E.J. Brill, Leiden, 1988, 413 pp. (*Studien und Texte zur Geistesgeschichte des Mittelalters*, Bd. 21); 'Good as Transcendental and the Transcendence of the Good', in: *Being and Goodness, The Concept of the Good in Metaphysics and Philosophical Theology* (ed. Scott MacDonald), Ithaca NY, 1991, 56-73; 'Beauty in the Middle Ages: A Forgotten Transcendental?', *Medieval Philosophy and Theology* 1 (1991), 68-97; 'Natur, Mensch, und der Kreislauf der Dinge bei Thomas von Aquin', in: *Mensch und Natur im Mittelalter (Miscellanea Mediaevalia Bd. 21,1)*, Berlin-New York, 1991, 143-160; 'The Medieval Doctrine of the Transcendentals, The Current State of Research', *Bulletin de Philosophie médiévale* 33 (1991), 130-147; 'Ontology and Henology in Medieval Philosophy (Thomas Aquinas, Master Eckhart and Berthold of Moosburg)', in: *On Proclus and his Influence in Medieval Philosophy*, ed. E.P. Bos and P.A. Meyer (*Philosophia Antiqua* vol. 53), Leiden, 1992, 120-140; 'Was heißt Metaphysik bei Thomas von Aquin?' in: I. Craemer-Ruegenberg and A. Speer (eds.), *Scientia und ars im Hoch- und Spätmittelalter (Miscellanea Mediaevalia, vol. 22)*, Berlin-New York, 1994, 217-239; 'Gibt es eine mittelalterliche Philosophie?' in: *Philosophisches Jahrbuch* 102 (1995), 161-176; 'Albertus Magnus und die mittelalterliche Philosophie', in: *Allgemeine Zeitschrift f. Philosophie* 21 (1996), 111-128; 'Transcendental Thought in Henry of Ghent', in: W. Vanhamel (ed.), *Henry of Ghent. Proceedings of the Intern. Colloquium on the Occasion of the 700th Anniversary of his Death (1293)*, Leuven, 1996, 1-18; *Medieval Philosophy and the Transcendentals. The Case of Thomas Aquinas (Studien und Texte zur Geistesgeschichte des Mittelalters Bd. 52)*, Köln-Leiden-New York, 1996; Spanish translation: *La Filosofía Medieval y los Transcendentales. Un estudio sobre Tomás de Aquino*, Pamplona, 2003; 'What is First and Most Fundamental? The Beginnings of Transcendental Philosophy', in: J.A. Aertsen and A. Speer (eds.), *Was ist Philosophie im Mittelalter? Akten des X. Intern. Kongreß für mittelalterliche Philosophie der S.I.E.P.M., 25-30 August 1997*, in: Erfurt (*Miscellanea Mediaevalia* Bd. 26), Berlin-New York, 1998, 305-321; 'Meister Eckhart: Eine außerordentliche Metaphysik', *Recherches de Théologie et Philosophie Médiévales* 66 (1999), 1-20; 'Is There A Medieval Philosophy? I. The Case of Thomas Aquinas. II. The Case of Meister Eckhart', *International Philosophical Quarterly* 39 (1999), 387-412; 'Filosofía Cristiana: Primacia del ser versus primacia del bien', in: *Anuario Filosófico* 33 (2000), 339-361; (together with M. Pickavé, eds.), *Ende und Vollendung. Eschatologische*

*Perspektiven im Mittelalter*, Berlin-New York, 2003; 'Die Umformung der Metaphysik. Das mittelalterliche Projekt der Transzendentalien', in: J. Brachtesdorf (ed.), *Prudentia und Contemplatio. Ethik und Metaphysik im Mittelalter*, Wien-Zürich 2002, 89-106; "'Res" as Transcendental: Its Introduction and Significance', in: G. Federici Vescovini (ed.), *Le problème des transcendants du XIVe au XVIIe siècle*, Paris 2002, 139-156; 'Aquinas and the Human Desire for Knowledge', in: *American Philosophical Quarterly* 79 (2005), 411-430; 'Der Systematiker Eckhart', in: A. Speer and L. Wegener (eds.), *Meister Eckhart in Erfurt*, Berlin-New York 2005, 189-230.

**Main editor of the series** *Studien u. Texte zur Geistesgeschichte des Mittelalters* (Leiden/Boston) and *Miscellanea Mediaevalia* (Berlin/New York).

**Festschriften** *Die Metaphysik und das Gute. Aufsätze zu ihrem Verhältnis in Antike und Mittelalter* (ed. W. Goris), Leuven 1999; *Die Logik des Transzendentalen* (ed. M. Pickavé), Berlin-New York 2003.

## Basso Domingo Ferruccio, O.P.



**Date and place of birth:** 16 May 1929, Rosario, Argentina  
**Priestly Ordination:** Entered the Order of Preachers in 1946; ordained priest in Rome in 1953  
**Appointment to the Academy:** 22 May 1995  
**Scientific discipline:** Moral Theology and Bioethics  
**Academic title:** Emeritus Rector of the Pontifical Catholic University of Argentina; Professor

**Academic awards and distinctions** Asesor de la Federación Latinoamericana de Asociaciones Médicas Católicas. Maestro en sagrada teología (22 de marzo de 1992), primer premio "Nuestra Señora de los Buenos Aires y San Martín de Tours" otorgado por la Liga Argentina de Madres de Familia por su defensa de la vida humana (1990). Primer premio "Academia Nacional de Medicina" por su obra "Problemas éticos que plantean las técnicas que actúan sobre la reproducción humana, desde las perspectivas cristianas a finales del siglo XX" (1994), miembro consultor del "Pontificio Consejo para la pastoral de los agentes sanitarios". Miembro correspondiente de la "Pontificia Academia para la Vida". Miembro de la "Comisión de Bioética" del "Consejo de Investigaciones Científicas y Técnicas". Asesor del "Consortio de Médicos Católicos" (desde 1960).

**Summary of scientific research** Educado en Rosario (bachillerato), Buenos Aires, y Roma (filosofía y teología), se doctoró en teología en la Universidad de Fribourg (Suiza). La línea del desarrollo de su investigación científica se desarrolló principalmente en el campo de la teología y filosofía, especialmente en el estudio de las obras de santo Tomás de Aquino. Fue profesor de moral en las facultades de Teología y de Filosofía de la Pontificia Universidad Católica Argentina, en el Seminario Arquidiocesano de La Plata y en otros centros de altos estudios. En los últimos cuarenta años se dedicó especialmente a los estudios de ética su relación en el campo de la medicina, la biología y la genética.

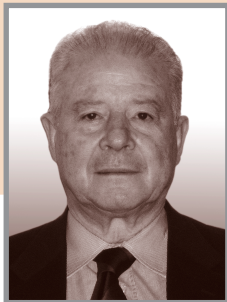
**Main publications** Es autor de una gran cantidad de artículos y libros sobre los más variados temas. Citamos sólo los más relevantes. **Articles** "Regulación moral y conocimiento", en *Estudios Teológicos y Filo-sóficos*, I (1959) 37-67; "La estructura del pecado", en *Estudios Teológicos y Filosóficos*, II (1960) 87-106;

"Concupiscencia y pecado original", en *Estudios Teológicos y Filosóficos*, III (1961) 89-107; "Concepto del hombre en el marxismo. Análisis y crítica", en *Actas del Primer Congreso Mariano Interamericano*, Buenos Aires, 1961, 40 pp. (reeditado posteriormente por varias revistas y en el libro *¿Es liberador el marxismo?* [en col. con Laje S.J.], ed. Claretiana, Buenos Aires, 1977); "Estructura psicológica y analogía de la recta razón en la moral de Santo Tomás", en *Estudios Teológicos y Filosóficos*, V (1963) 37-70; "La vida religiosa según la Constitución *Lumen Gentium*", en *Teología* (UCA), IV/1 (1966) 89-105; "Las vías de la creencia en Dios", en *Teología*, VIII (1970) 169-191; "La responsabilidad moral del médico", en *Responsabilidad médica y persona humana*, Buenos Aires, 1970 (obra en colab.); "Por qué soy dominico", en *Proceso a los Dominicos*, Valencia, España, 1972, p. 34 ss.; "El sacramento de la penitencia" (comentario literal a la Carta Pastoral del Episcopado Argentino de cuaresma de 1973), ed. ACA, Buenos Aires, 1973 (folleto); "Reflexiones sobre la penitencia como virtud de la Cruz", en *Pecado, confesión y penitencia: hoy* (en colab.), ed. Guadalupe, Buenos Aires, 1973, 17-39; "Deontología Médica. Curso sintético", en *latría*, 163 (1973) 19-104; "Experiencia, ciencia y conducta", en *Ethos. Revista de filosofía práctica*, I (1974) 145-173; "La Iglesia como misterio", en *Hacia el ejercicio responsable de la profesión*, ed. ACA, Buenos Aires, 1974, 55-69; "Un pilar de la moral tomista: la doctrina del apetito recto natural", en *Atti del Congresso Internazionale San Tommaso d'Aquino nel suo VII centenario*, t. V: "Agire morale", Roma-Napoli, 1974, 375-402; "La virtud de la Religión, parte potencial de la justicia", en *Universitas* (UCA), 39 (1974) 9-27; "Animación y aborto", en *latría*, 166 (1974) 59-61; "Indisolubilidad del matrimonio", en *latría*, 167 (1975) 5-22; "La Ley Eterna en la teología de Santo Tomás", en *Teología* (UCA), (1976) 33-63; "La reconciliación y la Eucaristía: proyección del plano individual en el plano social o colectivo", en *Renovación y compromiso profesional*, ed. Claretiana, Buenos Aires 1976, 11-38; "La naturaleza de la voluntad", en *Estudios Teológicos y Filosóficos*, VIII (1977) 7-16; "Salud y Salvación", ponencia del *Simposio sobre la salud del hombre*, Fund. Arché, Buenos Aires, 1981, 109-117; "El aborto", en *Criterios cristianos para acción política*, ed. Claretiana, Buenos Aires, 1984, 13-35; "Matrimonio indisoluble", en *Criterios cristianos para la acción política*, e.s.c., 79-98; "Acerca del conocimiento especulativo y del conocimiento práctico", en *Prudentia Iuris* (UCA), XIV (1984) 5-28; "Problemas éticos en torno a la vida humana", en *latría*, 175 (1986) 5-39; "La formación de la inteligencia", en *Enseñanza de la moral médica a los estudiantes de medicina*, ed. Fund. Roemmers, Buenos Aires, 1987, 43-59; *Importancia y trascendencia del*



*Magisterio Pontificio*, Folletto CESED, Mendoza, 1987, 20 pp.; "Vocación y responsabilidad del profesional", en *Conciencia* (ACA), III (Junio-1987) 20 ss.; "Función y valor del magisterio ordinario del Papa", en *Conciencia* (ACA), III (Septiembre 1987) 22-25; "Por una transfiguración de la Acción Católica", en *Conciencia* (ACA), III (Diciembre 1987) 20 ss.; "Teología de la procreación", en *Valores de la sociedad industrial*, V/11 (1987) 29-33; "Lectura teológica del desarrollo económico (reflexiones en torno a la Enc. *Sollicitudo rei socialis*)", en *Valores de la sociedad industrial*, VI (1988) p. 9 ss.; "Reflexiones teológicas sobre el Santo Rosario", en *Revista Eclesiástica de la Plata*, Año XCII (1989) 13-27; "La Nueva evangelización. Reflexiones teológicas para los agentes de la cultura", en *Universitas*, IV/13 (1989) 25-42, reeditado por *Cuadernos del milenio* (UCA), 2 (1991) 19-33; "Eutanasia homicida y muerte sin dolor", en *Gladius*, 17 (1989) 109-119; "Iglesia y salud humana", en *Selare. Salud-Vida*, (Bogotá), 42 (1990) 11-25 (Ponencia del Encuentro internacional *Iglesia y salud humana*, Bogotá, Colombia, 1989); "Aspectos éticos y antropológicos de la Instrucción *Donum Vitae*", en *Problemas contemporáneos en bioética*, ed. Un. Cat. de Chile, Santiago, 1990, 129-138 (Ponencia del 1er Congreso Latinoamericano de Ética Médica, 1988); "El Derecho Natural y la procreación humana: Implicancia para la ética médica", *Ibidem*, 199-208. **Books** *Nacer y morir con dignidad. Estudios de la bioética contemporánea*, 1a ed. CMC, Buenos Aires, 1989, 2a ed. Selare (Bogotá), 1990, 3a ed., De Palma, Buenos Aires, 1991 y 1995, 500 pp.; *Los fundamentos de la moral*, ed. CIEB, Buenos Aires, 1990, 270 pp.; *Principios internos de la actividad moral. Elementos de antropología filosófica*, ed. CIEB, Buenos Aires, 1991, 325 pp.; *Por el heroísmo a la felicidad. Reflexiones sobre el ideal moral cristiano*, ed. CIEB, Buenos Aires, 1992, 220 pp.; *El SIDA: Responsabilidad de todos*, ed. Lumen, Buenos Aires, 1991, 110 pp.; *Principios de bioética en el Catecismo de la Iglesia Católica*, ed. CIEB, Buenos Aires, 1993, 140 pp. (en col. con el Dr. Hugo O.M. Obiglio); *Las normas de la moralidad. Génesis y desarrollo del orden moral*, ed. Claretiana, Buenos Aires, 1993, 400 pp.; *Dos lecciones sobre la autoridad*, ed. UNSTA, Buenos Aires, 1994, 70 pp.; *Justicia original y frustración moral* (comentario a los textos del "Catecismo de la Iglesia Católica" sobre el pecado original), ed. Abeledo-Perrot, Buenos Aires, 2000, 200 pp.

## Berti Enrico



**Date and place of birth:** 3 November 1935, Valeggio sul Mincio, Italy

**Wife and children:** Andreina; Andrea, Giovanni, Elena

**Appointment to the Academy:** 20 May 2001

**Scientific discipline:** Philosophy

**Academic title:** Professor

**Academic awards and distinctions** Corresponding Fellow of the Accademia Nazionale dei Lincei (Rome) and Member of the Institut International de Philosophie (Paris); Fellow of the Istituto Veneto di Scienze, Lettere e Arti and the Accademia Galileiana di Scienze, Lettere e Arti in Padua.

**Summary of scientific research** The first subject of my research was the philosophy of Aristotle, which has continued to be central to my interests. I then extended my studies to the Aristotelian tradition in ancient, medieval, modern and contemporary times, with particular attention to dialectics and the problem of contradiction. More recently I have discussed the possibilities of metaphysics within contemporary philosophy and devoted myself to problems of ethics and political philosophy.

**Main publications** *La filosofia del primo Aristotele*, Padova, Cedam, 1962, pp. 590 (2a ed. Milano, Vita e pensiero, 1997); *Il "De re publica" di Cicerone e il pensiero politico classico*, Padova, Cedam, 1963, pp. 103; *L'unità del sapere in Aristotele*, Padova, Cedam, 1965, pp. 202; *Studi aristotelici*, L'Aquila, Japadre, 1975, pp. 364; *Aristotele: dalla dialettica alla filosofia prima*, Padova, Cedam, 1977, pp. 477; *Ragione filosofica e ragione scientifica nel pensiero moderno*, Roma, La Goliardica, 1977, pp. 239; *La metafisica di Platone e di Aristotele nell'interpretazione di Antonio Rosmini*, Roma, Città Nuova, 1977, pp. 182; *Profilo di Aristotele*, Roma, Studium, 1979, pp. 332 (2a ed. 1985, 3a ed. 1993); *Logica aristotelica e dialettica*, Bologna, Cappelli, pp. 63; *Il bene*, Brescia, La Scuola, 1983 (2a ed. 1984), pp. 245; *Il pensiero d'occidente* (in collaborazione con Sergio Moravia), Pagine e testimonianze, Firenze, Le Monnier, 1987 (ristampato nel 1987, 1988, 1989, 1991, 1994), pp. 706; *Contraddizione e dialettica negli antichi e nei moderni*, Palermo, L'Epos, 1987, pp. 306; *Le vie della ragione*,

Bologna, Il Mulino, 1987, pp. 299; *Analitica e dialettica nel pensiero antico*, Napoli, Edizioni Scientifiche Italiane, 1989, pp. 45; *Le ragioni di Aristotele*, Roma-Bari, Laterza, 1989, pp. 186 (trad. portug. *As razões de Aristóteles*, São Paulo, Brasil, Edições Loyola, 1998, pp. 191); *Storia della filosofia*, vol. I, *Antichità e medioevo*, Roma-Bari, Laterza, 1991 (8a ed. 2000), pp. XIX, 295; *Storia della filosofia*, vol. II, *Dal Quattrocento al Settecento*, Roma-Bari, Laterza, 1991 (7a ed. 1998), pp. XII, 293; *Storia della filosofia*, vol. III, *Ottocento e Novecento* (in collaboration with F. Volpi), Roma-Bari, Laterza, 1991 (8a ed. 2000), pp. XVI, 465; *Aristotele nel Novecento*, Roma-Bari, Laterza, 1992, pp. 278 (trad. portug. *Aristóteles no século XX*, trad. D. Davi Macedo, São Paulo, Brasil, Edições Loyola, 1997, pp. 334); *Introduzione alla metafisica*, Torino, Utet-Libreria, 1993, pp. 125; *Soggetti di responsabilità. Questioni di filosofia pratica*, Reggio Emilia, Edizioni Diabasis, 1993, pp. 222; Platone teoretico, in *Enciclopedia multimediale delle scienze filosofiche. Le radici del pensiero filosofico*, 1: *La filosofia greca dai Presocratici ad Aristotele*, vol. VII, Roma, Istituto della Enciclopedia Italiana, 1993, pp. 91; *Il pensiero politico di Aristotele*, Roma-Bari, Laterza, 1997, pp. 208; *Filosofia* (in collaboration with A. Girotti), Brescia, La Scuola, 2000, pp. 224; *Filosofia pratica*, Napoli, Guida, 2004; *Aristotele: dalla dialettica alla filosofia prima, con saggi integrativi*, Milano, Bompiani, 2004; *Nuovi studi aristotelici*, I – *Epistemologia, logica e dialettica*, Brescia, Morcelliana, 2004, II – *Fisica, antropologia e metafisica*, Brescia Morcelliana, 2005; *Incontri con la filosofia contemporanea*, Pistoia, Editrice Petite Plaisance, 2006; *In principio era la meraviglia. Le grandi questioni della filosofia antica*, Roma-Bari, Laterza, 2007.

## Beuchot Puente Mauricio, O.P.



**Date and place of birth:** 4 March 1950, Torreón, Coahuila, Mexico

**Priestly Ordination:** Entered the Dominican Order in 1971; ordained priest in 1976

**Appointment to the Academy:** 16 December 1999

**Scientific discipline:** Hermeneutics and Metaphysics

**Academic title:** Research Professor

**Academic awards and distinctions** Miembro de número de la Academia Mexicana de la Historia, correspondiente de la Real de Madrid (1990); Miembro de número de la Academia Mexicana de la Lengua, correspondiente de la Real de Madrid (1997); Socio regular de la Academia Mexicana de los Derechos Humanos (1998); Miembro del Sistema Nacional de Investigadores, nivel III; Presidente de la Asociación Filosófica Mexicana; Miembro de número del Seminario de Cultura Mexicana (2006).

**Academic Background** Educado en Torreón; Humanidades Clásicas en San Luís Potosí; estudios de Filosofía en el ISEE de México y en la Universidad de Friburgo, Suiza; licenciatura en Filosofía en el Instituto Superior Autónomo de Occidente (actualmente Universidad del Valle de Atemajac), Guadalajara, Jal., Méx.; Maestría en Filosofía por la Universidad Iberoamericana de México; doctorado en filosofía por la misma Universidad; Profesor en el Centro de Estudios de la Orden de Predicadores, desde 1975; Universidad Iberoamericana, 1976-1978; Universidad Nacional Autónoma de México, desde 1979; investigador del Instituto de Investigaciones Filosóficas de la UNAM, 1979-1990; del Instituto de Investigaciones Filológicas, desde 1990; Coordinador del Centro de Estudios Clásicos de dicho instituto, 1990-1997.

**Summary of scientific research** La línea principal de investigación ha sido la metafísica tomista, en diálogo con la filosofía analítica y con la filosofía posmoderna. Se ha desarrollado conjuntamente investigación sobre la hermenéutica; y, utilizando la idea de analogía de los griegos y medievales, tan especial para Santo Tomás, se ha elaborado una hermenéutica analógica.

**Main publications** *Elementos de semiótica*, México, Facultad de Filosofía y Letras, UNAM, 1979; 2a ed. Xalapa, Universidad Veracruzana, 1993; *La Filosofía del lenguaje en la Edad Media*, México, Instituto de Investigaciones

Filosóficas, UNAM, 1981; 2a ed. 1991; *Filosofía analítica, filosofía tomista y metafísica*, México, Universidad Iberoamericana, 1983; *Ensayos marginales sobre Aristóteles*, México, Centro de Estudios Clásicos, UNAM, 1985; *Lógica y ontología*, Guadalajara (México), Universidad de Guadalajara, 1986; *Metafísica, La ontología aristotélico-tomista de Francisco de Araújo*, México, Instituto de Investigaciones Filosóficas, UNAM, 1987; *Significado y discurso. La Filosofía del lenguaje en algunos escolásticos españoles post-medievales*, UNAM, 1988; *Los principios de la filosofía social de Santo Tomás*, México, IMDOSOC, 1989; *La filosofía social de los pensadores novohispanos. La búsqueda de la justicia social y el bien común en tiempos del virreinato*, México, IMDOSOC, 1990, 2a ed. 2000; *Metafísica y persona. Perspectivas del pensamiento de Santo Tomás de Aquino*, Querétaro (México), Universidad Autónoma de Querétaro, 1991; *La esencia y la existencia en la filosofía escolástica medieval. Su repercusión en la filosofía analítica actual*, México, Publicaciones Medievalia, UNAM, 1992; *Introducción a la filosofía de Santo Tomás de Aquino*, México: Instituto de Investigaciones filológicas de la UNAM, 1992, 2a ed. 2000; *Signo y lenguaje en la filosofía medieval*, México, UNAM, 1993; *Metafísica, lógica y lenguaje en la filosofía medieval*, Barcelona, Publicaciones y Promociones Universitarias, 1994; *Aristas de la filosofía medieval*, Barcelona: Promociones y Publicaciones Universitarias, 1995; *Postmodernidad, hermenéutica y analogía*, México, Miguel Angel Porrúa – UIC, 1996; *Ética y derecho en Tomás de Aquino*, México, Publicaciones de medievalia, 14, Instituto de Investigaciones Filológicas de la UNAM, 1997; *Tratado de hermenéutica analógica*, México, Facultad de Filosofía y Letras de la UNAM, 1997; *La retórica como pragmática y hermenéutica*, Barcelona: Anthropos, 1998; *Juan de Santo Tomás. Semiótica, filosofía del lenguaje y argumentación*, Pamplona, Cuadernos de Anuario Filosófico, 1999; *Las caras del símbolo: ícono e ídolo*, Madrid, Caparrós Editores (Colección Esprit), 1999.

## Biffi Inos



**Date and place of birth:** 24 March 1934, Lomagna, Lecco, Italy

**Appointment to the Academy:** 16 December 1999

**Priestly Ordination:** 1957

**Scientific discipline:** Sacramental Theology and the History of Theology

**Academic title:** Professor Emeritus of Theology at the Theological Faculty of Northern Italy; Lecturer in the History of Theology, Introduction to Theology and Sacramental Theology at the Faculty of Theology, Lugano (Switzerland)

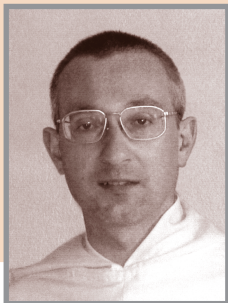
**Academic awards and distinctions** Fondatore e Presidente dell'Istituto per la Storia della teologia medievale di Milano; Direttore dell'Istituto di Storia della teologia della Facoltà di Teologia di Lugano; Direttore della "Biblioteca di Cultura medievale e di Eredità medievale" di Milano (Jaca Book); Dottore aggregato della Biblioteca Ambrosiana; membro della Pontificia Accademia di Teologia; docente presso l'Angelicum alla Cattedra Benedetto XVI di teologia e spiritualità cisterciense.

**Summary of scientific research** Ricerche in corso nell'ambito di autori dei secoli XII-XIII e XV-XVII per una Storia della teologia. Approfondimenti nel campo della Teologia sistematica.

**Main publications** *Figure medievali della teologia; San Tommaso d'Aquino. La teologia. Il teologo*, 1992 (Jaca Book, Milano); *I misteri di Cristo in Tommaso d'Aquino*, 1994 (Jaca Book, Milano); *Teologia, storia e contemplazione in Tommaso d'Aquino*, 1995 (Jaca Book, Milano); *Protagonisti del medioevo*, 1996 (Jaca Book, Milano); *Cristo desiderio del monaco*, 1998 (Jaca Book, Milano); *La poesia e la grazia nella "Commedia" di Dante*, 1999 (Jaca Book, Milano); *Grazia, ragione, contemplazione*, 2000 (Jaca Book, Milano); *Progettati in Cristo*, 1993 (Jaca Book, Milano); *Il Corpo dato e il Sangue sparso*, 1996 (Jaca Book, Milano); *"Ricevete lo Spirito Santo". La presenza e l'azione dello Spirito nella vita cristiana*, 1999 (Jaca Book, Milano); *La liturgia cristiana*, 2000 (Jaca Book, Milano); *"Il Padre mio e Padre vostro". Lo stupore e la gioia della vita filiale*, 2001 (Jaca Book, Milano); *Il mistero dell'esistenza cristiana. Conformi all'immagine del Figlio*, 2002 (Jaca Book, Milano); *La disciplina e l'amore. Un profilo spirituale di san Colombano*, 2002 (Jaca Book, Milano); *Fede, poesia e canto del mistero di Cristo in Ambrogio, Agostino e Paolino di Aquileia*, 2003 (Jaca Book, Milano); *Tutta la dolcezza della terra*,

2004 (Jaca Book, Milano); *Verità cristiane nella nebbia della fede*, 2005 (Jaca Book, Milano); *L'Eucaristia nella Chiesa. Memoria della croce, speranza di risurrezione*, 2006 (Jaca Book, Milano); *Al cuore della cultura medievale. Profilo di storia della teologia*, 2006 (Jaca Book, Milano); *Il sì di Maria. La Madre di Dio nella teologia medievale*, 2006 (Jaca Book, Milano); *La sapienza che viene dall'alto*, 2007 (Jaca Book, Milano); *I sacramenti o i gesti mirabili del Crocifisso glorioso*, 2007 (Jaca Book, Milano); *Alla scuola di Tommaso d'Aquino, Lumen Ecclesiae*, 2007 (Jaca Book, Milano) (volume primo dell'*Opera Omnia*).

## Bonino Serge-Thomas, O.P.



**Date and place of birth:** 3 November 1961, L'Estaque-Plage, Marseille, France

**Appointment to the Academy:** 16 December 1999

**Priestly Ordination:** June 1988

**Scientific discipline:** Historia Medii aevi doctrinarum; Theologia dogmatica

**Academic title:** Professor

**Academic awards and distinctions** 1976-1979: Études secondaires au Lycée Saint-Exupéry (Marseille). Juin 1979: Baccalauréat. 1979-1982: Hypokhâgne et khâgne au lycée Thiers (Marseille). Juin 1982: Admis à l'École normale supérieure de la rue d'Ulm (Paris). Octobre 1982: Entrée au noviciat des Frères Prêcheurs de Toulouse. 1983-84: Études à l'École Normale Supérieure. Maîtrise de philosophie en Sorbonne "L'esprit du culte selon saint Thomas d'Aquin" (Cl. Bruaire). 1984-1985: Service national comme professeur de philosophie au lycée militaire d'Aix en Provence. 1985-1988: Études de théologie au studium des Frères Prêcheurs de Toulouse. Baccalauréat canonique en théologie. 1988-90: Études en théologie à Fribourg (Suisse). Licence en théologie: "*Quaestiones disputate de veritate* de saint Thomas d'Aquin. Q. 12: la prophétie. Présentation, traduction et étude" (J.-P. Torrell). Octobre 1990: Enseignant à la faculté de philosophie de l'Institut catholique de Toulouse (philosophie médiévale). Janvier 1990: Directeur de la *Revue thomiste*. Octobre 1991: Enseignant au studium des Frères Prêcheurs de Toulouse (théologie dogmatique). Février 1992: Doctorat en théologie (Fribourg): "*La science en Dieu, la q. 2 des Quaestiones disputate de veritate* de saint Thomas d'Aquin, Introduction, traduction et commentaire" (J.-P. Torrell). Octobre 1993: Directeur des études du studium des Frères Prêcheurs de Toulouse. Octobre 1995: Fondateur et enseignant à l'Institut Saint-Thomas d'Aquin de Toulouse. Novembre 1995: Membre correspondant de l'Académie romaine de Saint-Thomas. Mai 1999: Doyen de la Faculté de Philosophie de l'Université catholique de Toulouse. Décembre 1999: Membre ordinaire de l'Académie pontificale de Saint-Thomas. 2004: Membre de la Commission théologique internationale.

**Main publications** La place du pape dans l'Église selon saint Thomas d'Aquin, *Revue thomiste* 86 (1986), p. 392-422; Quelques témoins de la



pensée médiévale, *Revue thomiste* 87 (1987), p. 142-146; *Medievalia* (bulletin), *Revue thomiste* 87 (1987), p. 511-518; Philosophie médiévale (bulletin), *Revue thomiste* 88 (1988), p. 152-161; *Medievalia* (bulletin), *Revue thomiste* 88 (1988), p. 487-499; *Medievalia* (bulletin), *Revue thomiste* 89 (1989), p. 327-343; Le rôle de l'image dans la connaissance prophétique d'après saint Thomas d'Aquin, *Revue thomiste* 89 (1989), p. 533-568; *Medievalia* (bulletin), *Revue thomiste* 90 (1990), p. 326-339; Une nouvelle traduction de la Somme de théologie, *Revue de théologie et de philosophie* 123 (1991), p. 93-97; *Thomistica* (bulletin), *Revue thomiste* 91 (1991), p. 315-328; Présentation dans *Un maître en théologie: le Père M.-M. Labourdette*, *Revue thomiste* 92 (1992), p. 14-16; Le thomisme du Père Labourdette, dans *Un maître en théologie: le Père M.-M. Labourdette*, *Revue thomiste* 92 (1992), p. 88-122; Les voiles sacrés. A propos d'une citation de Denys, dans *Atti del IX Congresso Tomistico Internazionale, VI. Storia del Tomismo. Fonti e Riflessi*, Roma, 1992, p. 158-171; Préface à la réédition de J. Chevalier, *Histoire de la pensée, vol. 3: De saint Augustin à saint Thomas d'Aquin*, Paris, 1992, p. 5-6; Théologie trinitaire (bulletin), *Revue thomiste* 92 (1992), p. 756-763; *Thomistica* (bulletin), *Revue thomiste* 92 (1992), p. 892-914; La prophétie chez Jean Capréolus, dans *Ordo sapientiae et amoris, Image et message de Saint Thomas d'Aquin à travers les récentes études historiques, herméneutiques et doctrinales, Hommage au Prof J.-P. Torrell*, Fribourg, 1993, p. 371-386; Influence du Pseudo-Denys sur la conception thomiste de l'esse, dans *L'avenir de la métaphysique, Bulletin de littérature ecclésiastique*, 94 (1993), p. 101-105; La foi n'est pas un self-service, *Communio* 28 (1993), p. 111-122; L'école franciscaine médiévale (bulletin), *Revue thomiste* 94 (1994), p. 110-123; Peut-on tout dire, tout croire, tout penser?, *Nova et vetera*, 69 (1994), p. 81-91; Pluralisme et théologisme. Deux aspects doctrinaux de la correspondance Gilson Labourdette, dans *Autour d'E. Gilson, Etudes et documents*, *Revue thomiste* 94 (1994), p. 530-553; Avant-propos. *Vetera novis augere*, dans *Saint Thomas au XX siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas Bonino, Paris, 1995, p. 10-13; Historiographie de l'école thomiste: le cas Gilson, dans *Saint Thomas au XX siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas Bonino, Paris, 1995, p. 299-313; Traduit en espagnol, La historiografía de la escuela tomista: el caso Gilson, *Scripta theologica* 26 (1994), p. 955-976; Présentation, dans *Saint Thomas au XXe siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas

Bonino, Paris, 1995, p. 5-6; Le concept d'étant et la connaissance de Dieu d'après Jean Cabrol (Capreolus), dans *Saint Thomas et l'onto-théologie, Actes du colloque tenu à l'Institut catholique de Toulouse les 3 et 4 juin 1994*, *Revue thomiste* 95 (1995), p. 109-136; Résurrection de la chair ou immortalité de l'âme ?, *Nova et vetera* 70 (1995), p. 5-15; Thomistica III (bulletin), *Revue thomiste* 95 (1995), p. 485-529; Thomas d'Aquin, De la vérité. Question 2 (La science en Dieu). Introduction, traduction et commentaire de Serge-Thomas Bonino OP, avec une préface de Ruedi Imbach, *Vestigia* 17, Paris-Fribourg, 1996, xiv-624 p.; Approches du Moyen Age tardif (chronique), *Revue thomiste* 96 (1996), p. 479-508; La simplicité de Dieu dans *Studi* 1996, a cura di Dietrich Lorenz, Pontificia Università S. Tommaso d'Aquino, Rome, 1996, p. 117-151; Quelques réactions thomistes à la critique de l'intellect agent par Durand de Saint-Pourçain, *ibid.*, p. 99-128; Capreolus contre Pierre Auriol: une certaine idée de la connaissance, dans *Jean Capreolus et son temps (1380-1444), Colloque de Rodez, Mémoire Dominicaine*, n° spécial, n. 1, Paris, 1997, p. 139-158; *Dictionnaire des théologiens et de la théologie chrétienne*, sous le direction de Gérard Reynal, avec Hugues Derycke, André Dupleix et Philippe de Lignerolles, Paris, 1998: Alexandre de Halès, Anselme de Laon, Bonaventure, Thomas Cajetan, Melchior Cano, Durand de Saint-Pourçain, Gerbert d'Aurillac, Gilbert de la Porrée, Guillaume d'Ockham, Guillaume de Champeaux, Hugues de Saint-Victor, Jean Capréolus, Jean de La Rochelle, Jean Duns Scot, Jean de Saint-Thomas, Jean de Salisbury, Jean Scot (Erigène), Pierre Abélard, Pierre de Tarentaise, Pierre Lombard, Richard de Médiavilla, Roger Bacon, Roscelin, Domingo de Soto; Tout récapituler dans le Christ. A propos de l'ouvrage de J. Dupuis, Vers une théologie chrétienne du pluralisme religieux, article collectif, *Revue thomiste* 98 (1998), p. 591-630; Le Diable dans le Catéchisme de l'Église catholique, *Nova et vetera* 74 (1999), p. 39-49; Avant-propos: *Vae mihi si non theologizavero*, dans *Saint Thomas et le Sacerdoce*, Actes du colloque organisé par l'Institut Saint-Thomas d'Aquin les 5 et 6 juin 1998 à Toulouse, *Revue thomiste* 99 (1999), p. 5-9; Le sacerdoce comme institution naturelle selon saint Thomas d'Aquin dans *Saint Thomas et le Sacerdoce*, Actes du colloque organisé par l'Institut Saint-Thomas d'Aquin les 5 et 6 juin 1998 à Toulouse, *Revue thomiste* 99 (1999), p. 33-57; Albert le Grand dans les *Defensiones* de Jean Cabrol. Contribution à la recherche sur les origines de l'albertisme tardif, *Revue thomiste* 99 (1999), p. 369-425; Thomistica V (bulletin), *Revue thomiste* 99 (1999), p. 591-656; Averroès chez les Latins, Vues cavalières sur la réception d'Averroès dans la scolastique latine médiévale,

*Bulletin de littérature ecclésiastique* 100 (1999), p. 133-152; Averroès chez les Latins, Vues cavalières sur la réception d'Averroès dans la scolastique latine médiévale, *Horizons maghrébins* 40 (1999), p. 21-32; L'immutabilité de Dieu dans *Vita quaerens intellectum*, Tommaso d'Aquino e ricerca filosofica, *Studi 1997-1998*, a cura di G. Grasso e S. Serafini, Pontificia Università S. Tommaso d'Aquino, Rome, 1999, p. 73-95; Je vis dans la foi au Fils de Dieu, Entretiens sur la vie de foi, Saint-Maur, *Parole et Silence*, 2000; Le coeur selon saint Thomas d'Aquin, dans *Pour une civilisation du coeur, Vers la glaciation ou le réchauffement du monde?*, Actes du congrès de Paray-le-Monial – 13-15 octobre 1999, sous la responsabilité de J.-L. Bruguès et Bernard Peyrous, Paris, éditions de l'Emmanuel, 2000, p. 129-141; L'école thomiste au XVe siècle, *Rivista Teologica di Lugano* 5 (2000), p. 223-234; La scuola tomista nel secolo XV, dans *La teologia dal XV al XVII secolo, Metodi e prospettive*, a cura di Inos Biffi e Costante Marabelli, *Atti del XIII Colloquio Internazionale di Teologia di Lugano*, Lugano, 28-29 Maggio 1999, Milan Jaca Book, 2000, p. 57-70; Thomistica VI (bulletin): Histoire du thomisme, *Revue thomiste* 100 (2000), p. 655-693; La théorie des limbes et le mystère du surnaturel chez saint Thomas d'Aquin, dans *Surnaturel, Une controverse au coeur du thomisme au XXe siècle*, Actes du colloque organisé par l'Institut Saint-Thomas d'Aquin les 26-27 mai 2000 à Toulouse, *Revue thomiste* 101 (2001), p. 131-166; Philosopher face aux barbares: Boèce et Cassiodore, *Bulletin de littérature ecclésiastique* 102 (2001), p. 295-308; El tomismo hoy, *Perspectivas caballeras / Le thomisme aujourd'hui, Perspectives cavalières*, *Subsidia*, Facultad de Teología San Damaso, Madrid, 2002; Thomistica (VII), *Revue thomiste* 102 (2002), p. 297-344; Antropologia della tradizione, Prospettive di metodo, dans *Persona humana, Imago Dei et Christi in historia*, Atti del Congresso Internazionale, Roma 6-8 settembre 2000, vol. I, *Sentieri*, Studi 1999-2000, a cura di M.M. Rossi et T. Rossi, Angelicum, Rome, 2002, p. 99-109; Charisms, Forms and States of Life (Illa-lae, q. 171-189), dans *The Ethics of Aquinas*, S.J. Pope (ed.), Washington D.C., Georgetown University Press, 2002, p. 340-352; La question de l'intellect agent dans le *Clipeus thomistarum* (1481) de Pierre Schwarz, dans *Revista Española de Filosofía Medieval*, n° 9, *Monografico: El Entendimiento agente*, Zaragoza, 2002, p. 163-183; Thomistes ou De l'actualité de saint Thomas, Préface du Cardinal C. Schönborn, Postface de Georges Cottier, *Sagesse et cultures*, Le Mouveran, 2003, p. 11-14; Les Idées divines selon Hervé de Nédellec, *Revue thomiste* 103 (2003), p. 451-477; L'avvenire del progetto tomista, *Annales theologici* 18 (2004), p. 199-214; Saint Thomas

d'Aquin dans l'encyclique *Fides et ratio*, dans "La vérité vous rendra libres", *Hommage au Cardinal Georges Cottier*, Le Muveran, 2004, p. 139-148; La théologie de la vérité dans la *Lectura super loannem* de saint Thomas d'Aquin, dans *Veritas, Approches thomistes de la vérité, Actes du colloque organisé par l'Institut saint-Thomas d'Aquin à Toulouse les 23-24 mai 2003*, sous la direction de Serge-Thomas Bonino OP, *Revue thomiste* 104 (2004), p. 141-166; Thomistica (VIII), *Revue thomiste* 104 (2004), p. 601-654; The Role of the Apostles in the Communication of Revelation according to the *Lectura super loannem* of St Thomas Aquinas, dans *Reading John with St Thomas Aquinas, Theological Exegesis and Speculative Theology*, Michael Dauphinais and Matthew Levering (eds), Washington, 2005, p. 318-346 ; 'Nature et grâce' dans l'encyclique *Deus caritas est*, *Revue thomiste* 105 (2005), p. 531-549; Le thomisme 'moderne' de Dominique Banez, dans *El alma humana: esencia y destino, IV Centenario de Domingo Banez (1528-1604)*, Cruz González-Ayesta (ed.), *Pensamiento medieval y renascentista*, 75, EUNSA, Pamplona, 2006, p. 15-35; 'Toute vérité, quel que soit celui qui la dit, vient de l'Esprit saint'. Autour d'une citation de l'Ambrosiaster dans le corpus thomasien, dans *Saint Thomas et la théologie des religions, Actes du colloque organisé par l'Institut saint-Thomas d'Aquin à Toulouse les 13-14 mai 2005*, sous la direction de Serge-Thomas Bonino OP, *Revue thomiste* 106 (2006), p. 101-147; Thomas d'Aquin, Questions disputées sur la vérité, Question XII, La prophétie (*De prophetia*), Texte latin de l'édition léonine, Traduction par Serge-Thomas Bonino OP, introduction et annotations par Jean-Pierre Torrell OP, *Bibliothèque des textes philosophiques*, Paris, 2006; Le fondement doctrinal du projet léonin: *Aeterni Patris* et la restauration du thomisme, dans *Le pontificat de Léon XIII, Renaissances du Saint-Siège? Etudes réunies par Philippe Levillain et Jean-Marie Ticchi, Collection de l'Ecole française de Rome*, 368, Rome, 2006, p. 267-274; Les anges et les démons, Quatorze leçons de théologie catholique, *Bibliothèque de la Revue thomiste*, Paris, Parole et Silence, 2007.

## Bruguès Jean-Louis



**Date and place of birth:** 22 November 1943,

Bagnères-de-Bigorre, France

**Priestly Ordination:** Ordained priest in Toulouse on 22 June 1975; appointed Bishop of Angers on 30 April 2000

**Appointment to the Academy:** 20 May 2001

**Scientific discipline:** Fundamental Moral Theology

**Academic title:** Professor of Fundamental Moral Theology

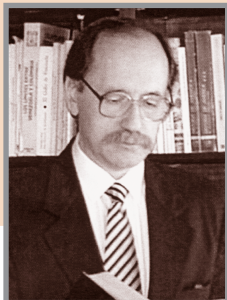
**Academic awards and distinctions** Diplôme d'Études supérieures de Droit (option: Sciences politiques); Maîtrise en Sciences économiques; Diplôme de l'Institut d'Études politiques (IEP Paris); Doctorat en Théologie. Professeur de Théologie morale fondamentale à la Faculté de Théologie de Toulouse, de 1976 à 1997. Professeur de Théologie morale fondamentale à la Faculté de Théologie de Fribourg (Suisse), de 1997 à 2000. *La fécondation artificielle au crible de l'éthique chrétienne* (Fayard 1989). Ouvrage couronné par l'Académie des Sciences Morales et Politiques. Membre de la Commission Théologique Internationale (Rome) de 1986 à 2002. Membre du Comité consultatif national d'éthique de 1998 à 2000. Président de la Commission doctrinale des évêques de France de 2002 à 2006. Consultant, à Rome, à la Congrégation pour l'Éducation Catholique, depuis janvier 2005. Consultant à la Congrégation pour la Vie consacrée et les Sociétés de vie Apostolique, depuis mai 2006. Prieur du Couvent des dominicains de Toulouse et de Bordeaux. Prieur de la Province de Toulouse.

**Summary of scientific research** Théologie morale, Bioéthique, Éthique et esthétique.

**Main publications** **Books** *La Fécondation artificielle au crible de l'éthique chrétienne*, Paris, Fayard, 1989 (épuisé). Ouvrage couronné par l'Académie des Sciences morales et politiques; *Dictionnaire de morale catholique*, Chambray-lès-Tours, CLD, 1991, nouvelle édition, revue et corrigée en 1996; *Précis de théologie morale générale*, Tome 1, *Méthodologie*, Tome 2: *Anthropologie morale* est en préparation, Paris, Mame, 1995; *L'Éternité si proche*, Conférences du Carême 1995 à Notre-Dame-de-Paris, ed. du Cerf, 1995; *Les Idées heureuses. Vertus chrétiennes pour ce temps*, Conférences du Carême 1996 à Notre-Dame-de-Paris, ed. du Cerf, 1996; *Des Combats de*

*lumière*, Conférences du Carême 1997 à Notre-Dame-de-Paris, ed. du Cerf, 1997; *Un an déjà... ou l'apprentissage d'un évêque*, Chambray-lès-Tours C.L.D. 2001; *Précis de théologie morale générale*, tome 2: *Anthropologie morale* (volume 1) Paris, Ed. Parole et Silence, 2002; (volume 2) Paris, Ed. Parole et Silence, 2003; *L'Eglise et la sexualité. Repères historiques et regards actuels*, Guy Bedouelle, Jean-Louis Bruguès et Philippe Becquart, Ed. du Cerf, 2006. **Articles** L'art de durer, *Communio*, IX 4, juillet/août 1984; Pureté du cœur et pureté du corps, *Communio*, XIII 5, sept/oct. 1988; Les trois chocs de la bioéthique, *Nouvelle Revue Théologique* 112, n° 6, nov/déc. 1990; Les langages du corps, *Ethique. La vie en question*, n° 2, automne 1991; Il teologo moralista, *L'Osservatore Romano*, 5 janv. 1994; L'éthique dans un monde désenchanté, *Revue thomiste*, XCIV, 1994; "Veritas Splendor" une encyclique de combat, *Communio*, XIX 2, mars/avril 1994; De quelques considérations sur le pardon, *Communio*, décembre 1998; Au tournant d'un millénaire la vie religieuse, "Cahiers Saint-Dominique" n° 268, juin 2002; Varon y mujer los creó, "Revue Estudios Trinitarios", Vol. XXXVII, n° 3, septembre-décembre 2003; Vers Pâques, "Revue Kephars" n° 9, janvier-mars 2004; Contribution de la théologie chrétienne de la création au débat contemporain sur la différence entre les sexes, "La Vérité vous rendra libres. Hommage au Cardinal Georges Cottier", Editions Parole et Silence, août 2004; Les ondes de choc de l'Encyclique *Evangelium Vitae*, "Revue Familia et Vita", Pontificium Consilium Pro Familia, Anno X, n° 3, 2005.

## Caldera Rafael Tomás



**Date and place of birth:** 19 December 1945, Caracas, D.F., Venezuela

**Appointment to the Academy:** 16 December 1999

**Scientific discipline:** Philosophy

**Academic title:** Professor, Philosophy Department, Universidad Simón Bolívar, Caracas

**Academic awards and distinctions** Member, Sociedad Venezolana de Filosofía.

**Academic Background** Universidad Central de Venezuela, Abogado, 1967. University of Notre Dame, Master of Arts, 1970. Université de Fribourg, Docteur-ès-lettres, 1974. Professor, Philosophy Department, Universidad Simón Bolívar (Caracas), since 1975. Professor, Instituto Internacional de Estudios Avanzados (Caracas) (1982-83). Member, Consejo de Apelaciones, Universidad Simón Bolívar, (1986-89). Chairman, Philosophy Department, Universidad Simón Bolívar (1988-89 and 1992-94). Head of the Division of Social Sciences and Humanities, Universidad Simón Bolívar (1989-91).

**Summary of scientific research** The main subjects of my research, on the philosophy of Saint Thomas, have been the acts of the human spirit, where anthropological and metaphysical questions come together. At the same time, the study of the anthropology of Vatican Council II – following the teachings of His Holiness John Paul II – led me in the same direction. On the other hand, I have studied the cultural situation of my own country in order to understand the conditions of intellectual life in Latin America as well as to meet the challenges posed by that cultural situation.

**Main publications** **Books** *Educación general y filosofía*, Caracas 1978, II edición ampliada, Caracas 1997; *La respuesta de Gallegos*, Caracas 1980, II edición, Caracas 1995; *Le jugement par inclination chez Saint Thomas d'Aquin*, Paris 1980; *De la lectura. Del arte de escribir*, Caracas 1983, II edición II reimpresión 2000; *Visión del hombre. La enseñanza de Juan Pablo II*, Caracas 1986, IV edición ampliada 1995; *La primera captación intelectual*, Caracas, 1988, II edición revisada, Pamplona,

*Cuadernos de Anuario Filosófico*, serie universitaria, n. 81, 1999; *El oficio del sabio*, Caracas 1991, II edición ampliada 1996; *El uso del tiempo*, Caracas 1995, II edición, II reimpresión 2000; *Sobre la naturaleza del amor*, Pamplona, Cuadernos de Anuario Filosófico, serie universitaria, n. 80, 1999; *Nuevo Mundo y mentalidad colonial*, Caracas, Centauro, 2000; *Una civilización del amor*, Caracas, Centauro, 2004; *La existencia abierta*, Caracas, Universidad Monteávila, 2004; *En busca de nuestra expresión*, Caracas, Centauro, 2006. **Translations** Olivier Lacombe, "El hombre y el absoluto en el pensamiento indio", en: *Revista Venezolana de Filosofía*, n° 5-6, Caracas 1976-77; Etienne Gilson, *El amor a la sabiduría*, Caracas, II edición 1979; L.-B. Geiger O.P., *La experiencia humana del mal*, Caracas 1981; Jean Daujat, *Maritain, maestro para nuestra época*, Caracas 1981; Jacques Maritain, *Confesión de fe*, Caracas 1986; *Oraciones de Santo Tomás de Aquino* (en colaboración con Carlos A. Casanova), Caracas 1997. **Editions** *Antología sobre La formación intelectual*. Selección, introducción y traducciones (en colaboración con M.A. González Diestro), Caracas 1971; Rafael Caldera, *Ideario. La Democracia Cristiana en América Latina*. Selección, introducción e índices, Barcelona 1970; Rafael Caldera, *Temas de Sociología Venezolana*. Selección y bibliografía actualizada (en colaboración con Mireya Caldera Pietri), Caracas 1973; Rafael Caldera, *Justicia Social internacional y nacionalismo latinoamericano*. Selección de textos, Madrid 1973. **Articles** "Lingüística y fisonomía espiritual de la América hispana", en: *Atlántida*, n° 39, Madrid, Mayo-Junio 1969, pp. 262-278; "La rectitud del espíritu", en: *Boletín Histórico*, n° 41, Caracas, Mayo 1976, pp. 263-280; "Pataruco o la respuesta de Gallegos", en: *Boletín Histórico*, n° 46, Caracas, Enero pp. 5-34; "El sentido del trabajo", en: *Notas y Documentos*, Año 2, n° 6, Caracas, Enero-Marzo 1986, pp. 10-19; "Filosofía, silencio y oración", en: *Notas y Documentos*, Año 3, n° 11, Caracas, Abril-Julio 1987, pp. 47-55; "El don de sí", en: *Scripta theologica*, vol. XX fasc. 2-3, Pamplona, Mayo-Diciembre 1988, pp. 667-679; "Primo cadit ens", en: *Anuario Filosófico*, vol. XXII, n° 2, Pamplona 1989, pp. 57-94; "Los dos verbos y la región intermedia", en: *X Encuentro Nacional de Docentes e Investigadores de la Lingüística*, Caracas, Octubre 1989; "Ciudad posible", en: *Filosofías de la ciudad*, Caracas, Equinoccio, 1991, pp. 13-22; "El ciclo del Nuevo Mundo", en: *Tablero*, año 16, n° 43, Agosto 1992, pp. 22-28; "Pensamiento y lenguaje", en: *Sanctus Thomas de Aquino, Doctor Hodiernæ Humanitatis*, Pontificia Accademia di San Tommaso d'Aquino, Roma, pp. 83-91; "Estructura moral de la libertad", en:



*Memorias del Primer Congreso de Educación Moral*, Ponce, Puerto Rico, 1996, pp. 145-157; "Quod visum placet", en: *Analys-art*, vol. 15, Caracas, Mayo 1996, pp. 5-12; "Una civilización del amor", en: *Notas y Documentos*, Año 15, n° 52-53, Caracas, Julio-Diciembre 1998, pp. 87-104; "Globalización, identidad y la mentalidad colonial", en: *Asuntos*, año 3, n° 5, Mayo 1999, pp. 193-207; "Un pueblo sin historia", en: *Libro homenaje al P. José del Rey Fajardo S.J.*, Caracas, Editorial Jurídica Venezolana, 2005, Tomo I, pp. 303-321.

## Camponico Angelo



**Date and place of birth:** 29 May 1949, Rosario de Santa Fé, Argentina

**Wife and children:** Giulia Ramò; Francesca, Rolando, Donatella, Alessandra

**Appointment to the Academy:** 20 May 2001

**Scientific discipline:** Moral Philosophy, Philosophical Anthropology, Philosophy of Interculturalism

**Academic title:** Full Professor

**Academic awards and distinctions** Member of the Scientific Committee of the Centro di Etica generale e applicata, Almo Collegio Borromeo, Pavia. Member of the Scientific Committee of the *Annuario di etica*, ed. Vita e Pensiero, Milan. 1981 Researcher and 1992 Associated Professor (University of Genoa); 2000 Full Professor (University of Genoa); 1995, 1996, 1999 Visiting Professor, Faculty of Theology, Lugano (CH).

**Summary of scientific research** Major research topics: *Philosophical anthropology*. In particular: the place of man in the world, the hierarchical order among the levels of human experience and the main role played in developing experience by the concept of integrity (*integritas*), by realism ('principle of reality') and by intersubjectivity ('principle of charity'). *Philosophy of religion*. In particular: the synthetic role of the religious sense in human experience, theological personalism, the topics of assent and of religious pluralism. *Ethics*. In particular: the connection between the ethics of virtue and ethics of law, 'the ethics of reason', dealing with the development and fulfilment of human experience, and the relationship between theoretical and practical reason, and epistemic and ethical virtues. *The concept of culture and the ethics of interculturalism*. I have studied these topics particularly in Aquinas, Augustine, Hobbes, Newman, in twentieth-century Thomism, and in contemporary analytical philosophy of religion.

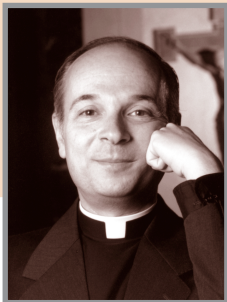
**Main publications** **Books** *Filosofia dell'esperienza ed epistemologia della fede in Robert Boyle*, Le Monnier, Firenze 1978, pp. 176; *Metafisica e antropologia in Thomas Hobbes*, RES, Milano 1982, pp. 245; *Alla scoperta dell'essere. Saggio sul pensiero di Tommaso d'Aquino*, Jaca Book, Milano 1986, pp. 208; *Salvezza e verità. Saggio su Agostino*, Marietti, Genova 1989, pp. 215; *Integritas. Metafisica ed etica in San Tommaso*, Nardini, Firenze 1996, pp.

219; *Etica della ragione. La filosofia dell'uomo fra nichilismo e confronto interculturale*, Jaca Book, Milano 2000. **As Editor** Tommaso d'Aquino, *La potenza di Dio (Quaestiones disputatae de potentia Dei 1-7)*, 3 voll., a cura di Angelo Campodonico con una Introduzione per ogni volume di Angelo Campodonico, Biblioteca medioevale, Nardini, Firenze 1991-1995; *Jacques Maritain. Riflessioni su una fortuna*, a c. di L. Malusa e A. Campodonico, Franco Angeli, Milano 1996, pp. 159; *Lineamenti di un personalismo teologico. Studi in onore di Carlo Arata*, a c. di L. Malusa, G. Benelli, A. Campodonico, B. Salmona, Glauco Brigati editore, Genova 1996, pp. 558; *Cristianesimo e contemporaneità. Studi in onore di Luca Orbetello*, a c. di Angelo Campodonico, Il Melangolo, Genova 2004, pp. 235; *Tra legge e virtù. La filosofia pratica angloamericana contemporanea*, a c. di Angelo Campodonico, Il Melangolo, Genova 2004, pp. 205. **Articles** Secularization in Thomas Hobbes's Anthropology in AA.VV., *Thomas Hobbes. His View of Man. Proceedings of the Hobbes Symposium at the International School of Philosophy in the Netherlands* (Leusden, September 1979), edited by J.G. van der Bend, Rodopi, Amsterdam 1982, pp. 113-123; Il carattere immediato della presenza di Dio nel mondo secondo Tommaso d'Aquino, in *Rivista di Filosofia neo-scolastica*, 76, (1984), 2, pp. 245-268; L'uomo tra partecipazione e intenzionalità, comunicazione presentata al "IX Congresso tomistico internazionale", Roma 24-29 settembre 1990, *Studi tomistici*, 41, 1991, pp. 333-345; "Actus essendi" in *Doctor communis*, XLIV, I, 1991, pp. 50-67; Finalità, passionalità, razionalità in Tommaso d'Aquino in AA.VV., *La passione della ragione*, a c. di G.F. Dalmasso, Jaca Book, Milano 1991, pp. 57-70; Vi è una filosofia della religione in Agostino? in AA.VV., *Interiorità e intenzionalità nel De civitate Dei di Sant'Agostino*, *Studia Ephemeridis Augustinianum*, Roma 1992, pp. 185-194; Il pensiero filosofico di Tommaso d'Aquino nell'interpretazione di H.U. Von Balthasar in *Medioevo*, fascicolo monografico dedicato ad A. Tognolo, 1992, pp. 187-202; La filosofia della religione in AA.VV., *Forme del sapere filosofico. Filosofia "prima" e filosofie "secondo" nel pensiero contemporaneo*, a c. di L. Malusa, CUSL, Genova, 1994, pp. 47-76; Esperienza e metafisica. Verso un'etica della ragione, *ibid.*, pp. 159; *Jacques Maritain. Riflessioni su una fortuna*, *cit.*, pp. 63-80; Il problema del Dio personale, *Lineamenti di un personalismo teologico. Studi in onore di Carlo Arata*, *cit. ibid.*, pp. 21-54; La cristologia all'origine di importanti differenze tra filosofia cristiana e musulmana in *La filosofia e l'Islam*, a c. di G. Piaia, Gregoriana, Padova 1996, pp. 61-67; Libertà come assenso all'essere in *Il mistero del male e la libertà possibile: lettura del De civitate Dei di Agostino - Atti del VII seminario agostiniano di Perugia*, *Studia*

*ephemeridis Augustinianum* 54, 1996, pp. 161-175; L'ontologismo rivisitato in *La filosofia italiana fra Ottocento e Novecento* a c. di L. Malusa, Istituto italiano degli studi Filosofici, Napoli 1997; Ragione speculativa e ragione pratica in Tommaso d'Aquino: analogie, differenze, sinergie in *Rivista di filosofia neoscolastica*, LXXXIX, 2/3, 1997, pp. 267-298; Note sulla custodia della natura tra monismo e creazionismo in *Responsabilità per il creato, Contributi al LI Convegno del Centro di Studi Filosofici di Gallarate*, a c. di S. Biolo, Rosenberg & Sellier, Torino 1998, pp. 235-238; Thinking of Creation, in *Sapientia* 1999, pp. 45-63; Infinitud e interpretación infinita: Santo Tomas y la concepción contemporánea del hombre in *Santo Tomas humanista cristiano*, STA, Buenos Aires 1999, pp. 221-231; Fede e ragione: un problema di tutti, in *Nova et vetera*, edizione italiana, I, 1999, pp. 34-62; Attualità e inattualità di Aristotele in *Attualità del pensiero aristotelico*, a c. di S. Brock, Armando, Roma 2000; Contemporary Philosophy facing *Fides et Ratio*, in *Faith and Reason. The Notre Dame Symposium 1999*, edited by T. Smith, St. Augustine's Press, South Bend, 2001; Etica dell'intelligenza e postmodernità, *Nova et vetera*, ed. it., pp. 167-180; Experience of Reality, Integrity and God, in *Science, Philosophy and Theology*, edited by J. Callaghan, St. Augustine Press, South Bend 2002, pp. 137-149; La felicità in Sant'Agostino, in *Atti dell'Accademia ligure di scienze e lettere*, VI, IV, Genova 2002, pp. 141-157; Rassegna sulla recente filosofia statunitense della religione, in *Il Monoteismo (Annuario di filosofia)*, Mondadori, Milano 2002, pp. 155-174; L'uomo come microcosmo. Il significato e il metodo dell'Antropologia filosofica in *La persona e i nomi dell'essere. Scritti di filosofia in onore di Virgilio Melchiorre*, a c. di F. Botturi, F. Totaro, C. Vigna, Vita e Pensiero, Milano 2002, vol. I, pp. 275-289; Tommaso, la filosofia contemporanea e il problema del male, in AA.VV., *Dialogo sul bene, "Doctor Communis"*, Città del Vaticano 2003, pp. 78-90; Radicalismo liberale e riscoperta della natura umana, in *Soggetto e libertà nella condizione post-moderna*, a c. di F. Botturi, Vita e Pensiero, Milano 2003, pp. 123-145; Voce Modernità in AA.VV. *Scienze sociali e Dottrina della Chiesa. Contributi per un dizionario*, Vita e Pensiero, Milano 2003, pp. 440-445; La fecondità di alcune distinzioni newmaniane per un'interpretazione della genesi e dello sviluppo dei diritti umani in *Verità nel tempo. Platonismo, Cristianesimo e contemporaneità. Studi in onore di Luca Obertello*, a c. di A. Campodonico, cit., pp. 255-264; Tra epistemologia ed etica. L'intuizionismo moderato di Robert Audi in *La filosofia pratica angloamericana contemporanea*, a c. di A. Campodonico, cit., pp. 135-158; Libertad, naturaleza y casualidad en *Naturaleza y libertad. La filosofía antes los problemas del presente*, Sociedad castellano-leonesa de filo-

sofia, Salamanca 2005, pp. 343-353; La Regola d'oro nella riflessione della recente filosofia anglosassone in *La regola d'oro come etica universale*, a c. di C. Vigna e S. Zanardo, Vita e Pensiero, Milano 2005, pp. 227-253; Note per un'interpretazione sintetica dell'etica di Tommaso d'Aquino in *Atti del Congresso internazionale su "L'umanesimo cristiano nel III millennio: La prospettiva di Tommaso d'Aquino"*, vol. II, Vatican City 2005, pp. 707-715; Introduzione a W. Kluxen, *L'etica filosofica di Tommaso d'Aquino*, Vita e Pensiero, Milano 2005, pp. V-XVI; Le ragioni della speranza in *Vivere la speranza*, a c. di A. Dentone e A. Contini, Bastogi Editrice italiana, Foggia 2006, pp. 21-36; Bontà e malizia degli atti umani secondo Tommaso d'Aquino (ST. I-II, qq. 18-21), *Salesianum* LXVIII (2006/4), pp. 667-698; Tommaso d'Aquino nel Novecento. Riflessioni sui diritti umani in *Atti del Convegno internazionale su Genesi, sviluppi e prospettive dei diritti umani in Europa e nel Mediterraneo*, Genova 26-28 ottobre 2004, a c. di S. Langella, *Civiltà del Mediterraneo* 8-9 2006, Guida, Napoli 2006, pp. 227-243; Pluralismo religioso e dialogo in *La filosofia come strumento di dialogo tra le culture*, *Atti del XXXV Congresso nazionale della Società filosofica italiana*, a c. di Mauro Di Giandomenico, Mario Adda editore, Bari 2007, pp. 95-111; Sagesse pratique et éthique de la vertu dans la pensée anglo-saxonne contemporaine in *Le jugement pratique. Autour de la notion de phronésis*, a c. di D. Lories et L. Rizzerio, Collection Bibliothèque d'histoire de la philosophie, Vrin, Paris 2007, pp. 111-130.

## Cessario Romanus, O.P.



**Date and place of birth:** 1 April 1944, Boston, Massachusetts, USA

**Priestly Ordination:** 27 May 1971 (Order of Friars Preachers)

**Appointment to the Academy:** 16 December 1999

**Scientific discipline:** Systematic Theology

**Academic title:** Professor

**Academic awards and distinctions** Visiting Professor, Pontifical John Paul II Institute for Studies on Marriage and the Family; Associate Editor, *The Thomist*; Editor, *Moral Philosophy and Moral Theology Series*, Fordham University Press; Rédacteur, *Pierre d'angle*; Senior Writer, *National Catholic Register*; Advisory Board, Center for Thomistic Studies, University of St. Thomas; Ramsey Colloquium, Religion and Public Life Institute; Society of Christian Ethics; American Maritain Association; The International Boethius Society (Charter member); Medieval Academy of America; Catholic Theological Society of America.

**Summary of scientific research** The main theme of my research has been in the area of sacramental and moral theology, and on the relationship of the moral life with other truths of Catholic and divine faith. Building on the studies done in the immediate post-conciliar period by my mentor Dominican Father Colman O'Neill, my earliest research (1980s) concentrated on Christian satisfaction, the sacrament of Reconciliation, and the Eucharist. After a period of teaching moral theology, I undertook research on the moral and theological virtues and their pertinence to contemporary issues in Christian ethics. To complement these initiatives, I returned to the Thomist commentatorial tradition and in particular to the anti-nominalist writings of the fifteenth-century Dominican John Capreolus.

**Main publications Books** *Christian Satisfaction in Aquinas* (Washington, DC: University Press of America, 1982); *The Godly Image: Christ and Salvation in Catholic Thought from Anselm to Aquinas*, Studies in Historical Theology VI (Petersham, MA: St Bede's Publications, 1990); *Meeting Christ in the Sacraments* by Colman E. O'Neill, O.P. and revised by Romanus Cessario O.P. (New York: Alba House, 1991); *The Moral Virtues and Theological*

*Ethics* (Notre Dame/London: University of Notre Dame Press, 1991); *Le Virtù*. Volume 19 of *Manuali di Teologia Cattolica* (AMATECA), Sezione sesta: La persona umana (Milan: Editoriale Jaca Book, 1994), Spanish edition: *Las virtudes* (Valencia: Edicep, 1998), English edition: *Virtues, or the Examined Life* (New York: Continuum, 2002); *Perpetual Angelus. As the Saints Pray the Rosary* (New York: Alba House, 1995); *Christian Faith and the Theological Life* (Washington, DC: The Catholic University of America Press, 1996); *A Love That Never Ends. A Key to the Catechism of the Catholic Church*. With J.A. DiNoia, B.G. O'Donnell, P.J. Cameron (Huntington, IN: Our Sunday Visitor Press, 1996); *Jean Capreolus en son temps (1380-1444)* (Mémoire Dominicaine, numéro spécial, 1), edited with Guy Bedouelle and Kevin White (Paris: Les Éditions du Cerf, 1997); *Veritatis Splendor and the Renewal of Moral Theology. Studies by Ten Outstanding Scholars*, edited with J.A. DiNoia, O.P. (Chicago: Midwest Theological Forum, 1999); *Le thomisme et les thomistes* (Paris: Les Éditions du Cerf, 1999), English edition: *A Short History of Thomism* (Washington, D.C.: The Catholic University of America Press, 2005); *John Capreolus (1380-1444): Treatise on the Virtues*, edited and Introduction with Kevin White (Washington, D.C.: The Catholic University of America Press, 2001); *Introduction to Moral Theology* (Washington, D.C.: The Catholic University of America Press, 2001); *Boston's Cardinal. Bernard Law, the Man and His Witness*, edited with a Biographical Essay by Mary Ann Glendon (Lanham, MD: Lexington Books, 2002).

**Articles, Book Chapters, etc.** 'Theology at Fribourg', *The Thomist* 51 (1987): 325-366; 'The Meaning of Virtue in Catholic Moral Life: Its Significance for Human Life Issues', *The Thomist* 53 (1989): 173-96; 'Casuistry and Revisionism: Structural Similarities in Method and Content', in 'Humanae Vitae': 20 Anni Dopo. Atti del II Congresso Internazionale di Teologia Morale, Vol. III (Milano: Edizioni Ares, 1990): 385-409; 'Christian Satisfaction and Sacramental Reconciliation', *Communio* 16 (1989): 186-196; 'Aquinas on Nature and Grace', in *Catholicism and Secularization in America*, ed. David L. Schindler (Notre Dame, IN: Communio Books, 1990): 207-10; 'La tradition thomiste et l'oeuvre de l'Esprit: les dons d'intelligence et de science', *Nova et Vetera* 65 (1990): 259-267; 'Christ and Reconciliation', *Faith & Reason* 17 (1991): 15-50; 'Lacordaire et les États-Unis', in *Lacordaire, son pays, ses amis et la liberté des ordres religieux en France*, ed. Guy Bedouelle (Paris: Les Éditions du Cerf, 1991): 333-347; 'A Thomist Interpretation of Faith: The Gifts of Understanding and Knowledge', in *Novitas et Veritas Vitae. Aux Sources du Renouveau de la Morale*

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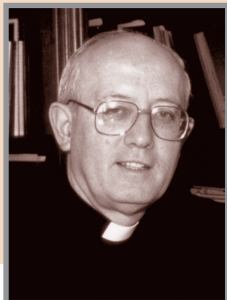
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Publicaciones de la Universidad de Navarra, 2000): 427-432; 'Infallible Teaching and the Gift of Divine Truth', *Catholic Dossier* 6.3 (May-June 2000): 5-8; 'Un "salut civil"? Vie et famille dans la doctrine catholique', *Pierre d'angle* 6 (2000): 185-97; 'Sacramental Confessions and Addictions' in *Addiction and Compulsive Behaviors, Proceedings of the Seventeenth Workshop for Bishops*, Dallas, Texas, ed. Edward J. Furton (Boston, MA: The National Catholic Bioethics Center, 2000): 125-139; 'Schönborn, Christoph', *New Catholic Encyclopedia, Jubilee Volume: The Wojtyła Years*, pp. 406-407; 'Towards an Adequate Method for Catholic Bioethics', *The National Catholic Bioethics Quarterly* 1 (2001): 51-62; 'Gilson, Étienne (1884-1978)', in *The Dictionary of Historical Theology*, ed. Trevor A. Hart (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), pp. 227-229; 'En partant d'une chanson de Gershwin...', *Pierre d'angle* 7 (2001): 41-47; 'Duplex ordo cognitionis', *Doctor Communis II*, n.s., *Atti della II Sessione Plenaria*, 22-24 Giugno 2001 (Vatican City, 2002): 102-109; 141-142; 'The Theological Virtue of Hope (IIa-IIae qq. 17-22)', in *The Ethics of Aquinas*, ed. Stephen J. Pope (Washington, D.C.: Georgetown University Press, 2002), pp. 232-243; 'The Sacramental Mediation of Divine Friendship and Communion', *Faith & Reason* 27 (2002): 7-41; 'Consequentialism', *New Catholic Encyclopedia*, 2nd ed., 4: 159-160; 'Casuistry', with E. Hamel, *New Catholic Encyclopedia*, 2nd ed., 3: 219-221; 'Mary in the Dominican Tradition', *Nova et Vetera, English Edition*, 1 (2003): 27-42; 'Entendre les Mystères. Musique liturgique et foi théologique', with Jonathan Gaspar, *Pierre d'angle* 9 (2003): 135-50; 'Cooperation, Veritatis splendor, and the Luminous Mysteries', in *Walk as Children of Light: The Challenge of Cooperation in a Pluralistic Society: Proceedings of the Nineteenth Workshop for Bishops*, Dallas, Texas, ed. Edward J. Furton (Boston, MA: The National Catholic Bioethics Center, 2003): 47-67; 'Life and Family as Themes in Catholic Social Thought', in *Indubitanter ad Veritatem. Studies Offered to Leo J. Elders, S.V.D. in Honor of the Golden Jubilee of his Ordination to the Priesthood*, ed. Jürgen Vijgen (Budel: Damon, 2003): 69-79; 'Aquinas on Christian Salvation', in *Aquinas on Doctrine. A Critical Introduction*, ed., Thomas Weinandy, Daniel Keating, John Yocum (London: T&T Clark International, 2004): 117-37; 'Response' in *Book Symposium, Nova et Vetera, English Edition*, 2 (2004): 208-10; 'Mel Gibson and Thomas Aquinas: How the Passion Works', *ZENIT*, 9 April 2004. Available from englishzenit@zenit.org [German translation: 'Wie die Passion Christi die Erlösung bewirkt – Mel Gibson und Thomas von Aquin', *Una Voce* –

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Law Sacrifice', *Nova et Vetera*, English Edition 4 (2006): 295-312; 'The Sacred, Religion, and Morality', *Doctor Communis* VII, n.s., *Atti della V Sessione Plenaria*, 24-26 Giugno 2005 (Vatican City, 2006): 173-186; 'Johannes Capreolus', in *Thomistenlexikon*, eds. David Berger & Jürgen Vijgen (Bonn: Nova & Vetera Verlag, 2006): 302-311; 'The Sacred, Religion, and Morality', *Logos* 9.4 (2006): 16-32; 'Catholic Considerations on Palliative Care', *The National Catholic Bioethics Quarterly* 6 (2006): 639-650; 'Moral Theology on Earth: Learning from Two Thomases', *Studies in Christian Ethics* 19 (2006): 305-322; 'Hommage au Père Servais-Théodore Pinckaers, OP. The Significance of His Work', *Nova et Vetera*, English Edition 5 (2007): 1-16; 'The Theological Heritage of Pope Benedict XV', *Nova et Vetera*, English Edition, 5 (2007): 37-40.

## Clavell Lluís



**Date and place of birth:** 13 October 1941, Barcelona, Spain  
**Priestly Ordination:** Ordained priest in 1966 (Prelature of the Holy Cross and Opus Dei). Prelate of honor (1994)  
**Appointment to the Academy:** 22 November 1995  
**Scientific discipline:** Metaphysics  
**Academic title:** Full Professor of Metaphysics, Faculty of Philosophy, Pontifical University of the Holy Cross, Rome, Italy

**Previous academic positions** 1994-2004 Consultore della Congregazione per l'Educazione Cattolica; 1994-2002 Rettore della Pontificia Università della S. Croce; 1991-93 Sotto-Segretario del Pontificio Consiglio per il dialogo con i non credenti e poi (1993) del Pontificio Consiglio della Cultura; 1990-91 Consultore del Pontificio Consiglio per il dialogo con i non credenti; 1989-91 Direttore dell'Istituto per lo studio dell'ateismo della Pontificia Università Urbaniana.

**Academic background** Ph.D. Dottore in Filosofia, Pontificia Università Lateranense; Ph.D. Dottore in Filosofia e Lettere, Università di Navarra.

**Academic awards and distinctions** 2006 Membro del Consiglio della rivista di teologia e questioni attuali *Temes d'avui* (Barcellona); 1995 Consultore del Pontificio Consiglio della Cultura; 1995 Socio dell'*Accademia Cardinalis Bessarionis*; 1986 Membro del Consiglio direttivo della Società Internazionale Tommaso d'Aquino. Successivamente, membro senior.

**Summary of scientific research** Sviluppa questioni di metafisica quali: Dio come "Ego sum qui sum"; essere personale e libertà; il ruolo della metafisica nell'interdisciplinarietà e nell'etica delle professioni.

**Recent activities** Direttore del Comitato scientifico per il corso di Specializzazione in informazione religiosa, organizzato dall'ISCOM in collaborazione con l'Associazione di giornalisti accreditati presso la Sala Stampa della Santa Sede e con la Pontificia Università della S. Croce, mar.-giu. 2006 e mar.-giu. 2007; Conferenza "Santo Tomás de Aquino en la era postmetafísica", en las Facultad Eclesiástica de Filosofía de la Universidad de Navarra, Pamplona, 15 feb. 2007; Conferenza "Verità e libertà" nella Sessione Plenaria della Pontificia Accademia di San Tommaso d'Aquino dedicata al tema "Persona, legge naturale, diritti umani in una società complessa e globale" (23-25 giu. 2006 in Vaticano); Collaborazione con l'Università Campus Biomedico per due giornate di

riflessione con i docenti di quella università sul Rapporto fede-scienza nel contesto dell'identità cristiana in ambiente universitario laicale. Le giornate hanno avuto luogo a San Martino al Cimino il 1° apr. e il 13 mag. 2006 e mi è stata affidata la relazione introduttiva; Conferenza "Polémiques et certitudes autour de la Foi catholique" en el "Séminaire romain pour dirigeants d'entrepri: Le sel de la terre". Le christianisme et l'Église catholique au début du troisième millénaire, Roma, Pontificia Università della S. Croce, 25-26 mar. 2006; Conferenza "I sensi della libertà" per il Seminario di professori della Facoltà di Filosofia della nostra Università, 23 mar. 2006; Conferenza "La metafisica nella Teologia di Tommaso d'Aquino" nella Facoltà di Teologia della Pontificia Università per la celebrazione accademica della festa del Patrono della Facoltà, 27 gen. 2006; Lezione nella Cattedra "S. Tommaso e il pensiero contemporaneo" della Pontificia Università Lateranense nell'ambito del corso "Lectura Aquinatis: Le Questioni Disputate "De veritate", sul tema: "La libertà umana" (q. XXIV), 23 mar. 2004; Soggiorno di ricerca presso il Thomas-Institut dell'Università di Colonia, ott. 2003-feb. 2004. In questo periodo ha svolto tre lezioni per docenti di filosofia nel Collegio Universitario "Müngensdorf": Philosophiestudium gemäss dem kirchlichen Lehramt (15 nov. 2003), Die Freiheit, die Christus für uns errang (16 nov. 2003), Gibt es endgültigen Wahrheiten? (8 feb. 2004).

**Main publications** *Metafisica* (in collaborazione con M. Pérez de Laborada), Ed. Università S. Croce, Roma 2006, pp. 365; *Metafisica* (in collaborazione con T. Melendo e T. Alvira), Ediciones Universidad de Navarra, 8ª ed. ampliata, Eunsa, Pamplona 2001, pp. 290 (reprint: 2007); *Metaphysics* (trad. inglese), Sinag-Tala Publ., Manila 1991; *Metafisica* (trad. italiana). Prefazione di Adriano Bausola, Le Monnier, Firenze 1987, pp. 232; Curatore, assieme a Ignacio Guiu, dell'opera postuma di Carlos Cardona, *Olvido y Memoria del ser*, Eunsa, Pamplona 1997, pp. 518; *Metafisica e libertà*, Armando Editore, Roma 1996, pp. 208; *Presupuestos y contenido del principio de identidad según Réginald Garrigou-Lagrange*, Pontificia Università Lateranense, Roma 1982, pp. 61; *El nombre propio de Dios según Santo Tomás de Aquino*, Ediciones Universidad de Navarra, Pamplona 1980, pp. 204.

**Collective works** Le dimensioni della libertà, in G. Borgonovo – K. Charamsa (a cura di), *Eucaristia e Libertà*, L. Ed. Vaticana, 2006, pp. 137-151; Trabajo y familia: superar la fragmentación partiendo de la persona, in Domènec Melé Carné (coord.), *Conciliar trabajo y familia: un reto para el siglo XXI*, EUNSA, Pamplona 2004, pp. 103-116; Para superar la fragmentación del saber, in T. Trigo (a cura di) *Dar razón de la esperanza. Homenaje al Prof. Dr. José Luis Illanes*, Servicio de Publicaciones de la Universidad de Navarra, Pamplona 2004, pp.

1149-1160; "Les principals tesis de Tomàs d'Aquino segons Cornelio Fabro", in José Petit – José M<sup>a</sup> Romero (Eds.), *"La síntesis de santo Tomás de Aquino"*. *Actas del Congreso de la SITAE Barcelona*, Vol. I, Publicacions i Edicions Universitat de Barcelona, Barcelona, 2004, pp. 57-74 (nelle pp. 75-100 si trovano come appendice: "Nuevas Tesis tomistas propuestas por Cornelio Fabro"); *Personas libres*, in A. Malo (a cura di) *La dignità della persona umana*, vol. III del Congresso "La grandezza della vita quotidiana" (Pontificia Università della Santa Croce, Roma, 8/11 gennaio 2002), Edusc, Roma 2003, pp. 101-116; *El hombre como ser libre*, in J.J. Borobia *et al.* (a cura di), *Idea cristiana del hombre*, Eunsa, Pamplona 2002, pp. 63-81; *La presenza di Aristotele nell'Enciclica "Fides et ratio"*, in Stephen L. Brock (a cura di), *L'attualità di Aristotele*, Armando, Roma 2000, pp. 161-170; *La metadisciplinarietà. Scienza, filosofia e teologia*, in E. Mariani (a cura di), *Unità del sapere e del fare. Una soluzione transdisciplinare*, Quaderni dell'IPE, Napoli 2001, pp. 43-54; *I diversi stati della filosofia in rapporto alla fede*, nel volume "Quaderni dell'Osservatore Romano" 45, Città del Vaticano 1999, pp. 178-187. **Selected articles** Raccogliere l'eredità di Giovanni Paolo II su San Tommaso d'Aquino, in *Doctor Communis* 2006, pp. 21-48; *El pensament de Benet XVI sobre la interpretació del Concili Vaticà II*, in *Temes d'avui* (Revista de Teologia i de Qüestions Actuals, Barcelona) 20 (2006), pp. 46-54; *La libertad de Cristo y sus consecuencias para la libertad humana según Santo Tomás de Aquino*, in *Proceedings of the International Congress on Christian Humanism in the Third Millennium: the Perspective of Thomas Aquinas*, Pont. Ac. S. Thomae Aquinatis – SITA, Vatican 2005, pp. 10-21; *Postmodernità & nuovo ordine*, in *Studi Cattolici* n. 508 (2003), pp. 412-417; *The Freedom Won by Christ on the Cross. Theological Reflections on Freedom in Blessed Josemaria's Teaching*, in *Romana* (Bulletin of the Prelature of the Holy Cross and Opus Dei, English edition) 33 (2001), pp. 234-261; *Necesidad de la filosofía para la teología en la actualidad*, nella rivista *Seminarium* (2000), pp. 513-536; *L'unità del sapere per l'attuazione di "Fides et ratio"*, in *Alpha Omega*, (2000), pp. 211-225; *Dottrina Sociale della Chiesa e Metafisica*, in *La Società*, gennaio-marzo 1999, pp. 121-127. L'articolo tradotto in polacco è apparso con il titolo *Nauka społeczna Kosciola i metafizyka*, in *Spoleczenstwo*, marzo 1999, pp. 135-142; *Stati della filosofia secondo il suo rapporto alla fede*, commento all'Enciclica "Fides et ratio", in *Per la filosofia*, Anno XVI, n. 45, Editrice Massimo, Milano, gennaio-aprile 1999, pp. 17-29; *La crisi della verità e l'annuncio della fede*, in *Aquinas*, fascicolo 3, anno XII, Facoltà di Filosofia della Pontificia Università Lateranense, Mursia 1998, pp. 583-595; *I diversi stati della filosofia in rapporto alla fede su L'Osservatore Romano*, del 23 dicembre 1998.

## Dalledonne Andrea



**Date and place of birth:** 21 December 1939, Rome, Italy

**Appointment to the Academy:** 25 November 1992

**Scientific discipline:** Philosophy

**Academic title:** Associate Professor

**Academic awards and distinctions** Premio di operosità scientifica da parte dell'Università di Perugia (1972 circa); Accademico dell'"Istituto di Studi storici Pio IX" (11/02/2000).

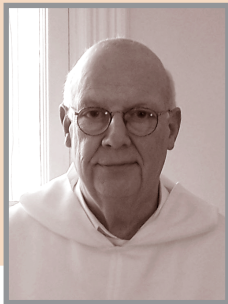
**Summary of scientific research** Laureato in Lettere nell'Università di Roma (1964) e in Filosofia in quella di Genova (1968), ho tentato di approfondire lo studio e la comprensione del tomismo essenziale alla luce degli'insegnamenti fondamentali di Cornelio Fabro. Ho tentato, altresì, di approfondire la meditazione teoretica sulla radicale alternativa fra tomismo e umanesimo immanentistico.

**Main publications** *Problematica metafisica del tomismo essenziale*, Elia, Roma 1980; *Implicazioni del tomismo originario*, Quadrivium, Genova 1981; *Tomismo contro sovversione. Rileggendo Domenico Giuliotti*, Marzorati, Milano 1987; *Il rischio della libertà: S. Tommaso – Spinoza*, Marzorati, Settimo Milanese 1990; *Valenze etico-speculative del realismo metafisico*, Marzorati, Settimo Milanese 1993; Il rischio della libertà nel tomismo essenziale di Cornelio Fabro, in *Aquinas*, 3, 1995, pp. 637-644; La dottrina kierkegaardiana del Singolo come critica cristiana del collettivismo giudaico, in *Nuovi studi kierkegaardiani*, 1, 1993, pp. 57-74; Recens. a: G. Perini, *I Sacramenti. Battesimo, Confermazione, Eucaristia*, II, Edizioni Studio Domenicano, Bologna 1999, in *Instaurare omnia in Christo*, 2, 2000, pp. 8-10; L'anelito alla trascendenza nel "Novecento teologico" di Antimo Negri, in AA.VV., *Filosofia in dialogo. Scritti in onore di Antimo Negri*, a cura di F. Fanizza e M. Signore, Pellicani, Roma 1998, pp. 189-210; *Cornelio Fabro. Essere e libertà come fondamenti del tomismo essenziale*, Seam, Roma 2001; Collaborazione con Antimo Negri alla cura della *Storia antologica della filosofia del lavoro*, voll. 1-2, Marzorati, Milano 1980, e



alla cura dell'aggiornamento bibliografico della *Grande antologia filosofica*, ed. cit., ivi, vol. XXXII (1984); Cenni sul tomismo essenziale implicito nella "Postilla" di Søren Kierkegaard, in AA.VV., *Il Singolo. Biblioteca Kierkegaardiana di Filosofia*, a cura di G.M. Pizzuti, Lamisco, Potenza 2000, pp. 125-140.

## Dewan Lawrence, O.P.



**Date and place of birth:** 22 March 1932, North Bay, Ontario, Canada

**Priestly Ordination:** Entered the Dominican Order in 1972 and ordained priest in 1976

**Appointment to the Academy:** 16 December 1999

**Scientific discipline:** Metaphysics

**Academic title:** Professor of Philosophy, Dominican University College, Ottawa

**Academic awards and distinctions** President, American Catholic Philosophical Association (1992-1993); President, Canadian 'Jacques Maritain' Association (1988-1995); Member, Canadian Philosophical Association; Member, Society of Christian Philosophers; Visiting Professor of the Metaphysics of St. Thomas, Pontifical Institute of Mediaeval Studies, Toronto (1983-1989); Visiting Professor of Philosophy (Metaphysics of St. Thomas), Catholic University of America, Washington, D.C. (1990-1997); Master of Sacred Theology (O.P.), 1998; Lokuang Chair in Philosophy, Fu Jen Catholic University, Taipei, Republic of China, 2003; Visiting Professorship, International Theological Institute, Garming, Austria, 2005; Maritain Medal for Scholarly Excellence, presented by the American Maritain Society, 2006; Marquette University Aquinas Lecturer, 2007.

**Academic background** B.A. (Honours), Toronto (1953); M.A. (Philosophy), Toronto (1955); Ph.D. (Philosophy), Toronto 1967; B.A. (Theology), Dominican College (1974); M.A. (Theology) 1976.

**Summary of scientific research** My interest from the beginning has been in the nature of being. The approach (following my teacher, Etienne Gilson) has been historical, focusing primarily on St. Thomas. I wrote a doctoral dissertation in Toronto on the doctrine of being of Johannes Capreolus. Subsequent studies have concentrated on the ineluctable contribution of form and essence for an adequate conception of being. I have also stressed the validity of Thomas's assessment of Aristotle as a source of metaphysical insight, including Thomas's attribution to Aristotle of a doctrine of creation; rejection of this view stems from a conception of being which remains somewhat on the level of physics. However, metaphysical interests lead to studies concerning the nature of knowledge and the foundations of morals. I have also been active in these areas.

**Main publications** Number and Order of St. Thomas's Five Ways, *Downside Review* 92 (1974), 1-18; St. Thomas, Capreolus, and Entitative Composition, *Divus Thomas* 80 (1977), 355-375; Being per se, Being per accidents, and St. Thomas' Metaphysics, *Science et Esprit* 30 (1978), 169-184; St. Thomas and the Causality of God's Goodness, *Laval théologique et philosophique* 34 (1978), 291-304; St. Thomas and the Possibles, *New Scholasticism* 53 (1979), 392-404; St. Thomas, Ideas, and Immediate Knowledge, *Dialogue* 18 (1979), 392-404; St. Thomas and the Divine Names, *Science et Esprit* 32 (1980), 19-33; Distinctiveness of St. Thomas' Third Way, *Dialogue* 19 (1980), 201-218; St. Thomas, Metaphysics, and Formal Causality, *Laval théologique et philosophique* 36 (1980), 285-316; Real Distinction between Intellect and Will, *Angelicum* 57 (1980), 557-593; St. Thomas and the Ground of Metaphysics, in *Philosophical Knowledge*, edited by John B. Brough, Daniel O. Dahlstrom, and Henry B. Veatch (*Proceedings of the American Catholic Philosophical Association*, vol. 54), Washington, DC, 1980: ACPA, 144-154; Obiectum: Notes on the Invention of a Word, *Archives d'histoire doctrinale et littéraire du moyen âge* 48 (1981), 37-96; St. Thomas, Joseph Owens, and Existence, *New Scholasticism* 56 (1982), 399-441; St. Thomas Aquinas against Metaphysical Materialism, in *Atti dell'VIII Congresso Tomistico Internazionale*, t. V, 412-434, Vatican City, 1982: Libreria Editrice Vaticana; St. Albert, Creation, and the Philosophers, *Laval théologique et philosophique* 40 (1984), 295-307; St. Thomas, Joseph Owens, and the Real Distinction between Being and Essence, *The Modern Schoolman* 61 (1984), 145-156; St. Thomas and the Principle of Causality, in *Jacques Maritain: philosophe dans la cité / A Philosopher in the World*, ed. J.-L. Allard, Ottawa, 1985: University of Ottawa Press, 53-71; Jacques Maritain and the Philosophy of Co-operation, in *Alterité. Vivre ensemble différents*, ed. M. Gourgues and G.-D. Mailhot, Montréal and Paris, 1986: Belarmin/Cerf, 109-117; St. Thomas, Our Natural Lights, and the Moral Order, *Maritain Studies/Etudes maritainiennes* (Ottawa) 2 (1986), 59-92 [reprinted in *Angelicum* 67 (1990), 285-307]; Something Rather than Nothing, and St. Thomas' Third Way, *Science et Esprit* 39 (1987), 71-80; Laurence Foss and the Existence of Substances, *Laval théologique et philosophique* 44 (1988), 77-84; Death in the Setting of Divine Wisdom, *Angelicum* 65 (1988), 117-129; Communion with the Tradition. For the Believer who is a Philosopher, in: *Science et Esprit* 40 (1988), 315-325; Saint Thomas, Alvin Plantinga, and the Divine Simplicity, *The Modern Schoolman* 66 (1989), 141-151; Saint

Thomas, Metaphysical Procedure, and the Formal Cause, *The New Scholasticism* 63 (1989), 173-182; Saint Thomas, Form and Incorruptibility, in Jean-Louis Allard (ed.), *Etre et Savoir (Philosophica 37)*, Ottawa, 1989: Les Presses de l'Université d'Ottawa, 77-90; The Interpretation of St. Thomas's Third Way, in *Littera, sensus sententia, Studi in onore del Prof. Clemente J. Vansteenkiste, O.P.* (edited by A. Lobato, O.P.), Milan, 1991: Massimo; St. Thomas, Aristotle, and Creation, in *Dionysius* (annual of the Classics Dept., Dalhouse U., Halifax, N.S.) 15 (1991), 81-90; Truth and Happiness [Presidential Address to the American Catholic Philosophical Association], *American Catholic Philosophical Quarterly* 67 (1993) [Annual Supplement: ACPA Proceedings], 1-21; Thomas Aquinas, Creation, and Two Historians, *Laval théologique et philosophique* 50 (1994), 363-387; St. Thomas, the Fourth Way, and Creation, *The Thomist* 59 (1995), 371-378; St. Thomas's Successive Discussions of the Nature of Truth, in Daniel Ols, O.P. (ed.), *Sanctus Thomas de Aquino: Doctor Hodiernae Humanitatis* (Miscellanea offerta... al Prof. Abelardo Lobato, O.P.), Vatican City, 1995: Libreria Editrice Vaticana; Capreolus, saint Thomas et l'être, in *Jean Capreolus et son temps 1380-1444 Colloque de Rodez* [special number, #1 of *Mémoire dominicaine*], Paris, 1977: Cerf, 77-86; Jacques Maritain, St. Thomas, and the Birth of Metaphysics, *Maritain Studies/Études Maritainiennes* 13 (1997), 3-18; St. Thomas, Lying, and Venial Sin, *The Thomist* 61 (1997), 279-299; St. Thomas, Physics, and the Principle of Metaphysics, in *The Thomist* 61 (1997), 549-566; St. Thomas and Creation: Does God Create 'Reality'?, in *Science et Esprit* 51 (1999), 5-25; St. Thomas and the Distinction between Form and Esse in Caused Things, *Gregorianum* 80 (1999), 353-370; The Individual as a Mode of Being According to Thomas Aquinas, *The Thomist* 63 (1999), 403-424; Etienne Gilson and the Actus essendi, *Maritain Studies/Études Maritainiennes* 15 (1999), 70-96; St. Thomas and the Existence of God: Owens vs. Gilson, and Beyond, in *God and Argument*, ed. William Sweet, Ottawa, 1999: University of Ottawa Press, 115-141; 'Some Philosophers on the University', in *Maritain Studies/Études Maritainiennes* XVI (2000), pp. 35-58; 'St. Thomas, John Finnis, and the Political Good', *The Thomist* 64 (2000), pp. 337-374; 'Thomas Aquinas, Gerard Bradley, and the Death Penalty: Some Observations', *Gregorianum* 82 (2001), pp. 149-165; 'Wisdom as Foundational Ethical Theory in St. Thomas Aquinas', in William Sweet (ed.), *The Bases of Ethics*, Milwaukee, 2001: Marquette U.P., pp. 39-78; 'Some Remarks Occasioned by a Reading of Otto Hermann Pesch [con-

cerning Thomas and theology of history]', *Science et Esprit* 53/1 (2001), pp. 143-153; 'Étienne Gilson', in Jean Genest (ed.), *Penseurs et Apôtres du XXme Siècle*, (Montreal), 2001: Fides, pp. 170-182; 'St. Thomas and Infinite Causal Regress', in (ed.) William Sweet, *Idealism, Metaphysics, and Community*, Aldershot, England, 2001: Ashgate, pp. 119-130; 'Jean Porter on Natural Law: Thomistic Notes', *The Thomist* 66 (2002), pp. 275-309; 'Etienne Gilson and the Actus Essendi' (revised version of 1999 publication), *International Journal of Philosophy* 1 (2002), pp. 65-99; 'A Note on Metaphysics and Truth', in *Doctor Communis* II n.s. [Vatican City, 2002], pp. 143-153 [Volume entitled: *The Contemporary Debate on the Truth, Proceedings of the II Plenary Session, Pontifical Academy of St. Thomas Aquinas*]; 'Maritain, Einstein, and Special Relativity', *Maritain Studies* XVIII (2002), pp. 29-44; 'La sabiduría y la vida humana: lo natural y lo sobrenatural', in *Idea Cristiana del Hombre: III Simposio Internacional: Fe Cristiana y Cultura Contemporánea*, Pamplona, 2002: Ediciones Universidad de Navarra; ed. Juan Jesus Borobia, Miguel Lluch, José Ignatio Murillo, Eduardo Terrasa, pp. 303-338; 'On Milbank and Pickstock's Truth in Aquinas', *Nova et Vetera* [English edition], Vol. 1, 1 (2003), pp. 199-212; 'Thomas Aquinas and Being as a Nature', *Acta Philosophica* 12 (2003), pp. 123-135; 'St. Thomas's "Fifth Way" Revisited', *Universitas* [Taipei], vol. 31, #3 (March, 2004), pp. 47-67; 'Is Truth a Transcendental for St. Thomas Aquinas?', *Nova et Vetera* [English edition], 2 (2004), pp. 1-20; 'Does Being Have a Nature? (Or: Metaphysics as a Science of the Real)', in *Approaches to Metaphysics* (ed. William Sweet), Dordrecht, Holland, 2004: Kluwer Academic Publishers, pp. 23-59; 'What Does It Mean to Study Being "as Being"?', *International Journal of Philosophy* [Taipei], July 2004, pp. 63-86. ['Cosa Significa Studiare l'Ente "in quanto Ente"?', in Stephen L. Brock (ed.), *Tommaso D'Aquino e L'Oggetto della Metafisica*, Rome, 2004: Armando Editore]; 'Richard Swinburne, St. Thomas, and Many Gods', in James R. Ginther and Carl N. Still (eds.), *Essays in Medieval Philosophy and Theology in Memory of Walter H. Principe*, C.S.B.: Fortresses and Launching Pads, Aldershot, England and Burlington, VT, 2005: Ashgate; 'On Anthony Kenny's Aquinas on Being', *Nova et Vetera* [English edition], Vol. 3, 2 (2005): pp. 335-400; 'Maritain on Religion in a Democratic Society: Man and the State Revisited', *Maritain Studies/Études Maritainiennes* XXI (2005), pp. 32-60; 'St. Thomas, Norman Kretzmann, and Divine Freedom in Creating', *Nova et Vetera* [English edition], Vol. 4, 3 (2006): pp. 495-514; 'Faith and Reason from St. Thomas Aquinas's Perspec-

tive', *Science et Esprit* 58/2 (2006), pp. 113-123; *Form and Being: Studies in Thomistic Metaphysics*, Washington, D.C., 2006: The Catholic University of America Press [*Studies in Philosophy and the History of Philosophy*, vol. 45]; *St. Thomas and Form as Something Divine in Things*, Milwaukee, 2007: Marquette University Press.

## Di Noia Joseph Augustine, O.P.



**Date and place of birth:** 7 July 1943, New York, USA

**Appointment to the Academy:** 16 December 1999

**Priestly Ordination:** 1970

**Scientific discipline:** Theology and Philosophy

**Academic title:** Professor

**Academic awards and distinctions** Yale-Washington Theology Group (founding member); Honors: 1998 S.T.M., Master of Sacred Theology, conferred by the Dominican Order.

**Academic background** 1961-63 Providence College, Providence; 1966 B.A. (Philosophy), St. Stephen's College, Dover; 1969 M.A. S.T.B., summa cum laude, Dominican House of Studies, Washington, D.C.; 1970 M.A. (Philosophy), St. Stephen's College, Dover; 1971 M.A. S.T.L./S.T.Lr., magna cum laude, Dominican House of Studies, Washington, D.C.; 1980 Ph.D. (Theology), Yale University; 1998 S.T.M., Master of Sacred Theology, conferred by the Dominican Order.

**Professional activity** 2001-2002, Director, Intercultural Forum, Pope John Paul II Cultural Center, Washington, D.C.; 1993-2001, Executive Director, Secretariat for Doctrine and Pastoral Practices, National Conference of Catholic Bishops, Washington, D.C., U.S.A.; 1991-2002, Professor of Theology (Assistant Professor, 1980-1985; Associate Professor, 1985-91) Dominican House of Studies (Pontifical Faculty of the Immaculate Conception); Adjunct Professor, John Paul II Institute for Marriage and Family Studies, Washington, D.C.; and, 1984-2002, Editor in Chief, *The Thomist*, Washington, D.C.; 1975-2002, Consultant on Studies, Conference of Dominican Nuns of the Order of Preachers; faculty, Theological Formation for Dominican Nuns; 2002-Present, Undersecretary, Congregation for the Doctrine of the Faith.

**Main publications** **Books** *The Diversity of Religions: A Christian Perspective*, Washington, D.C.: The Catholic University of America Press, 1992; *The Love That Never Ends: A Key to the Catechism of the Catholic Church*, joint author, with Gabriel O'Donnell, Romanus Cessario, and Peter John Cameron,

Huntington, IN: Our Sunday Visitor Press, 1996; *Veritatis Splendor and the Renewal of Moral Theology*, joint editor with Romanus Cessario, Princeton, NJ: Scepter Press, 1999. **Articles, Essays, Papers** 'Women's Ordination: An Analysis of the Controversy?', *New Blackfriars* 59 (1978), 488-497; 'The Universality of Salvation and the Diversity of Religious Aims', *Worldmission* (1981-1982), also in: *Mission in Dialogue*, ed. M. Motte and J. Lang, Maryknoll: Orbis, 1982, 371-391; 'The Doctrines of a Religious Community about Other Religions', *Religious Studies* 19 (1982-1983), 293-307, reprinted in *Religious Pluralism and Truth: Essays on Cross-Cultural Philosophy of Religion*, ed. Thomas Dean, Albany: SUNY Press, 1995, 117-132; 'Implicit Faith, General Revelation and the State of Non-Christians', *The Thomist* 47 (1983), 209-241; 'Authority, Public Dissent and the Nature of Theological Thinking', *The Thomist* 52 (1988), 185-207; 'Philosophical Theology in the Perspective of Religious Diversity', *Theological Studies* 49 (1988), 401-416; 'Karl Rahner', in *The Modern Theologians: An Introduction to the Christian Theologians of the Twentieth Century*, ed. David Ford, Oxford: Basil Blackwell, 1989, vol. 1, 183-204, second edition, 1997, 118-33; 'Christian and Modern Ideas of Freedom: Contrast and Convergence', *Dominican Monastic Search* 7 (Spring, 1989), 32-41; 'American Theology at Century's End: Postmodern, Postconciliar, Post-Thomistic', *The Thomist* 54 (1990), 499-518, reprinted in 'La Virtù e il Bene dell'Uomo: Il Pensiero Tomista nella Teologia Post-Moderna', ed. Edward Kaczyński & Francesco Compagnoni, Bologna: Edizioni Dehoniane, 1993, 13-30; 'Pluralist Theology of Religions: Pluralistic or Non-Pluralistic?', in *Christian Uniqueness Reconsidered*, ed. Gavin D'Costa, Maryknoll: Orbis Books, 1990, 119-34; 'Varieties of Religious Aims: Beyond Inclusivism, Exclusivism and Pluralism', in *Theology and Dialogue*, ed. Bruce Marshall, Notre Dame: University of Notre Dame Press, 1991, 247-72; 'Knowing and Naming the Triune God: The Grammar of Trinitarian Confession', in *Speaking the Christian God: The Triune God and the Challenge of Feminism*, ed. Alvin F. Kimel, Jr., Grand Rapids: Eerdmans, 1992, 162-187; 'Thomas After Thomism: Aquinas and the Future of Theology', in *The Future of Thomism*, eds. Deal W. Hudson and Dennis Wm. Moran, Notre Dame: University of Notre Dame Press, 1992, 231-245; 'Catholic Dogmatics After Vatican II', in *The Church in the Nineties: Its Legacy and Future*, ed. Pierre Hegy, Collegeville: Liturgical Press, 1993, 27-31; 'The Church and Dialogue with Other Religions: A Plea for the Recognition of Differences', in *A Church for All Peoples*, ed. Eugene LaVerdiere, Collegeville: Liturgical Press, 1993, 75-89; 'Dominican Identity and



Dominican Priorities', *Torchlights* 28 (1993), 1-5; 'Nature, Grace and Experience: Karl Rahner's Theology of Human Transformation' (invited paper, Karl Rahner Society, Catholic Theological Society of America, annual meeting, June 11-14, 1992), *Philosophy and Theology*, forthcoming; 'Communion and Magisterium: Teaching Authority and the Culture of Grace' (invited contribution to a special issue on ecclesiology and the culture of management), *Modern Theology* 9 (1993), 403-418; 'Veritatis Splendor Moral Life as Transfigured Life', in *Faith and Challenges to the Family (Proceedings of the 1993 Dallas Workshop for Bishops)*, ed. Russell E. Smith, Braintree, MA: Pope John XXIII Center, 1994, 251-61; 'Christian Universalism: The Non-Exclusive Particularity of Salvation in Christ', in *EITHER/OR: The Gospel or Neopaganism*, eds. Carl E. Braaten and Robert Jenson, Grand Rapids: Eerdmans, 1995, 37-48; 'Magisterium: Unity and Substance', in *Inhabiting Unity. Theological Perspectives on the Proposed Lutheran-Anglican Concordat*, eds. Ephraim Radner & R.R. Reno, Grand Rapids: Eerdmans, 1995, 155-72; 'Jesus and the World Religions', *First Things* (June/July, 1995), 24-28 (French translation: *Pierre d'angle* 2 [1996], 21-34); 'The Virtues of the Good Samaritan: Health Care Ethics in the Perspective of a Renewed Moral Theology', *Dolentium Hominum* 11 (1996), 211-213; 'Joint Declaration between Lutherans and Catholics on the Doctrine of Justification: Some Observations from a Catholic Perspective', *Pro Ecclesia* 6 (1997), 93-98; 'The Divine Names and the Experience of God', *Priests and People* 11 (1997), 386-90; 'Transcendence in a Pluralistic Context: A Reply to Ninian Smart', in *Religion Without Transcendence?*, eds. D.Z. Phillips & Timothy Tessin, St. Martin's Press: New York, 1997, 122-129; 'Blessed Teresa Benedicta of the Cross, O.C.D. (Edith Stein)', *Fellowship of Catholic Scholars Quarterly* 21 (Winter 1998), 7-9; 'Religion and the Religions', *Cambridge Companion to Karl Barth*, ed. John Webster, Cambridge University Press, 2000, 243-57; 'Is Jesus Christ the Only Way to Salvation?' in *Why are we here? Everyday Questions and the Christian Life*, eds. Ronald F. Thieman and William C. Placher. Trinity Press International: Harrisburg, PA., 1998, 56-68; 'A Gift of God's Spirit of Wisdom: The Official Catholic Response to the Joint Declaration on Justification', *Pro Ecclesia* 7 (1998), 414-19; 'The Ecclesiology of Communion and Catholic Higher Education', *Origins* 29 (1999), 268-272; 'The Mission *ad Gentes*: Why it still Matters', *The Priest* 56 (October 2000), 21-24; 'The Eucharist and the Trinity', *Book of Readings on the Trinity*, NCCB Subcommittee on the Third Millennium, Office of Printing and Publishing Services: Washington, DC, 2000; 'World With or Without

End? The Consummation of All Things in Christ', *The Priest*, 57 (April 2001), 8-12; 'The Authority of Scripture in Sacramental Theology', *Pro Ecclesia* 10 (2001), 1-17, with Bernard Mulcahy, O.P.; "'By Whom All Things Were Made": Trinitarian Theology of Creation as the Basis for a Person Friendly Cosmology', *Nicene Christianity: The Future for a New Ecumenism*, ed. Christopher Seitz, Grand Rapids: Brazos Press, 2001, 63-73; 'The Logic of Doctrine and the Logic of Catechesis: The Relationship between the *Catechism of the Catholic Church* and the *General Directory for Catechesis*', *The Dunwoodie Review* 25 (2002), 79-91; 'Alter Christus, Ipse Christus: una prospettiva tomista', *Annales Theologici* 17 (2003), 185-196; 'The Church in the Gospel: Catholics and Evangelicals in Conversation', *Pro Ecclesia* 13 (2004), 58-69; 'Imago Dei, Imago Christi: The Theological Foundations of Christian Humanism', *Doctor Communis* (2004), 41-52; *Nova et Vetera*, 2 (2004), 267-77; 'Metodo teologico e magistero della chiesa', *PATH* (Pontificia Academia Theologica) 3 (2004), 57-68; 'Per un rinnovato impegno della missione di Cristo in America: *Ecclesia in America 1999*', *Prendere il Largo con Cristo: Esortazioni e lettere di Giovanni Paolo II*, a cura di Graziano Borgonovo e Arturo Cattaneo, Edizioni Cantagalli: Siena, 2005, 115-121; 'L'Eucaristia, mistero che provoca l'adorazione sia della mente che del cuore', *Eucaristia e Libertà*, a cura di Graziano Borgonovo e Krzysztof Charamsa, Libreria Editrice Vaticana: Vatican City 2006, 94-102; 'Tempo apostolico di grazia', *Eucaristia e Libertà*, a cura di Graziano Borgonovo e Krzysztof Charamsa, Libreria Editrice Vaticana: Vatican City 2006, 293-96; 'The Practice of Catholic Theology', *Blackwell Companion to Catholicism*, eds. James J. Buckley and F.C. Bauerschmidt, Blackwell: Cambridge, 2007, 238-250; 'The Ecclesial Vocation of the Theologian in Catholic Higher Education', *The Call to Holiness and Communion: Vatican II on the Church*, ed. Robert Fastiggi, forthcoming.

## Donadío Maggi de Gandolfi María Celestina



**Date and place of birth:** 13 November 1944, Buenos Aires, Argentina

**Husband and children:** Jorge Mario Gandolfi (deceased); Paola (1972), Agustina (1973), Lucía (1976), Tomás (1978), Martín (1981), Esteban (1984)

**Appointment to the Academy:** 22 November 1995

**Scientific discipline:** Philosophy

**Academic title:** Full Professor

**Academic awards and distinctions** *Summa Cum Laude*, Ph.D. in Philosophy, UCA-1997. Graduated with Honors, Bachelor in Philosophy, UCA-1970. Gold Medal, Professor of Philosophy, UCA-1968. Gold Medal, High School, 1962. Full Professor (since 1968) of Ethics, Social and Political Philosophy, Bioethics, at different Universities. Diploma for twenty-five years as Professor at UCA (1993). Diploma *Coaptationis Causa*, Pontificia Academia Romana Sancti Thomae Aquinatis, 1995. Member of the 'Academia del Plata'. Faja de Honor 'P. Leonardo Castellani', XVII Exhibition of Catholic Books for *Biodiversidad y Biotecnología. Reflexiones en Bioética* (05/09/05). Adviser at: CONICET, SECYT, CONEAU, ANPCyT, UBA, UCA, CIAFIC, IAEM, FONDECYT. Secretary of various Institutes: Argentine Thomistic Society (since 1985); Archiepiscopal Commission for Women (since 1996); Institute of Bioethics of the National Academy of Moral and Political Sciences (since 2003). Member of the Editorial Board of *Sapientia* (UCA-Argentine) and *Philosophica* (Univ. Valparaíso, Chile).

**Academic Background** Ph.D. in Philosophy at the Pontifical Argentine Catholic University St. Mary of Buenos Aires (UCA). Professor of Philosophy at the Pontifical Argentine Catholic University St. Mary of Buenos Aires (UCA), since 1968. Fellow and researcher at the Institute for Practical Philosophy, CONICET (1970-1995). Researcher in Philosophy at the CONICET, since 1970; currently Principal Researcher.

**Summary of scientific research** St. Thomas Aquinas: metaphysical, ethical, social and political problems, in dialogue with contemporary philosophers and currents. Contemporary ethics in philosophers of the English lan-

guage; subject: 'The place of reason in Ethics'. Bioethical problems: philosophical foundations, in dialogue with scientific and medical approaches. Philosophy of education: its philosophical foundations and pedagogical currents. Philosophy of woman: its philosophical foundations in connection with international law, conferences and NGOs. Director of Research in all these subjects for scholarships, bachelors and doctorships.

**Main publications Books/Chapters** *Comentario al "Libro del Alma de Aristóteles" de Sto. Tomás de Aquino*, Latin-Spanish translation, bilingual edition, Buenos Aires, Arché, 1979; *La palabra*, Cursos de Cultura Católica, collective volume VIII, pp. 215-228, UCA, Buenos Aires, 1990-1991; *La justificación racional de la incorruptibilidad del alma humana*, Studi Tomistici, Pontificia Accademia di S. Tommaso, n. 42, pp. 22-36, A.A.V.V., Libreria Editrice Vaticana, 1991; *Ética de la organización social*, Cursos de Cultura Católica, collective volume IX, pp. 34-53, UCA, Buenos Aires, 1991-1992; *La herejía moderna*, Cursos de Cultura Católica, collective volume X, pp. 190-202, UCA, Buenos Aires, 1992-1993; *Propuestas de heroísmo: falsificación de las virtudes teologales*, Cursos de Cultura Católica, collective volume XI, pp. 211-225, UCA, Buenos Aires, 1993-1994; *¿Qué está en la mira de la rebelión posmodernista en educación?*, pp. 121-136, collective volume, OIKOS, Buenos Aires, 1994; *El mundo contemporáneo y las virtudes teologales*, Miscellanea Brunero Gherardini, pp. 114-130, A.A.V.V., Pontificia Accademia di S. Tommaso, Libreria Editrice Vaticana, 1996; *El papel de la filosofía moral en la moral teológica de Santo Tomás*, "S. Tommaso Filosofo. Ricerche in occasione dei due centenari accademici", A.A.V.V., Pontificia Accademia di S. Tommaso, Libreria Editrice Vaticana, 1995; *Fundamento positivista de los derechos humanos*, Cursos de Cultura Católica, collective volume XII, pp. 23-34, UCA, Buenos Aires, 1995-1996; *Defensa de la persona humana*, Comisión Arquidiocesana de la Mujer, collective volume Buenos Aires, 1997; *Fundamentos morales de la bioética*, Instituto de Ética Biomédica, UCA, Buenos Aires, 1998; *Aspectos históricos de los principios que soportan la bioética*, in "Principios de Bioética", pp. 27-58, collective volume, Instituto de Ética Biomédica, UCA, Buenos Aires, 1998; *Todo en el hombre es humano*, in "Santo Tomás de Aquino: humanista cristiano", XXIII Semana Tomista, pp. 203-213, collective volume, Sociedad Tomista Argentina, Buenos Aires, 1999; *El hombre: imagen y semejanza de Dios*, Ciclos de Cultura y Ética Social, pp. 187-197, collective volume, CIES, Buenos Aires, 1999; *Necesidad de revalorizar la razón humana*, in "Fe y razón - Comentarios a la Encíclica", pp. 155-158, collec-

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**Main publications Books** *Recent American Naturalism*, Washington, D.C.: The Catholic University of America Press, 1960; Ed., *The Theological Directions of the Ecumenical Movement*, Louisville, KY: Bellarmine College Press, 1964; Ed., *The Impact of Vatican II*, St. Louis: Herder, 1966; *Approaches to Morality*, with L. Dupré *et al.*, New York: Harcourt, Brace and World, 1966; Ed., *The Good Life and Its Pursuit*, New York: Paragon, 1984; *Western Creed, Western Identity*, Washington, D.C.: The Catholic University

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