

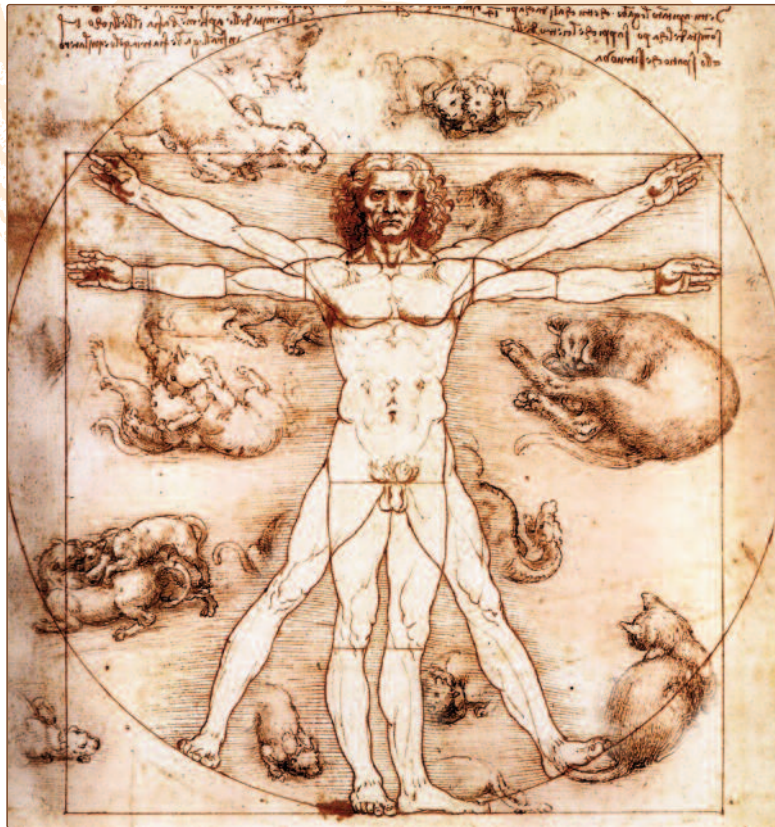
PONTIFICIA ACADEMIA SANCTI THOMAE AQUINATIS

X SESSIONE PLENARIA, 18-20 giugno 2010
Casina Pio IV, Città del Vaticano

*L'Animale Umano: Procreazione,
Educazione e le Basi della Società*

X PLENARY SESSION 18-20 June 2010
Casina Pio IV, Vatican City

*The Human Animal: Procreation,
Education, and the Foundations of Society*



Natural Law is that which nature has taught to all animals, for this law is not peculiar to the human race, but applies to all creatures which originate in the air, or the earth, and in the sea. Hence arises the union of the male and the female which we designate marriage; and hence are derived the procreation and the education of children; for we see that other animals also act as though endowed with knowledge of this law.

(Ulpian, *Pandect. Just.* I, tit. ii)

INTRODUCTION • INTRODUZIONE

Appreciative of Pope John Paul II's designation of Thomas Aquinas as *Doctor Humanitatis*, and in obedience to his commission to 'develop further this part of Thomistic doctrine which deals with humanity' (Inter munera academiarii § 4), the Pontifical Academy of St. Thomas Aquinas will devote its 2010 Plenary Session to an examination of *The Human Animal: Procreation, Education, and the Foundations of Society*.

An important goal of the meeting is to explore contemporary challenges to the dignity of the human animal, and to clarify and affirm this dignity at a proper level based not only on a philosophical reflection, but also with the significant contribution of the current scientific knowledge, especially in the understanding of certain evolutionary mechanisms in relation to life (the discovery of cells and of DNA).

In 2004 the International Theological Commission issued its study on *Communion and Stewardship: Human Persons in the Image of God*. The Commission affirmed that: 'The central dogmas of the Christian faith imply that the body is an intrinsic part of the human person and thus participates in his being created in the image of God'. It continues:

This truth has not always received the attention it deserves. Present-day theology is striving to overcome the influence of dualistic anthropologies that locate the *imago Dei* exclusively with reference to the spiritual aspect of human nature. Partly under the influence first of Platonic and later of Cartesian dualistic anthropologies, Christian theology itself tended to identify the *imago Dei* in human beings with what is the most specific characteristic of human nature, viz., mind or spirit. The recovery both of elements of biblical anthropology and of aspects of the Thomistic synthesis has contributed to the effort in important ways (*Communion and Stewardship*, § 27).

When we turn to Thomas's synthesis, we find an extraordinarily rich appropriation of ancient science and wisdom with Christian teaching. One of the most important, and most familiar, passages on human animality is found in his article in the *Summa theologiae* on the plurality of precepts of the natural law. Thomas writes: '...there is in man an inclination to things that pertain to him more specially, according to that nature which he has in common with other animals; and in virtue of this inclination, those things are said to belong to the natural law "which nature has taught to all animals", such as sexual intercourse, education of offspring and so forth' (S.t. I-II, 94.2).

Thomas insists that the human person understands the goods not only of his own body but also the species. The goods of the human animal is not only something *lived* but something *known*. They fall under the general precept of law, 'the good is to be pursued and done, and evil resisted'. This unification in the dynamism towards the good that Thomas was able to do in the self-evident principle of practical reason (habitually held by the habit of *syn-*

deresis) is quite original, putting human life in a moral order with respect to good beyond instinctual inclination, just as, in relation to speculative reason oriented towards the truth, Aristotle had put the self-evident principle of non contradiction.

Our common animality opens a unique horizon of common goods. First, the loving and enduring communion in one flesh between males and females. Second, the love of the species in procreative acts. Third, the need for philanthropy, particularly in supplying the social resources for education of children. Fourth, the wider solidarity with other living things implied in human stewardship. As rational animals, human beings are immersed in a multifaceted diffusion of the good in living things. This makes specific demands on our vocation to be provident both for oneself and for others. (Damascene, Prol. S.t. I-II).

Comparing the *imago Dei* in angels and human beings, Thomas contends that we 'observe in man a certain imitation of God, consisting in the fact that man proceeds from man, as God from God; 'and also in the fact that the whole human soul is in the whole body', as God from God; 'and again, in every part, as God is in regard to the whole world. In these and the like things the image of God is more perfect in man than it is in the angels' (S.t. I 93.3).

Clearly, Thomas's remarks in S.t. I-II 94.2 are very brief, and, as it were, telescoped. The passage needs to be understood in the broader context of Thomas's teaching on how the human body participates in human love and prudence. Moreover, his teaching needs to be carefully understood in view of certain crises of our times: the demographic winter in the developed world, new technologies and the prospect of the machining of the *humanum*, widespread confusion about the nature and ends of the matrimonial society, and the ongoing challenge of defending the dignity of the whole human being against various philosophical and scientific reductionism.

The three-day program will foster a dialogue between philosophers, historians of philosophy, scientists, and theologians. Rather than having many short remarks, we commission only nine papers. First, each can make a substantive contribution to our theme. Just as importantly, the schedule leaves much time for fruitful dialogue between academicians and invited scholars. The session on Sunday will be devoted to even broader context of S.t. I-II 94.2. These papers will help the Academy to move toward the 2011 Plenary Session, which will examine the last part of the article, where Thomas writes: 'there is in man an inclination to good according to the nature of his reason, which is proper to him; thus man has a natural inclination to know the truth about God, and to live in society. In this respect, whatever pertains to this inclination belongs to the natural law: e.g. to shun ignorance, to avoid offending those among whom one has to live, and other such things regarding the above inclination'.

PROGRAMMA • PROGRAMME**Venerdì 18 giugno / Friday, 18 June**

16:00	Saluto di benvenuto • Word of Welcome Presidente dell'Accademia • President of the Academy ◆ Mons. Prof. Lluís Clavell
16:15	Commento introduttivo • Opening Remarks ◆ Prof. Russell Hittinger
16:30	Moderatore/Chairperson: Prof. Russell Hittinger ◆ Prof. Enrico Berti <i>The Historical Basis of S.T. I-II, q. 94, art. 2: The Aristotelian Notion of Nature as a Generation Principle</i>
17:00	Discussione • Discussion
17:30	Pausa/Break
18:00	◆ Prof. Werner Arber <i>The Inherent Potency to Evolve Reflects a Natural Law that is pertinent to all living organisms</i>
18:30	Discussione • Discussion
19:00	Discussione generale • General Discussion
20:00	Cena presso la Casina Pio IV/Dinner at the Casina Pio IV

Sabato 19 giugno / Saturday, 19 June

9:00	Moderatore/Chairperson: S.E. Mons. Prof. Marcelo Sánchez Sorondo ◆ Rev. Prof. Nicanor Pier Giorgio Austriaco, O.P. <i>The Soul and Its Inclinations: Recovering a Metaphysical Biology with the Systems Perspective</i>
9:30	Discussione • Discussion
10:00	Moderatore/Chairperson: ... ◆ Prof. Enrique Martínez <i>La educación, una segunda generación?</i>
10:30	Discussione • Discussion
11:00	Pausa/Break
11:30	◆ Prof. Dr. Reinhard Hütter <i>The Spiritual Dimension of the Sense Appetites</i>
12:00	Discussione • Discussion
12:30	◆ Prof. Maria Celestina Donadío Maggi de Gandolfi <i>Participación del dinamismo emocional en la función de la prudencia</i>
13:00	Discussione • Discussion
13:30	Pranzo presso la Casina Pio IV/Lunch at the Casina Pio IV
15:00	◆ Prof. John O'Callaghan <i>How Like an Angel? The Human Animal and the Imago Dei in Thomas Aquinas</i>
15:30	Discussione • Discussion/Discussione generale • General Discussion
16:00	Pausa/Break
16:30	Sessione per gli Accademici • Closed Session
18:00	Incontro del Consiglio • Council Meeting
19:00	Cena presso la Casina Pio IV/Dinner at the Casina Pio IV

Domenica 20 giugno / Sunday, 20 June

8:00	<i>Santa Messa • Holy Mass</i>
9:30	Moderatore/Chairperson: Mons. Prof. Lluís Clavell ◆ Prof. Kevin Flannery <i>ST 1-2.94.2 e la legge naturale</i>
10:00	<i>Discussione • Discussion</i>
10:30	◆ Prof. Horst Seidl <i>Modern Criticism on the Traditional Natural Right. A Contribution to its Refoundation from the Sources in Aristotle and St. Thomas Aquinas</i>
11:00	<i>Discussione • Discussion</i>
11:30	Pausa/Break
12:00	<i>Concluding remarks by Prof. Lluís Clavell and Prof. Russell Hittinger</i>
13:30	Pranzo presso la Casina Pio IV/Lunch at the Casina Pio IV

LISTA DEI PARTECIPANTI • LIST OF PARTICIPANTS

Accademici Ordinari • Ordinary Academicians

Mons. Prof. Lluís Clavell, Presidente
S.E. Mons. Prof. Marcelo Sánchez Sorondo,
Prelato Segretario

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S.Em. Card. Giovanni Battista Re

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Rev. Prof. Abelardo Lobato Casado, O.P.

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Mons. Gianfranco Basti
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D.ssa Pia Francesca De Solenni
Prof. Cruz Gonzalez Ayesta
Rev. Prof. Terence Kennedy, C.S.S.R.
Prof. Alfonso Pérez de Laborda
Prof. Margherita Maria Rossi
Prof. Modesto Santos Camacho
Prof. Giovanni Turco
Prof. Aldo Vendemiati
Prof. Giovanni Ventimiglia
Prof. Thomas Williams

Relatori esterni • Invited Speakers

Prof. Werner Arber
Prof. Gennaro Auletta
Rev. Prof. Nicanor Pier Giorgio Austriaco, O.P.
Prof. Jürgen Mittelstrass

... there is in man an inclination to things that pertain to him more specially, according to that nature which he has in common with other animals: and in virtue of this inclination, those things are said to belong to the natural law, 'which nature has taught to all animals' [*Pandect. Just. I, tit. ii*]...

(St Thomas Aquinas, *S.Th.* I-II, q. 94, a. 2)