

PONTIFICIA ACADEMIA SANCTI THOMAE AQUINATIS

# Year Book

First Edition



VATICAN CITY

**2001**

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*Address:*

Pontificia Accademia di San Tommaso d'Aquino  
Palazzo della Cancelleria  
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Vatican City



*Joannes Paulus II.*





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

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## FOREWORD

The Pontifical Academy of St. Thomas Aquinas, following the practice of other such Academies, is publishing this year its own Year Book. This volume seeks to be a visiting card for the Academy. It provides information on all the Academicians, arranged in various categories, in line with the statutes, which are also published in this work. The Ordinary Academicians, appointed by the Holy See, receive the greatest space – for each one of them a photograph is published, a brief curriculum, and their distinctions. This honour is justified because upon each one of them falls the *onus* of the progress of the Academy.

The publication of this Year Book was much requested. Institutions, as well as families, will come to know about the Academy through the men and women who are its members. The Pontifical Academy of St. Thomas Aquinas belongs to yesterday, and is also called to be of today and tomorrow. It was established by Leo XIII on 8 May 1890 as a means by which to implement the cultural project indicated in his encyclical *Aeterni Patris*. For a hundred years the Academy has been loyal, with dignity, to the project and cultural mission that was conferred upon it. 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. With this last document a new period for the Academy began, which could be called ‘the second stage’.

The Year Book is a witness to this second spring of the Academy. The well consolidated doctrinal tradition makes possible the next leap forward. The future requires renewal. Here we are dealing with the need to give new life to the Academy, which has many past achievements to its name. The number of Ordinary Members has been raised from forty to fifty. At the present moment that latter number has been filled, and the Ordinary Members are presented in this Year Book one by one.

Through the Year Book, the reader can gain an idea of who the Academicians are and learn about the cultural function of the Academy. Three things stand out

about the Academicians in this publication: their scholarly expertise, their respective specialisations, and their international origins. The division between those resident in Rome and those elsewhere has been eliminated because the means of communication have by now broken down all the barriers of local distance; a certain number of lady Academicians are also listed, because as Vatican Council II observed, the hour has arrived for the cultural presence of women; and not only are there members who are specialists in philosophy and theology, there are also others from other fields of culture and learning. Special attention has been paid to the Academy's mission of dialogue. The universality of the Church is here represented by the fact that the members of the Academy come from the different continents of the world. The *numerus clausus* is a limitation; as a result we cannot include within the Academy many other people who have to the full the qualifications to be members.

The encyclical *Fides et Ratio* proposes St. Thomas Aquinas not only as a model for those who search for truth, but also as a teacher for those who place reason at the service of the Catholic faith. Each of the Academicians feels called to imitate him. Imitation has in itself a creative and personal function, as was the case with St. Thomas, who always professed that Christ was the truth, and from his first lesson he deemed our Lord the *Doctor Doctorum*.

The Academy has conferred upon it a dual task: to know and to communicate in our time the truth that the Catholic faith professes, in the different fields of learning, philosophy and theology. In order to carry out this task, the Academy organises annual plenary sessions, international conferences, publishes its review *Doctor Communis*, and issues volumes in its series of publications. In addition, each member must be conscious of his duty to seek out and to propose new members, as well as to make suggestions for the improvement of the organisation and the working of the Academy.

In this way, the personal task of each of its members enriches the Academy, and the splendour of the Academy is bestowed on each of the members. St. Albert the Great coined the ideal formula for every Academy: *In dulcedine societatis quaerere veritatem*. The acquisition of truth is also a shared endeavour.

This Year Book seeks to be a means by which to know the personality of each of the members of the Academy, so that it will be possible to enter into contact with each one of them. It is also an instrument for the cultural diffusion of, and dialogue with, St. Thomas Aquinas, *Doctor Humanitatis*, in order to encounter truth.

At the same time, I here extend a greeting to each and every one of the distinguished members of the Academy and I welcome them to the Year Book. I would like in particular to thank the Secretary Prelate, Msgr. Marcelo Sánchez Sorondo, and his staff, for the efforts they have made in collecting together all the material necessary to this publication. This was not an easy undertaking:

*Bonum ex integra causa.* An expression of gratitude is due above all else to His Holiness Pope John Paul II, who made possible the renewal of the Academy and follows it with especial care and interest. A word of thanks also to Cardinal Paul Poupard for the interest he takes in the progress of the Academy.

May Saint Thomas always walk with us!

A handwritten signature in black ink, reading "Rev. Aberlardo Lobato, OP". The signature is written in a cursive, slightly slanted style with some ink bleed-through visible.

Rev. Aberlardo Lobato, OP,  
*President of the Pontifical Academy  
of St. Thomas Aquinas*

## THE ACADEMY: A 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, reproposing 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 nineteenth 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.

## THE OBJECTIVES OF THE PONTIFICAL ACADEMY OF ST. THOMAS AQUINAS ARE TO:

- carry out research into, to explain and to disseminate the teaching of St. Thomas Aquinas
- propose St. Thomas Aquinas as a model Christian teacher, researcher into 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 faith 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

## THE COUNCIL OF THE PONTIFICAL ACADEMY OF SAINT THOMAS AQUINAS

Rev. Prof. ABELARDO LOBATO, O.P., *President of the Academy*

H.E. Msgr. Prof. MARCELO SÁNCHEZ SORONDO, *Secretary Prelate of the Academy*

Rev. Prof. SERGE-THOMAS BONINO, O.P., *Councillor*

Mons. Prof. LLUÍS CLAVELL, *Councillor*

Prof. EDDA DUCCI, *Councillor*

Prof. EUDALDO FORMENT, *Councillor*

Rev. Prof. EDWARD KACZYNSKI, O.P., *Councillor*

Prof. G. BATTISTA MONDIN, S.X., *Councillor*

*Direction and Administration:* Palazzo della Cancelleria, 00120 Città del Vaticano



## ORDINARY ACADEMICIANS

## **Aertsen Adrianus Johannes (Jan)**

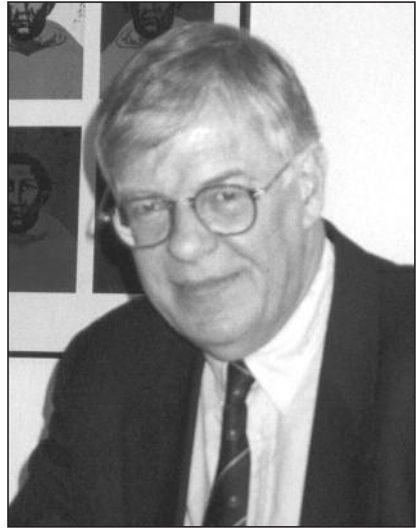
*Date and place of birth:* 7 September 1938, Amsterdam, the Netherlands.

*Appointment to the Academy:* 16 December 1999.

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

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### ACADEMIC POSITIONS AND AWARDS

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. Since 1994 Director of the Thomas-Institute at the University of Cologne. Vice-President of the “Société Internationale pour l’Etude de la Philosophie Médiévale”. Cardinal Mercier Lectures at the Catholic University of Leuven; Dietrich von Hildebrand Memorial Lectures at Fordham University, New York; Directeur invité à l’Ecole Pratique des Hautes Etudes, Paris.

### SUMMARY OF SCIENTIFIC RESEARCH

My research is focussed 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) A reconstruction of Meister Eckhart’s *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. The project aims at a reconstruction of this basic work.

## MAIN PUBLICATIONS

*Medieval reflections on Truth, Adaequatio 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; "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.

### *Main editor of the series*

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

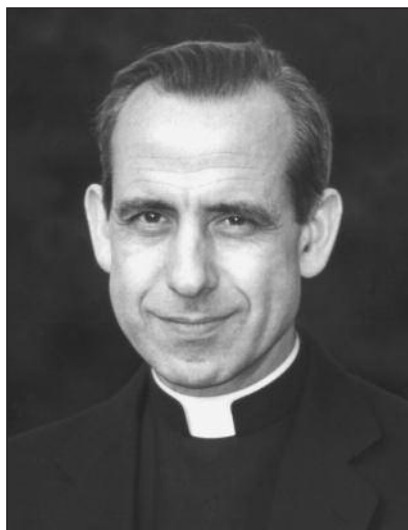
## Artigas Mariano

*Date and place of birth:* 15 December 1938, Zaragoza, Spain.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Philosophy of Nature, Philosophy of Science.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Full Professor of Philosophy of Science and Philosophy of Nature, University of Navarra, Pamplona (Spain). Dean of the Ecclesiastical Faculty of Philosophy, University of Navarra, Pamplona (Spain) 1988-1998. Vice-Dean of the Ecclesiastical Faculty of Philosophy, University of Navarra, Pamplona (Spain) since 1998. Corresponding member of the “Académie Internationale de Philosophie des Sciences” (Brussels) since 1990. Consultant of the Pontifical Council for Dialogue with Non-Believers (no longer in existence). Visiting Professor of the Pontifical University of the Holy Cross, Rome. Honorary Professor of the National University of Saint Marck, Lima (Peru). Guest professor in universities in Europe and America. Templeton award, program for courses on science and religion, 1995. Participation in the workshop for winners of this award organized by the Templeton Foundation and the Center for Theology and the Natural Sciences, Berkeley (California), June 1995. Templeton subsidy for a book-project entitled “The Mind of the Universe”, 1996. The book was published in Spanish in 1999 and in English in 2000.

### SUMMARY OF SCIENTIFIC RESEARCH

After graduating in physics at the University of Barcelona, Spain (1960), in my doctoral dissertation in philosophy at the Lateran University, Rome (1963), I examined the value of the classical notion of substance when applied in the microphysical world. Then, in my doctoral dissertation in physics at the University of Barcelona (1968), I examined the structure of Newtonian physics. In the following years I moved to epistemological questions, especially in relation to Karl Popper, and presented a doctoral

dissertation in philosophy at the University of Barcelona (1979) on the “Reliability of Science and its Philosophical Impact”. I published my first book, a summary and critical analysis of the epistemology of Popper, in 1979. In the last twenty years I have tried to develop a Thomistic outlook which, taking into account and using as a base the progress of modern science, may serve to explain the realist character and the metaphysical capacity of human knowledge, avoiding the excesses of scientism on the one hand and of a philosophy disconnected from science on the other. I first published the results of my investigation in 1989 (philosophy of science) and 1992 (philosophy of nature). In these works the results of science and epistemology are not only incorporated: they are an important part of the base of the entire work, which tries to redefine classical philosophical problems and solutions in the present context. In recent years, I have applied these results to the new emerging field of the relationship between science and religion, and I have published a proposal for a fruitful dialogue based on the analysis of the general presuppositions of empirical science and the feedback of scientific progress in relation to them (1999). I continue to work on these problems, and I am also working on a new book on Galileo.

## MAIN PUBLICATIONS

### *Books*

*Karl Popper: Búsqueda sin término*, Magisterio Español, Madrid 1979; *Filosofía de la naturaleza*, Eunsa, Pamplona 1985, 4<sup>th</sup> renewed ed. 1998; *Filosofia della natura*, Le Monnier, Firenze 1989; *Introducción a la filosofía*, Eunsa, Pamplona 1984, 4<sup>th</sup> ed. 1995; *Introduction to Philosophy*, Sinag, Tala Publishers, Manila 1990; *Las fronteras del evolucionismo*, Palabra, Madrid 1985, 5<sup>th</sup> ed. 1992; *Le Frontiere dell'Evoluzionismo*, Ares, Milano 1993; *As Fronteiras do Evolucionismo*, Rei dos Livros, Lisboa, 1993; *Ciencia, razón y fe*, Palabra, Madrid 1985, 4<sup>th</sup> ed. 1992; *El hombre a la luz de la ciencia*, Palabra, Madrid 1992; *Filosofía de la ciencia experimental*, Eunsa, Pamplona 1989, 3<sup>rd</sup> ed. 1999; *La inteligibilidad de la naturaleza*, Eunsa, Pamplona 1992, 2<sup>nd</sup> ed. 1995; *Ciencia y fe: nuevas perspectivas*, Eunsa, Pamplona 1992; *El desafío de la racionalidad*, Eunsa, Pamplona 1994, 2<sup>nd</sup> ed. 1999; *Filosofía de la ciencia*, Eunsa, Pamplona 1999; *Lógica y ética en Karl Popper*, Eunsa, Pamplona 1998; *The Ethical Nature of Karl Popper's Theory of Knowledge*, Peter Lang, Bern 1999; *La mente del universo*, Eunsa, Pamplona 1999, 2 ed. 2000; *The Mind of the Universe*, Templeton Foundation Press, Philadelphia and London 2000.

### *Articles and Contributions to Collective Works (a selection)*

“La fiabilidad de la ciencia experimental”, *Sapientia*, 36 (1981), pp. 117-128; “Ciencia, finalidad y existencia de Dios”, *Scripta Theologica*, 17 (1985), pp. 151-189; “La fiabilidad de la ciencia” (with Evandro Agazzi and Gerard Radnitzky), *Investigación y cien-*

cia, n° 122, November 1986, pp. 66-74; "Física y creación: el origen del universo" *Scripta Theologica*, 19 (1987), pp. 347-373; "Pierre Duhem: The philosophical meaning of two historical theses", *Epistemología*, special issue 1987: *Les relations mutuelles entre la philosophie des sciences et l'histoire des sciences*, pp.89-97; "Objectivité et fiabilité dans la science", in: E. Agazzi (ed.) *L'objectivité dans les différentes sciences*, Editions Universitaires, Fribourg (Suisse) 1988, pp. 41-54; "Objectivity and Reliability in Science", *Epistemologia* (Genova), 11 (1988), pp.101-116; "Objetividad y fiabilidad en la ciencia", *Folia Humanistica*, 25 (1987), n° 294-295 (julio-agosto), pp. 457-470; "Nicolás Oresme, gran maestro del Colegio de Navarra, y el origen de la ciencia moderna", *Príncipe de Viana (Suplemento de ciencias)*, IX, n° 9, suplemento 1989, pp.297-331; "Emergence and Reduction in Morphogenetic Theories", in: E. Agazzi and A. Cordero (eds.), *Philosophy and the Origin and Evolution of the Universe*, Kluwer, Dordrecht-Boston-London 1991, pp. 253-262; "Science and Transcendence", in: E. Agazzi (ed.), *Science et Sagesse*, Editions Universitaires Fribourg Suisse, Fribourg 1991, pp. 87-101; "Scientific Creativity and Human Singularity", in: C. Wasserman, R. Kirby, B. Rordorff (eds.), *The Science and Theology of Information*, Labor et Fides, Genève 1992, pp. 319-326; "Three Levels of Interaction between Science and Philosophy", in: C. Dilworth (ed.), *Intelligibility in Science*, Rodopi, Amsterdam and Atlanta (Georgia) 1992, pp. 123-144; "Conocimiento humano, fiabilidad y falibilismo", *Anuario Filosófico*, 25 (1992), pp. 277-294; "Science et foi. Nouvelles perspectives", in: P. Poupard (ed.), *Après Galilée. Science et foi: nouveau dialogue*, Desclée, Paris 1994, pp. 119-214; "Ciencia y fe: nuevas perspectivas", *Scripta Theologica*, 27 (1995), pp. 269-283; "Scienza e verità parziale", in: R. Martinez (ed.), *La verità scientifica*, Armando, Roma 1995, pp. 101-111; "Science, réalisme et finalité: réflexions sur la portée de l'épistémologie d'Evandro Agazzi", in: B. Schumacher and E. Castro (eds.), *Penser l'homme et la science*, Editions Universitaires Fribourg Suisse, 1996, pp. 3-15; "Theology as a Bridge Between Nature and Transcendence", in: N.H. Gregersen, M.W.S. Parson and C. Wassermann (eds.), *The Concept of Nature in Science & Theology*, Part I (Studies in Science & Theology, 1995, 3), Labor et Fides, Genève 1997, pp. 46-51; "The Ethical Roots of Karl Popper's Epistemology", *Acta Philosophica*, 7 (1988), pp. 197-233; "Supuestos e implicaciones del progreso científico", *Scripta Theologica*, 30 (1998), pp. 205-225; "El diálogo ciencia-fe en la encíclica *Fides et ratio*", *Anuario Filosófico*, 32 (1999), pp. 611-639; "Desarrollos recientes en evolución y su repercusión para la fe y la teología", *Scripta Theologica*, 32 (2000), pp. 249-273.

## **Basso Domingo Ferruccio, O.P.**

*Date and place of birth:* 16 May 1929, Rosario, Argentina.  
Entered the Order of Preachers in 1946; ordained priest in Rome in 1953.

*Appintment to the Academy:* 22 May 1995.

*Scientific discipline:* Moral Theology and Bioethics.

*Academic title:* Emeritus Rector of the Pontifical Catholic University of Argentina; Professor.



### LOS TÍTULOS Y PREMIOS MÁS IMPORTANTES; MIEMBRO DE OTRAS ACADEMIAS

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 Consorcio de Médicos Católicos” (desde 1960).

### SUMARIO DE SU INVESTIGACIÓN CIENTÍFICA

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.



## PRINCIPALES PUBLICACIONES

Es autor de una gran cantidad de artículos y libros sobre los más variados temas. Citamos sólo los más relevantes.

### Artículos

“Regulación moral y conocimiento”, en *Estudios Teológicos y Filosóficos*, 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 pgs. (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 oenitencia: hoy* (en colab.), ed. Guadalupe, Buenos Aires, 1973, 17-39; “Deontología Médica. Curso sintético”, en *Iatría*, 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 Santo 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 *Iatría*, 166 (1974) 59-61; “Indisolubilidad del matrimonio”, en *Iatría*, 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 *Iatría*, 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, p. 43-59;



*Importancia y trascendencia del Magisterio Pontificio*, Folletto CESED, Mendoza, 1987, 20 pgs.; “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*, VI/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 1<sup>er</sup> Congreso Latinoamericano de Ética Médica, 1988); “El Derecho Natural y la procreación humana: Implicancia para la ética médica”, *Ibidem*, 199-208.

### Libros

*Nacer y morir con dignidad. Estudios de la bioética contemporánea*, 1<sup>a</sup> ed. CMC, Buenos Aires, 1989, 2<sup>a</sup> ed. Selare (Bogotá), 1990; 3<sup>a</sup> ed., De Palma, Buenos Aires, 1991 y 1995; 500 pgs.; *Los fundamentos de la moral*, ed. CIEB, Buenos Aires, 1990, 270 pgs.; *Principios internos de la actividad moral. Elementos de antropología filosófica*, ed. CIEB, Buenos Aires, 1991, 325 pgs.; *Por el heroísmo a la felicidad. Reflexiones sobre el ideal moral cristiano*, ed. CIEB, Buenos Aires, 1992, 220 pgs.; *El SIDA: Responsabilidad de todos*, ed. Lumen, Buenos Aires, 1991, 110 pgs.; *Principios de bioética en el Catecismo de la Iglesia Católica*, ed. CIEB, Buenos Aires, 1993, 140 pgs. (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 pgs.; *Dos lecciones sobre la autoridad*, ed. UNSTA, Buenos Aires, 1994, 70 pgs.; *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 pgs.

## Berti Enrico

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

*Appointment to the Academy:* 20 May 2001.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

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 dedicated myself to problems of ethics and political philosophy.

### MAIN PUBLICATIONS

*La filosofia del primo Aristotele*, Padova, Cedam, 1962, pp. 590 (II 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 (il ed. 1985, m ed. 1993); *Logica aristotelica e dialettica*, Bologna, Cappelli, pp. 63; *Il bene*, Brescia, La Scuola, 1983 (il 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 (VI-II ed. 2000), pp. XIX, 295; *Storia della filosofia*, vol. II, *Dal Quattrocento al Settecento*, Roma-Bari, Laterza, 1991 (VII ed. 1998), pp. XII, 293; *Storia della filosofia*, vol. III, *Ottocento e Novecento* (in collaboration with F. Volpi), Roma-Bari, Laterza, 1991 (VI-II 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.

## **Beuchot Puente Mauricio, O.P.**

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



### RECONOCIMIENTOS, PREMIOS Y MEMBRESÍAS ACADÉMICAS MÁS IMPORTANTES

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.

### RESUMEN DE LA INVESTIGACIÓN CIENTÍFICA

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.

### BREVE CURRICULUM

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.

#### PUBLICACIONES PRINCIPALES

*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.

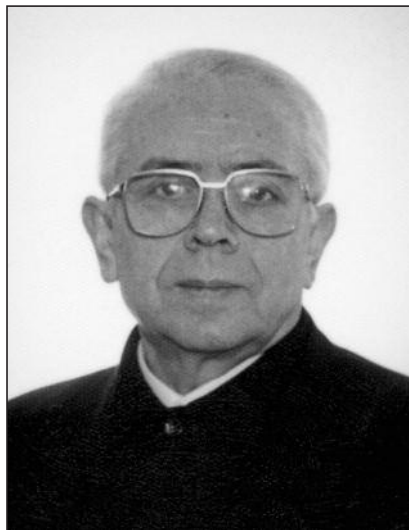
## Biffi Inos

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

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Systematic Theology and the History of Theology.

*Academic title:* Full Professor of Theology at the Theological Faculty of Northern Italy; Lecturer in the History of Theology and Systematic Theology at the Faculty of Theology, Lugano (Switzerland).



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

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.

### SUMMARY OF SCIENTIFIC RESEARCH

Ricerche in corso nell'ambito di autori dei secoli XII-XIII e XV-XVII per una Storia della teologia.

### MAIN PUBLICATIONS

Figure medievali della teologia; San Tommaso d'Aquino. Il teologo. La teologia; I misteri di Cristo in Tommaso d'Aquino; Teologia, storia e contemplazione in Tommaso d'Aquino; Protagonisti del medioevo; Cristo desiderio del monaco; La poesia e la grazia nella "Commedia" di Dante; Grazia, ragione, contemplazione (Jaca Book, Milano); Progetti in Cristo; Il Corpo dato e il Sangue sparso; La liturgia cristiana.

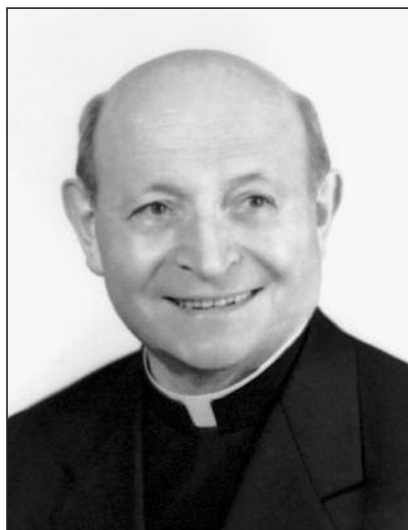
## **Biolo Salvino, S.J.**

*Date and place of birth:* 23 May 1925, Campolongo Maggiore, Venice, Italy.

*Appointment to the Academy:* 25 November 1987.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### LAVORI DI RICERCA E DI INSEGNAMENTO

In primo tempo l'*antropologia* filosofica all'Aloisianum e a Roma, Gregoriana; presto mi fu assegnata la *teologia filosofica* e quindi la *filosofia della religione*; ho anche insegnato e fatto ricerche in S. Agostino e in S. Tommaso circa il "De Deo Uno e Trino".

### PRINCIPALI PUBBLICAZIONI

*L'autocoscienza* in S. Agostino: nei Gregorianum 1969 e 2000; la *Presenza di Dio* in P.V.G.; L'uomo di fronte a Dio, in P.V.G.; diversi *articoli*, più come Introduzione nei volumi monografici del Centro di Studi filosofici di *Gallarate* (1981-1998).

### CENNI BIOGRAFICI

Il P. Salvino Biolo S.J., proveniente dal Seminario di Padova, fece gli studi filosofici prima nell'allora Facoltà di Filosofia dell'Aloisianum di Gallarate, dove successivamente fu professore e Rettore. Dopo l'insegnamento di filosofia nel Carissimato, completò gli studi teologici nella Pontificia Università Gregoriana, specializzandosi poi in filosofia. Da molti anni docente della Pontificia Università Gregoriana insegnò antropologia filosofica, filosofia della religione e teologia filosofica nella Facoltà di Filosofia, dove fu anche Decano. Insegnò pure antropologia e teologia filosofica nell'Istituto di Scienze Religiose, dove fu anche Preside. E' stato dal 1986 al 1998 Segretario Generale del Centro di studi filosofici di Gallarate, succedendo al Fondatore P. Carlo Giaccon S.J. Ora, come professore emerito continua a dare corsi e seminari su Sant'Agostino e B. Lonergan.



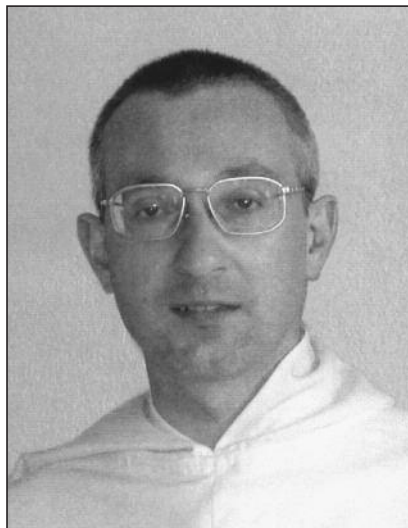
## Bonino Serge-Thomas, O.P.

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

*Appointment to the Academy:* 16 December 1999.

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

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

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. Juin 1988 Ordination sacerdotale. 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.

### MAIN PUBLICATIONS

"La place du pape dans l'Eglise 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<sup>e</sup> 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<sup>e</sup> 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 XX<sup>e</sup> 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; 1996 *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*, 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.

## Bruguès Jean-Louis

*Date and place of birth:* 22 November 1943, Bagnères de Bigorre, France. 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.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Diplôme d'Etudes supérieures de Droit (option: Sciences politiques); Maîtrise en Sciences économiques; Diplôme de l'Institut d'Etudes politiques (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, 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) depuis 1986. Membre du Comité consultatif national d'éthique de 1998 à 2000.

### CURRENT PROFESSIONAL ACTIVITY

Professor, Philosophy Department, Universidad Simón Bolívar.

### SUMMARY OF SCIENTIFIC RESEARCH

Théologie morale, Bioéthique, Ethique et esthétique.

### PUBLICATIONS

#### *Books*

*La Fécondation artificielle au crible de l'éthique chrétienne*, Paris, Fayard, 1989. 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'Eternité 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.

### 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.

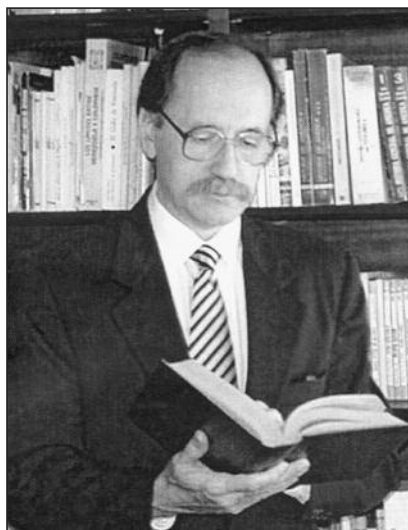
## **Caldera Rafael Tomás**

*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.



### ACADEMIC BACKGROUND

Universidad Central de Venezuela, Abogado, 1967. University of Notre Dame, Master of Arts, 1970. Université de Fribourg, Docteur-ès-lettres, 1974.

### ACADEMIC POSITIONS

Professor, Philosophy Department, Universidad Simón Bolívar (Caracas), since 1975. Professor, Instituto Internacional de Estudios Avanzados (Caracas) (1982-1983). Member, Consejo de Apelaciones, Universidad Simón Bolívar, (1986-1989). 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).

### CURRENT PROFESSIONAL ACTIVITY

Professor, Philosophy Department, Universidad Simón Bolívar.

### BRIEF ACCOUNT OF SCIENTIFIC ACTIVITY

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.

## Books

*Educación general y filosofía*, Caracas 1978. 2ª edición ampliada, Caracas 1997; *La respuesta de Gallegos*, Caracas 1980. 2ª edición, Caracas 1995; *Le jugement par inclination chez Saint Thomas d'Aquin*, Paris 1980; *De la lectura. Del arte de escribir*, Caracas 1983. 2ª edición 2ª reimpresión 2000; *Visión del hombre. La enseñanza de Juan Pablo II*, Caracas 1986. 4ª edición ampliada 1995; *La primera captación intelectual*, Caracas, 1988. 2ª edición revisada, Pamplona, Cuadernos de *Anuario Filosófico*, serie universitaria, n. 81, 1999; *El oficio del sabio*, Caracas 1991. 2ª edición ampliada 1996; *El uso del tiempo*, Caracas 1995. 2ª edición, 2ª 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.

## Translations

Olivier Lacombe, “El hombre y el absoluto en el pensamiento indio”, en: *Revista Venezolana de Filosofía*, n° 5-6, Caracas 1976-1977; Etienne Gilson, *El amor a la sabiduría*, Caracas, 2ª 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 de 1992, pp. 22-28; “Pensamiento y lenguaje”, en: *Sanctus Thomas de Aquino, Doctor Hodiernæ Humanitatis*, Pontificia Accademia de S. Tommaso, 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.

#### PROFESIONAL ORGANISATIONS

Member, Sociedad Venezolana de Filosofía.



## Campodonico 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:* Philosophical Anthropology, Philosophy of Religion, Ethics.

*Academic title:* Full Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Member of the editorial staff of the review *Nova et Vetera* (Italian edition). Member of the board of directors of the AFL (Ligurian Philosophical Association). 1981 Researcher (University of Genoa). 1992 Associated Professor (University of Genoa). 2000 Full Professor (University of Genoa). 1995, 1996, 1999 Visiting Professor Theological Faculty of 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. Metaphysics. In particular: the connection between the metaphysics of *esse* and personalism, the topic of metaphysics and violence in the 'age of nihilism', final causes facing the challenge of evolutionism. 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. I have studied these topics particularly in Aquinas, Augustine, Hobbes, and 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; Jaca Book, Milano 2000; *Integritas. Metafisica ed etica in San Tommaso*, Nardini, Firenze 1997; *Etica della ragione. La filosofia dell'uomo fra nichilismo e confronto interculturale*, Jaca Book, Milano 2000, p. 350.

### *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 A. Campodonico e L. Malusa, 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. More than 80 publications in the fields of philosophical anthropology, the philosophy of religion, ethics, metaphysics, and the history of philosophy. Some of these have appeared in different languages.

## Canals Vidal Francisco

*Date and place of birth:* 30 May 1922, Barcelona, Spain.

*Appointment to the Academy:* 28 November 1989.

*Wife and children:* Isabel Suris; Mercedes, Isabel, Teresa, Emilio, Ignacio, Claudio, Carmen, Francisco, Manuel, José, Luís.

*Scientific discipline:* Metaphysics (Ontology and Theodicy). Full Professor 9 February 1967-1987 (Emeritus Professor since 1987).



### ACADEMIC QUALIFICATIONS

Universidad de Madrid, doctor en filosofía VI 1952; Universidad de Barcelona, doctor en derecho IX 1956; doctorado en teología, facultad de teología de Barcelona I 1983.

### CURRENT PROFESSIONAL ACTIVITY

Profesor de teología desde 1993 en la Fundación Balmesiana de Barcelona.

### PRINCIPAL BOOKS

*En diálogo con el trascendentalismo kantiano: para una fundamentación de la metafísica* (Barcelona 1967); *Cuestiones de fundamentación* (Barcelona 1981); *En el campo teológico San José patriarca del pueblo de Dios* (Valladolid 1982); *Sobre la esencia del conocimiento* (Barcelona 1987); (2ª edición Barcelona 1994); *Historia de la filosofía medieval* (Barcelona Herder 4 ediciones).

### PRINCIPAL ARTICLES

*Gracia y salvación* (Cristiandad V – VI 1995); *El culto al corazón de Cristo ante la problemática humana de hoy* (Cristiandad 1970); *¿Qué es Doctor de la Iglesia?*, en la Revista *Sapientia* de Buenos Aires, vol. 53 (1998, pp. 501-507).

### PROFESSIONAL ORGANISATIONS

Redactor de la revista “Cristiandad” de Barcelona desde 1944. Vicepresidente Internacional de la S.I.T.A. de 1991 a 1997.

### HONOURS

Presidente honorario de la Sociedad internacional Tomas de Aquino española; Magister de la Maioricensis Schola Iulistica de Palma de Mallorca (España).

## Cessario Romanus, O.P.

*Date and place of birth:* 1 April 1944, Boston, Massachusetts, U.S.A.

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

*Appointment to the Academy:* 16 December 1999.

*Scientific Discipline:* Systematic Theology.

*Academic title:* Professor.



### EDITORSHIPS AND ACADEMIES

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); *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 translation: *Las virtudes* (Valencia: Edicep, 1998). English edition: *Virtues* (Münster: LIT Verlag, 2001); *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); *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); *John Capreolus (1380-1444): 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).

*Articles, Book Chapters, etc.*

"Rome vs. American Catholicism", *The Washington Post*, Sunday, 19 October 1986; "Theology at Fribourg", *The Thomist* 51 (1987): 325-366; "The Church Must Speak in One Voice", *Los Angeles Times*, Tuesday, 1 March 1988; "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; "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 Chrétienne*. Mélanges offerts au Professeur Servais Pinckaers à l'occasion de son 65e anniversaire, ed. Carlos-Josaphat Pinto de Oliveira (Fribourg: Editions Universitaires, 1991): 67-102; "Incarnate Wisdom and the Immediacy of Christ's Salvific Knowledge", in *Problemi teologici alla luce dell'Aquinate* (*Atti del IX Congresso Tomistico Internazionale*). *Studi Tomistici* 44 (Città del Vaticano: Libreria Editrice Vaticana, 1991): 334-340; "St. Thomas Aquinas on Satisfaction, Indulgences, and Crusades", *Medieval Philosophy & Theology* 2 (1992): 74-96; "Lacordaire and the United States", *The Catholic Historical Review* 78 (1992): 197-206; "Boethius, Christ, and the New Order", *Carmina Philosophiae* 1 (1992): 53-64; "Is

Aquinas's *Summa* Only About Grace", in *Ordo Sapientiae et Amoris*. Hommage au Professeur Jean-Pierre Torrell OP à l'occasion de son 65e anniversaire, ed. Carlos-Josaphat Pinto de Oliveira (Fribourg: Editions Universitaires, 1993): 197-209; "Moral sexual cristiana dentro de una estructura más amplia", *Aná Mnesis* 3 (1993): 5-25; "Early Dominican Confessional Practice", *New Blackfriars* 75 (1994): 425-428. [French trans. "Les Premiers Dominicains et la confession", *Mémoire Dominicaine* 5 (1994): 283-286.]; "Moral Absolutes in the Civilization of Love", in *The Splendor of Truth and Health Care*, Proceedings of the Fourteenth Workshop for Bishops, Dallas, Texas, ed. Russell E. Smith (Braintree, MA: The Pope John XXIII Medical-Moral Research and Education Center, 1995), reprinted in *Crisis* 13 (May, 1995): 18-23; "Toward Understanding Aquinas' Theological Method: The Early Twelfth-Century Experience", in *Studies in Thomistic Theology*, ed. Paul Lockey (Notre Dame, IN: Center for Thomistic Studies, 1995): 17-89; "*Epieikeia* and the Accomplishment of the Just" in *Aquinas and Empowerment: Classical Ethics for Ordinary Lives*, ed. G. Simon Harak (Washington, DC: Georgetown University Press, 1996): 170-205; "Éloge des vertus chrétiennes pour un temps de crise", *Pierre d'Angle* 2 (1996): 53-71; "Saint Thomas, Durand de Saint-Pourçain et Capreolus: Le Débat sur la foi" in *Jean Capreolus en son temps (1380-1444)*, ed. Guy Bedouelle, Romanus Cessario, and Kevin White (Paris: Les Éditions du Cerf, 1997): 159-164; "Christian Virtue and Public Morality", *Rivista Teologica di Lugano* 2 (1997): 27-42; "À nos lecteurs: sur le paradoxe de l'existence chrétienne entre foi et modernité. La foi comme Dieu l'a révélée" *Pierre d'Angle* 3 (1997): 18-26; "On Bad Actions, Good Intentions, and Loving God: Three Much-Misunderstood Issues about the Happy Life that St. Thomas Clarifies for Us", *Logos* 1.2 (1997): 100-124; "The Holy Spirit, Spirit of Truth, Person of Love", *Catholic International*, May 1998: 220-224; "Tommaso D'Aquino (santo)", "Garrigou-Lagrange Reginald" in *Dizionario di Mistica*, ed. L. Borriello *et al.* (Città del Vaticano: Libreria Editrice Vaticana, 1998); "The D.E.S. Motto and the Benedictine Tradition: A Thomistic Connection", *Delta Epsilon Sigma Journal* 43 (1998): 88-90; "John Poinsett: On The Gift of Counsel" in *The Common Things: Essays on Thomism and Education*, ed. Daniel McInerney (Mishawaka: American Maritain Association, 1999): 163-178; "The Reason for Reason: *Fides et Ratio*", *Crisis* 17 (January 1999): 16-19; "Thomas Aquinas: A Doctor for the Ages", *First Things* (March 1999): 27-32; "Reply to Professor Gilbert Morris", *First Things* (June/July 1999): 7; "*Fides et Ratio*. Un appel à la vérité et à la réconciliation", *Pierre d'Angle* 5 (1999) 32-38; "What the Angels See at Twilight", *Communio* 26 (Fall 1999): 583-594; "Faith, our True Consolation", *Boston Herald*, Thursday, 23 December 1999; "Custodia condicional de la vida humana. Un principio moral de Juan Pablo II", in *El Dios y padre de Nuestro Señor Jesucristo*, ed. José Luis Illanes *et al.* (Pamplona: Servicio de Publicaciones de la Universidad de Navarra, 2000): 427-432; "Cardinal John O'Connor: God's Steward", *National Catholic Register*, 21-27 May 2000; "Infallible Teaching and the Gift of Divine Truth", *Catholic Dossier* 6.3 (May- June 2000): 5-8.

## Clavell Lluís

*Date and place of birth:* 13 October 1941, Barcelona, Spain. Ordained priest in 1966. Prelateships of the Santa Croce and Opus Dei.

*Appointment to the Academy:* 22 November 1995.

*Scientific discipline:* Metaphysics.

*Academic title:* Professor.



### PREVIOUS POSITIONS

Direttore dell'Istituto Superiore per lo studio dell'ateismo, Pont. Univ. Urbaniana. Sottosegretario del Pont. Consiglio per il dialogo con i non credenti, Sottosegretario del Pont. Consiglio della Cultura.

### ACADEMIC BACKGROUND

Dottorato ecclesiastico in Filosofia, Pont. Univ. Lateranense, Roma 1961; Dottorato in Filosofia e Lettere, Univ. de Navarra 1977.

### CURRENT PROFESSIONAL ACTIVITY

Professore ordinario e Rettore della Pontificia Università della Santa Croce.

### BRIEF ACCOUNT OF SCIENTIFIC ACTIVITY

Sulla scia dei suoi immediati maestri in filosofia Cornelio Fabro e Carlos Cardona, ha sviluppato questioni di metafisica della persona quali: l'Essere personale e la libertà; i rapporti tra Filosofia, Teologia e vita spirituale; il ruolo della Metafisica nell'unità del sapere. Nelle sue pubblicazioni si è occupato anche del marxismo e della riflessione sui cambiamenti culturali, e in particolare del rapporto tra Fede e Cultura.

### PROFESSIONAL ORGANISATIONS

Membro del Consiglio Direttivo della Società Internazionale Tommaso d'Aquino. Consultore della Congregazione per l'Educazione Cattolica. Consultore del Pontificio Consiglio della Cultura.

## HONOURS

Prelato di onore di Sua Santità.

## PRINCIPAL PUBLICATIONS

*György Lukács: "Historia y conciencia de clase" y "Estética"* (in collaborazione con J.L.R. Sánchez de Alva), Emesa, Madrid 1975, pp. 204; *György Lukács: "Storia e coscienza di classe" e "Estetica"*, traduzione italiana dallo spagnolo, pubblicata da Japadre, L'Aquila 1977, pp. 170; *El nombre propio de Dios según Santo Tomás de Aquino*, Eunsa, Pamplona 1980, pp. 204; *Metafisica e libertà*, Armando Editore, Roma 1996, pp. 208; Curatore assieme a Ignacio Guiu dell'opera postuma di Carlos Cordona, *Olvido y Memoria del ser*, Eunsa, Pamplona 1997, pp. 518; *Metafisica*, Tomas Alvira, Lluís Clavell, Tomas Melendo, 7° ed. Eunsa, Pamplona 1998, pp. 289; *Metafisica*, traduzione italiana dallo spagnolo con prefazione di Adriano Bausola, pubblicata da Le Monnier, Firenze 1987, pp. 232; *Metaphysics*, traduzione inglese dallo spagnolo, pubblicata da Sinag-Tala Publ., Manila 1991.

## ESSAYS

*L'Antropologia integrale di Karol Wojtyła: un invito a unire teologia e filosofia*, in AA.VV. *Etica e poetica in Karol Wojtyła*, a cura di L. Leuzzi, SEI, Torino 1997, pp. 139-149; *La pastorale della cultura nell'Europa Occidentale*, nel volume di Paul Poupard *Creatività culturale e fede cristiana*, a cura di L. Pellegrini, Città Nuova, Roma 1998, pp. 41-49; *Pensare a partire dalla fede, pensare la fede*, nel volume *Fermenti nella teologia alle soglie del terzo millennio* a cura di Hernán Fitte, Libreria Editrice Vaticana, Città del Vaticano 1998, pp. 122-140; *Metafisica della libertà*, nel volume *Verità e libertà oggi*, a cura di Battista Mondin, Collana "Problemi del nostro tempo" n. 104, Editrice Massimo, Milano maggio 1999, pp. 55-67; *I diversi stati della filosofia in rapporto alla fede*, nel volume *Per una lettura dell'Enciclica Fides et Ratio* della Collana "Quaderni dell'Osservatore Romano" 45, Città del Vaticano 1999, pp. 178-187; *L'istanza veritativa e la riflessione metafisica*, nel volume *Fides et Ratio*, testo e commento teologico-pastorale a cura di Rino Fisichella, San Paolo, Alba (Cuneo) 1999, pp. 189-206; *La presenza di Aristotele nell'Enciclica "Fides et Ratio"*, in AA.VV.; *L'attualità di Aristotele*, a cura di Stephen L. Brock, Armando Editore, Roma 2000, pp. 161-170.



## **Cottier Georges M.M., O.P.**

*Date and place of birth:* 25 April 1922,  
Carouge, Geneva, Switzerland.

*Appointment to the Academy:* 28 May 1992.

*Scientific discipline:* Philosophy and Theology.

*Academic title:* Professor.



### **ETUDES**

Collège de Genève, Maturité Classique en 1941. Faculté des Lettres de l'Université de Genève: Licencié ès Lettres Classiques, juin 1944; Entrée dans l'Ordre religieux des Dominicains, une année à Paris, puis à Rome; Collegium Angelicum, Rome de 1946 à 1952: études de philosophie Scolastique et de Théologie: Baccalauréat en Philosophie, Licence en Théologie; Université de Genève: soutenance devant la Faculté des Lettres d'une thèse sur "*L'athéisme du Jeune Marx, ses origines hégéliennes*", en 1959; 1962: Agréé par la Faculté comme privat-docent, cours régulier d'une heure; 1962-1965; Concilie Vatican II. Expert privé de Mgr de Provençères, puis, en 1965 du Cardinal Journet. Expert du Concile; 1965: Consultant au Secrétariat pour les non-croyants. 1969: Visiting professor à l'Université de Montréal; 1970: Membre de l'Institut de Görresgesellschaft für die Begegnung von Naturwissenschaft und Theologie. 1971: Nommé chargé de cours à l'Université de Genève; 1973: Nommé chargé de cours à l'Université de Fribourg; 1986: Nommé membre de la Commission Théologique Internationale; 1989: Nommé Secrétaire de la Commission Théologique Internationale; 1990: Nommé Théologien de la Maison Pontificale.

### ***Autres responsabilités***

Membre de la Fondation du Cardinal Journet (Fribourg). Membre de la Fondation Paul VI (Brescia). Membre du Cercle Jaques e Raïssa Maritain, (Paris). Consultant: Pontificia Congregazione per la Dottrina della Fede, Pontificio Consiglio per la Cultura. Directeur de la revue *Nova et Vetera*. Président: Commission Théologico-historique instituée par le Comité pour le Grand Jubilé de l'An 2000.

## PUBLICATIONS

*L'athéisme du jeune Marx, ses origines hégéliennes*, éd. Vrin, Paris 1959, 2<sup>ème</sup> éd. 1969; *L'ateismo del giovane Marx. Le origini hegeliane*, ed. Vita e Pensiero 1981, Milano; *Du romantisme au marxisme*, éd. Alsatia, Paris 1961; *Horizons de l'athéisme*, éd. Le Cerf, Paris 1969; *Panoramica actual del ateismo*, ed. Studium, Madrid 1971; *La mort des idéologies et l'espérance*, éd. Le Cerf, Paris 1970; *Le conflit des espérances*, éd. Desclée de Brouwer Paris, 1977; *Speranza cristiana e speranza marxista*, Città Nuova Editrice, Roma 1979. *Humaine raison*, Éditions Universitaires, Fribourg 1980; *Etica dell'intelligenza*, ed. Vita e Pensiero, Milano 1988; *Questions de la modernité*, FAC-éditions, Paris 1985; *Consacrés dans la vérité*, Mame, Paris 1992. *Histoire et connaissance de Dieu*, Editions Universitaires, Fribourg (Suisse) 1993, pp. 255; *Scritti di Etica*, ed. Piemme, Casale Monferrato 1994; *Défis Ethiques*, éd. Saint-Augustin, Saint-Maurice (Suisse) 1995; *Valori e transizione. Il rischio dell'indifferenza*, ed. Studium, Roma 1994, pp. 244; *Chemins de la Raison*, éd. Parole et Silence, Paris 1997; *Mémoire et Repentance*; Trad. it. *Memoria e Pentimento*, Edizioni San Paolo, Milano 2000; *Pourquoi l'Eglise demande pardon*, éd. Parole et Silence, Paris 1998; Sous presses: *Le désir de Dieu* (études thomistes), éd. Parole et Silence, Paris. Nombreux articles.

## DOMAINE DE RECHERCHE

Après des recherches portant principalement sur l'athéisme et sur l'éthique de la connaissance, travaille actuellement sur des questions de philosophie de la religion.

## 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.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

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 Giulioti*, 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.

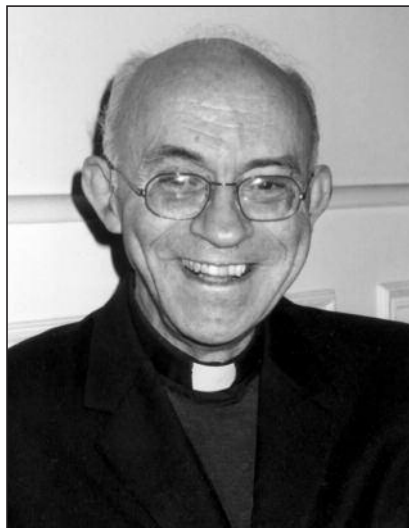
## de Margerie Bertrand, S.J.

*Date and place of birth:* 23 February 1923, Paris, France.

*Appointment to the Academy:* 15 March 2000.

*Scientific discipline:* Dogmatic Theology.

*Academic title:* Doctor in Theology.



### ACADEMIC CAREER

Bertrand de Margerie was born in 1923, in Paris, to a family of diplomats. His grandfather and brother Emmanuel represented France in the United States at both ends of the twentieth century. His brother was also ambassador to London and his father was ambassador to the Holy See. He entered the Society of Jesus in 1946 and was ordained a priest in 1956. After his studies in Europe he spent about twelve years in Brazil and in the United States, teaching theology or writing about it. He has a doctorate in theology from the Gregorian University in Rome, with a thesis on the German-American Protestant theologian Reinhold Niebuhr and his thought on world temporal community. Father de Margerie has published about twenty books, particularly on the Sacraments of Penance and the Eucharist. He is a member of the French and American Societies of Marian Studies, of the International Society of Patristic Studies (he has also published four volumes on Patristic exegesis, describing the specific exegetical method of about twenty-five Greek and Latin Fathers of the Church), and of the Pontifical Roman Academy of St. Thomas Aquinas, Rome. He has collaborated many times with the *L'Osservatore Romano*. Pope Paul VI, in an audience of March 1972, quoted his book on *Christ for the World* (*L'Oss. Rom.*, 30 March 1972) later published in English by the Franciscan Herald Press (Chicago, 1974). He now resides in Paris.

### PROMOTION OF THE BOOK: "HEART OF MARY, HEART OF THE CHURCH"

This short book on the *Heart of Mary* wants to link a topic dear to many Catholics, particularly to the pilgrims of Fatima, with the understanding, shared by a good number of Russian Orthodox and Latin theologians, of the mission of Mary in the Church: that she is the Heart of the Mystical Body of Christ. This link is considered in the context of each

one of the events and the states of life in which the Holiness of Mary was manifested and developed: Virgin, Wife, Mother, Widow. They are contemplated in the light of (apostolic and ecclesiastical) Tradition, Holy Scripture and the Magisterium. Particular attention is given to the abundant teachings of Pope Pius XII and John Paul II when commenting upon the presentation of Mary by the Vatican Council II. The author – a member of the American and French Societies of Marian Studies – has had recourse to the rich works of the international mariological congresses, whose member he has been on different occasions, and to the different liturgies of the Church in the East and in the West. Readers of his works will deepen their knowledge both of the Church and of Mary. Without the Church, we would not know Mary; without knowledge of Mary, our understanding of the Mystery of the Church becomes truncated.

#### DIPLOMAS

Diploma in law and philosophy; Doctor in Theology, the Gregorian University, Rome. Member of the Pontifical Academy of St. Thomas Aquinas, of the International Patristic Society, and of the Mariological Societies of America and France.

#### PUBLICATIONS

##### *English*

*Christ for the World, Sacraments and Social Progress, Theological Retreat* (Chicago: Franciscan Herald Press, 1974, 1975); *Remarried Divorcees and Eucharistic Communion* (Boston: St. Paul Books and Media, 1980); *The Human Knowledge of Christ* (Boston, St. Paul Books & Media, 1980); *The Christian Trinity in History* (Petersham, Mass: St. Bede's Publications, 1983); *Heart of Mary, Heart of the Church* (Washington, N.J., 1992); *Daily Communion and Frequent Confession* (Dublin: Four Courts Press, 1992).

##### *French*

*Le Cœur de Marie, coeur de l'Eglise* (Paris: Lethielleux, 1967); *Le Christ pour le monde* (Paris: Beauchesne, 1971); Prix Montyon de l'Académie Française, 1971; *Reinhold Niebuhr, théologien de la communauté mondiale* (Paris: DDB, 1969), coll. Musaeum Lessianum; *La Trinité chrétienne dans l'histoire* (Paris: Beauchesne, 1975), coll. "Bibl. de théol. Historique", vol.31; *Sacrements et développement intégral* (Paris: Téqui, 1977), Prix Trubert de l'Académie Française, 1978; *Les Divorcés remariés face à l'Eucharistie* (Paris, Téqui, 1979); *Vers la plénitude de la communion* (Paris: Téqui, 1980); *Retraite théologique* (Montsurs: Résiac, 1981); *Les Perfections du Dieu de Jésus-Christ* (Paris: Cerf, 1981); *S'ouvrir à la miséricorde. Le sacrement de Pénitence* (Paris: Fac, 1982); with P. Tonet; *Introduction à l'histoire de l'exégèse: I Les Pères grecs et orientaux* (Paris: Cerf, 1980); *II Les Premiers Grands Exégètes Latins* (Paris: Cerf, 1983); *III Saint Augustin* (Paris: Cerf, 1983); *IV*

*Occident latin, de Léon à Bernard* (199?); *La Liberté religieuse et le règne du Christ* (Paris: Cerf, 1988); *Communion quotidienne et confession fréquente*, Montsurs: Résiac) – *Ecône: comment dénouer la tragédie?* (Paris: Téqui, 1988); *Vous ferez ceci en Mémorial de Moi* (Paris: Beauchesne, 1989), coll. "Bibl. de théol. historique"; *Du confessional en littérature, Huit écrivains français devant le sacrement de pénitence* (Paris: ed. Saint-Paul et Fac, 1989); *Mystère des Indulgences* (Paris: Lethielleux, 1999); *Histoire Doctrinale du culte envers le cœur de Jésus*, t. I, Lumières sur l'Amour: Mame, Paris 1992; t. II *L'Amour devenu lumière*, Ed. Saint-Paul, Paris 1995; *Les Pères commentent le Credo*, Cerf, Paris 2000; *Ambassadeur du Christ* (autobiographie) Paris, 1997.

#### *Spanish*

*Cristo, vida del mundo*, (Madrid: BAC, 1974).

#### *Portuguese*

*Igreja em Estado de dialogo* (Manhumirim: O Lutador, 1965); *Padres, Profetas e Mistagogos* (Sao Paulo: Ed. Paulinas, 1968); *Cristo para o Mundo* (Sao Paulo: Herder, 1972); *Sacramentos e Desenvolvimento Integral* (Sao Paulo: Ed. Loyola, 1974).



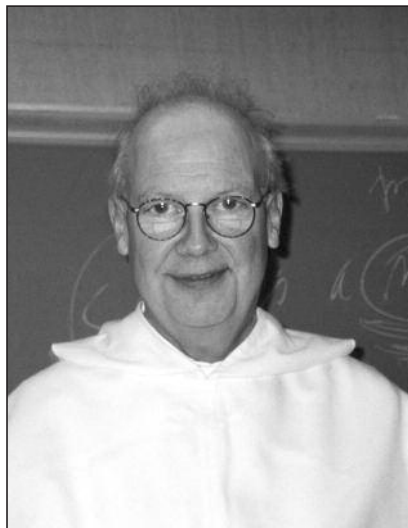
## Dewan Lawrence, O.P.

*Date and place of birth:* 22 March 1932, North Bay, Ontario, Canada. Entered the Dominican Order in 1972 and ordained priest in 1976.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Metaphysics.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

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.

### 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.

### 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.

## 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 Cooperation, in *Alterité. Vivre ensemble différents*, ed. M. Gourgues and G.-D. Mailhiot, Montréal and Paris, 1986: Bellarmin/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., Dalhousie 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, *Etudes Maritainiennes/Maritain Studies* 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/Etudes Maritainniennes* 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.

## Di Noia Joseph Augustine, O.P.

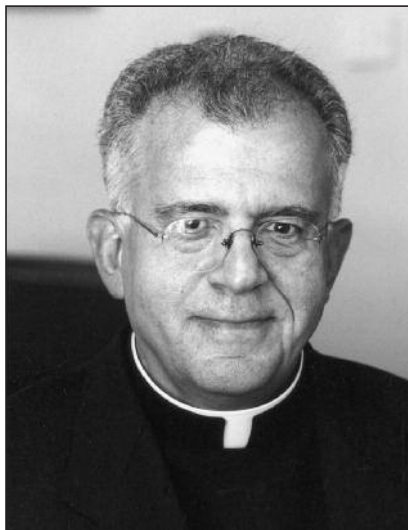
*Date and place of birth:* 7 July 1943,

New York, U.S.A.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Theology and Philosophy.

*Academic title:* Professor.



### 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.

### CURRENT PROFESSIONAL ACTIVITY

2001, 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-Present, 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-Present, Editor in Chief, *The Thomist*, Washington, D.C.; 1975-Present, Consultant on Studies, Conference of Dominican Nuns of the Order of Preachers; faculty, Theological Formation for Dominican Nuns; 1984-88, 1997-Present, Board of Trustees, Dominican House of Studies; 1997-Present, Provincial Council, diffinitor.

### 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, with essays by Cardinal Pio Laghi, Servais Pinckaers, J.A. Di Noia, Romanus Cessario, Russell Hittinger, Alasdair MacIntyre, William E. May and Martin Rhonheimer, 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 Kaczynski & 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", *Torchlight* 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, forthcoming; "Is Jesus Christ the Only Way to Salvation?" in *Why are we here? Everyday Questions and the Christian Life*, eds. Ronald F. Thiemann 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, forthcoming.

#### MEMBERSHIP OF PROFESSIONAL ORGANIZATIONS

1973-Present, American Academy of Religion; 1975-Present, Catholic Theological Society of America; Yale-Washington Theology Group (founding member); Pro Ecclesia, Advisory Board; 1993-Present, The Dulles Colloquium, Institute of Religion and Public Life; 1994-Present, The Ramsey Colloquium, Institute of Religion and Public Life; 1998-Present, International Theological Commission; 1998-Present, International Journal of Systematic Theology, Editorial Board.

#### HONORS

1998 S.T.M., Master of Sacred Theology, conferred by the Dominican Order; 1998 Pontifical Appointment to the International Theological Commission.



## **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.



### **FORMAL EDUCATION**

Ph.D. in Philosophy at the Pontifical Argentine Catholic University St. Mary of Buenos Aires (UCA). Professor in Philosophy at the Pontifical Argentine Catholic University St. Mary of Buenos Aires (UCA), since 1968.

### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

*Summa Cum Laude*, Ph.D. in Philosophy, UCA-1997. *Graduated with Honors*, Bachelor in Philosophy, UCA-1970. *Gold Medal*, Professor in Philosophy, UCA-1968. *Gold Medal*, High School, 1962. *Diploma* for twenty five years as Professor at the UCA-1993. *Diploma Coaptationis Caussa*, Pontificia Academia Romana Sancti Thomae Aquinatis, 1995. Fellow and researcher at the Institute for Practical Philosophy, CONICET 1970-1995.

### **SUMMARY OF SCIENTIFIC RESEARCH**

*St. Thomas Aquinas*: metaphysical, ethical, social and political problems, in dialogue with contemporary philosophers and currents. *Contemporary ethics in analytical philosophers* of the English language. 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.* Translation latin-spanish. 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, autori vari, 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, autori vari, 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, autori vari, 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; *La necesidad de revalorizar la razón humana*, in “Fe y razón – Comentarios a la Encíclica”, pp. 155-158, collective volume, Educa, Buenos Aires, 1999; *Amor y bien. Los problemas del amor. En Santo Tomás de Aquino*, Educa, Buenos Aires, 1999; *Filosofía moral*, Curso de bioética a distancia, Instituto de Ética Biomédica, módulo 1, UCA, 1999.

## Dougherty Jude Patrick

*Date and place of birth:* 21 July 1930, Chicago, Illinois, U.S.A.

*Wife and children:* Patricia Regan; Thomas (1960), Michael (1962), John (1963), Paul (1968).

*Appointment to the Academy:* 29 May 1980.

*Scientific discipline:* Philosophy.

*Academic title:* Professor and Dean Emeritus.



### MOST IMPORTANT AWARDS, PRIZES, AND ACADEMIES

President, American Catholic Philosophical Association (1974-75); President, Metaphysical Society of America (1983-84); President, Society for Philosophy of Religion (1978-79); Founder and President-elect of the Kentucky Philosophy Association (1966); Member, European Academy of Sciences and Arts; Member, the American Philosophical Association, program committee, program chair, past member of Executive Committee, local host various times since joining 1962; President's Medal, the Catholic University of America, 1999; Knight of the Order of St. Gregory the Great, 1999; Cardinal Gibbons Medal, the Catholic University of America Alumni Association; Cardinal Wright Award, Fellowship of Catholic Scholars (1994); Aquinas Medal, American Catholic Philosophical Association (1994); Jacques Maritain Scholarly Excellence Award (2000), American Maritain Association; Graduate Student Association and the Undergraduate Student Government, the Catholic University of America, Special Recognition Award, 1998; Ph.D. *Honoris Causa*, the Catholic University of Lublin; *LHD, Honoris Causa*, Thomas More College; Editor, *The Review of Metaphysics* (1971-); General Series Editor, *Studies in Philosophy and the History of Philosophy*, The Catholic University of America (1974-).

### WORK IN PROGRESS

Completion of a book on the logic of religion and another on Jacques Maritain. Essays shortly to appear: "Tolerance: Virtue or Vice"; "Moral Aspects of Immigration Policy"; "Jacques Maritain, La Vie Intellectuelle".

## 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 of America Press, 2000; *The Logic of Religion*, forthcoming.

### ESSAYS AND ARTICLES — SELECTED FROM MORE THAN 80 PUBLISHED WORKS

“Lessons from the History of Science and Technology”, *Studies in Philosophy and the History of Philosophy*, vol. IV, ed. by John K. Ryan. Washington, D.C.: The Catholic University of America Press, 1969; “The Finding of Law”, *Proceedings, American Catholic Philosophical Association*, vol. XLIX, 1975, pp. 1-12; “Determining Moral Norms”, *Proceedings, American Catholic Philosophical Association*, 1978, pp. 39-51; “Potentiality: From Aristotle to Rescher and Back”, *Studies in Honor of Nicholas Rescher*, Dordrecht: Reidel Publishing Co., 1979, pp. 109-122; “The Uses of History in Teaching Philosophy”, *Teaching Philosophy*, 1979, pp. 13-21; “The Work Ethic of John Paul II”, *Papal Economics*, The Heritage Foundation, vol. VI, 1981, pp. 1-7; “The Notion of ‘Entitlement’ in Human Rights Debate”, *Human Rights: Abstracts of Papers from the Tenth Interamerican Congress of Philosophy*, October 18-23, 1981, Tallahassee: The Florida State University; “Intellectuals with Dirt Under Their Fingernails: Attitudes Toward Science and Technology and the Difference They Make”, *Communio*, Fall 1982, pp. 225-237; “Maritain on Church and State”, *Communio*, Winter 1982, pp. 389-403; “Toward a Thomistic Philosophy of Religion”, *Proceedings, American Catholic Philosophical Association*, 1983, pp. 105-115; “Keeping the Common Good in Mind”, *Studi Tomistici*, vol. XXV, *The Ethics of St. Thomas Aquinas*, Pontificia Academia di S. Tommaso, pp. 188-201; “Von Ketteler, Leo XIII and John Paul II on the ‘Social Question’”, *Catholicism in Crisis*, April 1985, pp. 24-31, also published in *Servo Veritatis*, Uniwersytet Jagiellonski, vol. CCXXIX, 1988, pp. 179-196; “The Thomistic Element in the Social Philosophy of John Paul II”, *Proceedings, American Catholic Philosophical Association*, 1986; “The Interior Life”, *Crisis*, May 1987, pp. 19-23; “Aquinas on Punishment”, *Studi Tomistici*, vol. XXX, 1987, Libreria Vaticana, pp. 157-170; “Separating Church and State”, *The World and I*, vol. II, no. 12, December 1987, pp. 675-687; “John Paul II’s Global Village”, *The World and I*, vol. III, no. 7, 1988, pp. 663-670; “Episcopal Authority and the Teaching of Morality”, *Creative Love: The Ethics of Human Reproduction*, ed. by John F. Boyle, Front Royal, VA: Christendom Press, 1989, pp. 197-214; “Shifting Philosophical Sand and Legal Structures”, *The Personalist Forum*, vol. IV, no. 2, Fall 1989, pp. 1-19; “Collective Guilt”, *The American*

*Journal of Jurisprudence*, vol. XXXV, 1990, pp. 1-14; "Abstraction and Imagination in Human Understanding", *L'atto Aristotelico e le Sue Ermeneutiche*, Roma: 1990, pp. 1-14; "What Was Religion?" *Modern Age*, Vol. XXXIII, no. 2, Summer 1990, pp. 113-121, reprinted: *Vital Speeches*, vol. LVII, no. 10, March 1, 1991, pp. 316-320; "On the Justification of Rights Claims", *Collana Dialogo di Filosofia*, no. 8, Herder Università Lateranense, Roma: 1991, pp. 1-14; "The Necessity of Punishment", *The World and I*, vol. VIII, no. 1, January 1993, pp. 557-569; "Accountability without Causality: Tort Litigation Reaches Fairy Tale Levels", *Catholic University Law Review*, vol. XXXXI, no. 1, Fall 1991, pp. 1-18; "Christian Philosophy: Sociological Category or Oxymoron", *The Monist*, vol. LXXV, no. 3, 1992, pp. 283-290; "Edith Stein: The Convert in Search of Illumination", *Crisis*, December 1992, pp. 39-43; "Maritain at the Cliff's Edge: From *Antimoderne* to *Le Paysan*", *Crisis*, November 1994, pp. 40-45; "One Hundred Years of Philosophy at The Catholic University of America", *Fellowship of Catholic Scholars Newsletter* vol. XIX, no. 1, December 1995; "Thomism", *Encyclopedia of Applied Ethics*, San Diego, CA: Academic Press, vol. 4, pp. 365-372, 1998; "Professional Responsibility", *The World and I*, October 1996, pp. 321-333; "The Failure of Postivism and the Enduring Legacy of Comte", in *Recovering Nature*, ed. by J.P. O'Callaghan, T.S. Hibbs, Notre Dame, IN: University of Notre Dame Press, 1999.

## Ducci Edda

*Date and place of birth:* 5 January 1929, Talla, Arezzo, Italy.

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*Scientific discipline:* Philosophy of Education.

*Academic title:* Full Professor.



### TITOLI DI STUDIO

Laureata in Filosofia. Assistente incaricata alla cattedra di Filosofia teoretica (prof. Fabro) alla LUMSA, Roma. Assistente Ordinaria, Università di Bari. Libera docenza nel 1969. 1981 Professore Ordinario di Filosofia dell'educazione nell'Università di Bari, successivamente alla LUMSA di Roma e dal 1988 alla "Sapienza" di Roma.

### NOMINE A CARICHE ISTITUZIONALI

Dal 1982 al 1990 direttrice della scuola di specializzazione in Filosofia e scienze umane presso la Facoltà di Magistero dell'Università Maria SS. Assunta; dal 1993 al 1998 membro, proposta dal CUN, nel Consiglio Direttivo della Biblioteca di Documentazione Pedagogica di Firenze; dal 1994 direttrice della rivista "Schedario", Periodico di Letteratura giovanile; membro del Comitato delle Pari opportunità fra gli uomini e le donne nella scuola; membro della Commissione Italiana Unesco; membro del Consiglio Direttivo del CEDE (Centro Europeo dell'Educazione).

### PUBBLICAZIONI

1967. *La maietica Kierkegaardiana*, Torino, Sei; 1974. *Essere e comunicare*, Bari, Adriatica. (sulla linea della partecipazione secondo S. Tommaso); 1979. *L'uomo umano*, Brescia, La Scuola, 1979; 1983. *La parola nell'uomo. Spunti per una filosofia dell'educazione dalla pneumatologia di Ferdinand Ebner*, Brescia, La Scuola; 1992. *Approdi dell'umano. Il dialogare minore*, Roma, Anicia, 1999 (ristampa); 1994. *Libertà liberata. Libertà Leggi Legge*, Roma, Anicia. *Introduzioni e traduzioni:* 1967. PSEUDO-BOEZIO, *Un saggio di pedagogia medievale*, Torino, Sei. (Comprende un commento attri-

buito a S. Tommaso); 1983. Ferdinand Ebner, *Parola e amore. Dal Diario 1916-17 Aforismi 1931*, a cura di Edda Ducci e Piero Rossano, Milano, Rusconi. 2 ed. 1998; 1991. Ferdinand Ebner, *La parola è la via*, a cura di E. Ducci e P. Rossano, Roma, Anicia; 1995. Tommaso d'Aquino, *De Magistro* (a cura di E. Ducci), Roma, Anicia. *Contributi in volumi collettivi: La formazione alla libertà*, Brescia, 1977; *L'etica della relazione nell'epistolario di S. Caterina da Siena*, L'Aquila, 1981; *Comunicazione ed educazione*, Roma, 1983; *Il Wort haben ebneriano. L'altra faccia della proposta di Kierkegaard (studi in onore di C. Fabro)*, Perugia 1984; *Istanze, fondamenti e metodi per l'educazione ad una convivenza pacifica*, Roma, 1988; *Coscienza morale e pedagogia*, Bologna 1989; *Un risvolto poco noto di filosofia dell'educazione*, Roma, 1990; *Spigolature di paideia platonica*, Napoli, 1991; *La formazione in una società pluralistica per un mondo solidale e libero*, Roma, 1991; *Ipotesi di convergenze interculturali sui grandi interrogativi dell'educazione*, Roma, 1992; *Comunicazione-testimoniaza*, Agrigento, 1992; *Dualità e nostalgia. Struttura dialogica e desiderio di Dio in F. Ebner*, Torino, 1993; *Iniziazione all'educativo (studi in onore di P. Rossano)*, Torino, 1993; *L'educazione alla legalità*, Brescia, 1994; *La "forza debole" dell'educazione alla libertà*, Bologna, 1994; *Diversità, omologazione, identità: problemi inquietanti la filosofia dell'educativo*, Roma, 1996; *Nuovi metodi, linguaggi e strumenti*, Roma, 1997; *Lo stile "femminile" nell'esercizio di un diritto poco familiare*, Roma, 1998.

#### Articoli da Riviste

1963. *Il tò eòn parmenideo nella interpretazione di Simplicio*, in "Angelicum", 40, pp. 173-194 e 313-327; (Simplicio quale mediatore tra Parmenide e San Tommaso circa l'essere); 1964. *Il tò eòn parmenideo nella interpretazione di Filopono*, in "Rassegna di Scienze Filosofiche" XVII, n.34, pp. 1-48; 1966. *Il rapporto tra filosofia e pedagogia*, in "Pedagogia e Vita", 1, pp.3-16; 1967. *Paideia e metexis*, in "Rassegna di scienze filosofiche", 1967. n.4, pp. 3-31; 1971. *Il rapporto io-tu nella persuasione*, in "Pedagogia e Vita", n.6, pp. 639-644; 1972. *Il rapporto maestro-scolaro nel "Liber Philosophiae Boetii"*, in "Orientamenti Pedagogici", n.3, pp. 677-686; 1978. *Ferdinand Ebner: una proposta di controcultura*, in "Studium", anno 74, marzo-aprile, pp. 189-205; 1989. *Filosofia dell'educazione e filosofia morale*, in "Aquinas", Anno XXXII, n.2, p. 183-191; 1990. *Per una lettura utile della logoterapia ebneriana*, in "Esperienze Sociali", n.1, pp. 51-63; 1990. *Formazione ed educazione nella dinamica della vita umana e cristiana: presupposti per la formazione sacerdotale*, in "Lateranum", n.2, pp. 431-439; 1991. *Spunti di paideia cristiana oggi*, in "Esperienze Sociali", n.2, pp. 85-97; 1995; 1995. *Cornelio Fabro, Maestro di libertà*, in "Studi Cattolici", n. 415, settembre, pp. 529-530; 1997. *Educazione e adultità. Valori, prospettive, difficoltà nella situazione dell'adulto oggi*, in "Proposta educativa", n.1, gennaio-aprile, pp. 17-25; 1997. *La dimensione spirituale della famiglia: un monito al sapere pedagogico*, in "La Famiglia"; 1998. *Piero Rossano. Una Lezione circa il dialogare*, in "Ad Gentes" n.2, pp. 232-237.



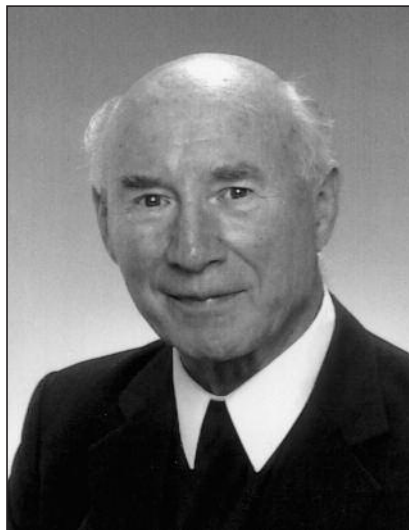
## **Elders Leo J., S.V.D.**

*Date and place of birth:* 7 August 1926, Enkhuizen, The Netherlands.

*Appointment to the Academy:* 15 June 1979.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

Professor of Philosophy, Nanzan University, Nagoya, Japan. Professor of Philosophy, Università di San Tommaso, Rome. Professor of Philosophy, Pontificia Università Lateranense, Rome. Center for Thomistic Studies, Houston. Akademie Gustav Siewerth, Germany. Member of the Société pour l'étude de la Philosophie médiévale. Socio dell'Accademia di sant'Antonio di Padova e della Pontificia Accademia di San Tommaso d'Aquino. Rolduc, Professor of Metaphysics and Ethics, at the "Rolduc" Institute of Philosophy, the Seminary of the Dioceses of Haarlam, and the Faculté libre de philosophie, Paris.

### **SUMMARY OF SCIENTIFIC RESEARCH**

Studies at the Universities of Utrecht, Harvard and Montreal.

### **MAIN PUBLICATIONS**

More than forty years of Academic research. Published: three books on Aristotle's philosophy. Nine books on St. Thomas' thought. Two volumes of essays on St. Thomas' philosophy. Main editor of some eighteen books on Aquinas and theological issues. One book on 'L'Etre et le Néant' of J.P. Sartre. Some hundred scientific articles on the thought of Aquinas. Some forty miscellaneous essays.



## Floucat Yves

*Date and place of birth:* 14 June 1950, Toulouse, Haute-Garonne, France.

*Appointment to the Academy:* 22 November 1995.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### FONCTIONS EXERCÉES

Fondateur et Directeur du Centre Jacques Maritain de l'Institut catholique de Toulouse; Président de la section française de la Société internationale Thomas d'Aquin (SITA); Président de la Société toulousaine de philosophie; Directeur, aux éditions Pierre Téqui (Paris), de la collection philosophique et théologique "Croire et Savoir"; Collaborateur de la *Revue thomiste*.

### DISTINCTIONS

Prix Georges Bastide de l'Académie des Sciences, Inscriptions et Belles-Lettres de Toulouse (1983); Prix Blanché de l'Académie des Sciences morales et politiques (1999) et Prix Delmas de l'Institut de France (1999) pour l'ensemble de l'oeuvre; Membre de l'Académie Pontificale de saint Thomas d'Aquin (Rome).

### DOMAINES DE RECHERCHE

Le statut de la philosophie dans la foi, la métaphysique de l'être et de l'esprit, la philosophie morale et politique, la question de l'expérience mystique, l'enseignement moral et social du Pape Jean Paul II, la philosophie de saint Thomas et la tradition thomiste, l'oeuvre de Jacques Maritain.

### PRINCIPALES PUBLICATIONS

#### *Livres*

*Pour une philosophie chrétienne, Eléments d'un débat fondamental*, Préface par M.-V. Leroy, o.p., Directeur de la *Revue thomiste*, "Croire et Savoir, 3", Paris, Téqui, 1983,

226 p. Trad. italienne (Milan, éd. Massimo, 1987); *Vocation de l'homme et sagesse chrétienne*, Préface par Olivier Lacombe, membre de l'Institut, Paris, Ed. Saint-Paul et Fac éditions, 1989, 264 p.; *Métaphysique et Religion, Vers une sagesse chrétienne intégrale*, "Croire et Savoir, 12", Paris, Téqui, 1989, 208 p.; *L'Être et la mystique des Saints, Conditions d'une métaphysique thomiste*, "Croire et Savoir, 21", Paris Téqui, 1995, 192 p.; *Jacques Maritain ou la fidélité à l'Éternel*, "Réfléchir", Paris, Fac-éditions, 1996, 272 p.; *Julien Green et Jacques Maritain, L'amour du vrai et la fidélité du cœur*, Paris, Téqui, 1997, 120 p.; *Liberté de l'amour et vérité de la loi, L'enseignement moral de Jean Paul II*, Préface de Mgr Henri Brincard, Évêque du Puy-en-Velay, "Aurore, 3", Paris, Téqui, 1998, 264 p.; *Pour une Restauration du politique, Jacques Maritain l'intransigeant de la Contre-Révolution à la démocratie*, Paris, Téqui, 1999, 256 p.; *L'Intime fécondité de l'intelligence*, Le Verbe mental selon saint Thomas d'Aquin, "Croire et Savoir, 35", Paris, Téqui, 2001, 180 p.; *Jacques Maritain et ses contemporains*, Bernard Hubert et Yves Floucat (dir.), Préface de Mgr André Collini, Archevêque de Toulouse, Paris, Desclée, 1991.

### Articles

"Réflexions sur le travail humain – En marge de l'encyclique de Jean-Paul II, *Laborem exercens*", *Nova et Vetera*, T. LVII, avril-juin 1982, p. 121-132; "La sociedad humana, su progreso y el reino de Dios", *Tierra Nueva*, n° 44, (Bogota), 1983, p. 5-18; "Approche métaphysique du mal", *Cahiers Jacques Maritain*, 12, novembre 1985, p. 33-50; "Présence de Jacques Maritain dans la pensée française actuelle et avenir de la sagesse chrétienne", *Points de vue – La philosophie d'inspiration chrétienne en France*, *Cahiers "Culture et Religion"*, Paris, Desclée, 1988, p. 29-35; "La mystique chrétienne de saint Jean de la Croix et la vocation métaphysique de l'esprit", Saint Jean de la Croix, Colloque de Toulouse 1991, *Carmel*, n° 64, 1992 / 1 et 2, p. 98-117; "La théologie de la religion selon le P. Labourdette", *Un maître en théologie, Le Père Marie-Michel Labourdette O.P.*, *Revue thomiste*, T. XCII, janvier-mars 1992, p. 304-323; "Sainte Thérèse d'Avila", *Encyclopédie Philosophique Universelle, III. Les oeuvres philosophiques -Dictionnaire*, Volume dirigé par Jean-François Mattéi, T. 1 : *Philosophie occidentale: III<sup>e</sup> millénaire av. J. C. – 1889*, Paris, Presses Universitaires de France, 1992, p. 859-861; "Etienne Gilson et la métaphysique de l'acte d'être", *Autour d'Etienne Gilson, Études et documents*, *Revue thomiste*, T. XCIV, juillet-septembre 1994, p. 360-395; "Le Moyen Age de Jacques Maritain", dans *Saint Thomas au XX<sup>e</sup> siècle*, Actes du colloque du Centenaire de la *Revue thomiste*, 25-28 mars 1993 – Toulouse, sous la direction de S. Th. Bonino, o.p., Paris, Ed. Saint-Paul, 1994, p. 268-298; "Jacques Maritain (1182-1973)", dans *Petit Dictionnaire des Philosophes de la Religion*, sous la direction de Friedrich Niewöhner et Yves Labbé, Paris, Brepols, 1996, p. 817-849; *Intreaga filosofie occidentala este marcata de crestianism*, dans Bogdan Mihai Mandache, *Teofania interioara, Dialoguri cu teologi catolici contemporani*, Iasi (Roumanie), Editura Presa Bruna, 1996, p. 156-165; "Les fondements de la morale

dans l'encyclique *Veritatis splendor*", *Revue thomiste*, T. XCVI, avril-juin 1996, p. 269-301; "L'onto-théologie selon Heidegger et l'immanence moderne au regard de la métaphysique thomiste", *Sapientia*, Buenos Aires, Vol. LI, 1996, Fasc. 199, p. 187-229; "Éléments d'une métaphysique du verbe selon saint Thomas d'Aquin", dans *Ministerium verbi*, Estudios dedicados a Monsenor Héctor Aguer en ocasion del XXV aniversario de su ordenacion sacerdotal, Ediados por Mario Enrique Sacchi, Prologo de Antonio Quarracino, Buenos Aires, Basileia, 1997, p. 287-314; "The Christian Mysticism of St. John of the Cross and the Metaphysics of Being", dans *Hispanic Philosophy in the Age of Discovery*, Edited by Kevin White, "Studies in Philosophy and the History of Philosophy, Volume 29", Washington, D.C., The Catholic University of America Press, 1997, p. 160-180; " 'Culture de mort' et 'culture de vie' dans l'encyclique *Evangelium vitae*", *Revue thomiste*, T. XCVII, avril-juin 1997, p. 267-317; "L'intellection et son verbe selon saint Thomas d'Aquin", *Revue thomiste*, T. XCVII, juillet-septembre 1997, p. 443-484, et octobre-décembre 1997, p. 640-693; "Lettres de Mgr Bruno de Solages à Jacques Maritain (1927-1941)", Colloque des 13, 14 et 15 décembre, *Bulletin de Littérature Ecclésiastique*, Institut catholique de Toulouse, janvier-juin 1998, p. 181-203; "Philosophie et religion en christianisme – À propos de l'encyclique *Fides et ratio*", *Liberté politique*, n° 9, juillet-août 1999, p. 59-82; "Questions disputées de la politique chrétienne de Jacques Maritain", *Sapientia*, Vol. LIV, Fasc. 205, 1999, p. 139-157; "Les Maritain et les spirituels jésuites Lallemand, Surin, Caussade et Grou", *Christus*, n° 184, octobre 1999, p. 478-489; "Philosophie chrétienne, sagesse intégrale et métaphysique de l'être", *Dialectique*, n° 7, janvier 2000, p. 20-24; "Présence de Maréchal dans le thomisme français", dans *Au point de départ, Joseph Maréchal entre la critique kantienne et l'ontologie thomiste*, Paul Gilbert (éd.), "Donner raison, 6", Bruxelles, Éditions Lessius, 2000, p. 239-279; "Enjeux et actualité d'une approche thomiste de la personne", T. C, juillet-septembre 2000, p. 384-422.

### *Études et chroniques*

"La connaissance de l'être et la question de Dieu", *Revue thomiste*, T. LXXIX, octobre-décembre 1979, p. 585-601; "L'expérience du Soi", *Revue thomiste*, T. LXXXI, juillet-septembre 1981, p. 435-446; "La philosophie et ses sources religieuses", *Revue thomiste*, T. LXXXIX, juillet-septembre 1989, p. 451-474; "La philosophie et son histoire", *Revue thomiste*, T. XCI, juillet-septembre 1991, p. 442-467; "Médiation ou immédiation et philosophie chrétienne", *Revue thomiste*, T. XCII, juillet-septembre 1992, p. 727-755; "Philosophie païenne ou philosophie chrétienne?", *Revue thomiste*, T. XCIII, juillet-septembre, 1993, p. 394-438; "L'être de Dieu et l'onto-théologie, De l'extase platonienne au Denken heideggérien", *Revue thomiste*, T. XCV, juillet-septembre 1995, p. 437-484; "Les vertus dans l'éthique d'immanence, A propos d'un ouvrage récent: *Petit Traité des grandes vertus*", *Revue thomiste*, T. XCV, octobre-décembre 1995, p. 637-652.

## Forment Eudaldo

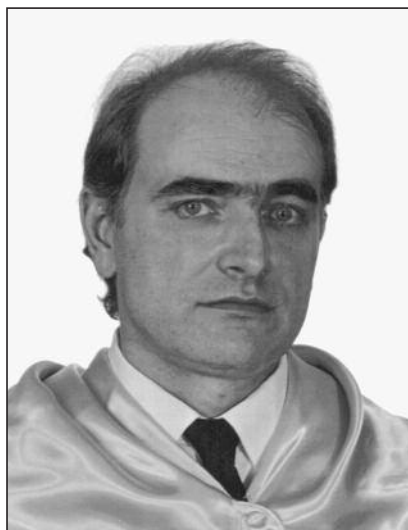
*Date and place of birth:* 27 November 1946, Badalona, Spain.

*Wife and children:* Helena Costa; Jacinto (1976), Eudaldo (1979), José M<sup>a</sup> (1982).

*Appointment to the Academy:* 28 May 1992.

*Scientific discipline:* Philosophy, Metaphysics.

*Academic title:* Professor of Metaphysics.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Professor of Metaphysics of the Faculty of Philosophy of the University of Barcelona; Managing Director of the SITA, International Society Thomas of Aquinas; Member of the “Fondation Guilé”, Institut Européen d’Etudes Sociales, Boncourt, Switzerland; Vocal of the Executive Patronage of the “Fundación Balmesiana” (Barcelona); Vocal of the Board of Directors of the “Sociedad de Filosofía Medieval (SOFIME)”; Member of the Technical Council of the Arts Faculty of the South University of Anáhuac, México; Member of the Academic Council of the International University of Catalonia; Academic adviser of the University Center Francisco de Vitoria of the Complutense University of Madrid; Assistant editor of the philosophy journal *Espíritu* of the Fundación Balmesiana (Barcelona); Assistant director of the *Revista Española de Filosofía Medieval* (Zaragoza) of SOFIME; Member of the Editorial Council of the journal *Actualidad Bibliográfica* of the Fundamental Theology Institute of the Theology Faculty of Catalonia; Member of the Advisory Council of the *Revista de Filosofía*, Iberoamerican University, Mexico; Member of the Scientific Council of the Journal *Sensus Communis. Studi e ricerche di logica aletica*, Rome; “Prix Georges Bastide de Philosophie” (France) of 1998; “Medaille Fermat” of the “Academie de Sciences, Inscriptions et Belles-lettres” of Toulouse; Honorary member of the “Sociedad Católica Mexicana de Filosofía”; “Membre Correspondant Etranger” of the “Société Touloussaine de Philosophie de Toulouse”; Honorary Professor of the Santiago University of Chile; Honorary Citizen of FASTA (Fraternidad Agrupación Sociedad Santo Tomás de Aquino), Argentina; Extraordinary Honorary Professor of the FASTA University of Mar del Plata, Argentina.

## SUMMARY OF SCIENTIFIC RESEARCH

Professor Forment, disciple of Professor F. Canals, was educated in the Thomist school of Barcelona. Since 1971, in parallel with his teaching, he has engaged in constant and intense research activity, centered almost exclusively on metaphysical subjects. A first line of research has been the metaphysics of the person. Some studies dedicated to some questions and problems relating to ontology and others of natural theology belong to a second line of research into metaphysics in general. The third and last line of research is also metaphysics, but of a historical character because it refers to the study of contemporary metaphysics, especially neoThomist metaphysics. The results have been published in 12 books, 27 joint books, 147 articles in reviews all over the world, 49 papers in national and international congresses, 56 studies in other publications and 900 reviews.

## MAIN PUBLICATIONS

*Fenomenología descriptiva del lenguaje*, Barcelona, Condal Editora, 1981; 2ª ed. expanded: Barcelona, Promociones Publicaciones Universitarias, 1984; *Ser y persona*, Barcelona, Ediciones Universidad de Barcelona, 1982; 2ª ed. expanded: 1983; *Persona y modo substancial*, Barcelona, Ediciones Universidad de Barcelona, 1983; 2ª ed. expanded: 1984; *Introducción a la metafísica*, Barcelona, Ediciones Universidad de Barcelona, 1984; 2ª ed. expanded: 1985; *El problema de Dios en la metafísica*, Barcelona, Promociones y Publicaciones Universitarias, 1986; 2ª ed. expanded: 1987; *Dios y el hombre*, Barcelona, Ed. Casals, 1987; Catalan traduction, 1987; *Filosofía del ser. Introducción, comentario, texto y traducción del "De ente et essentia" de Santo Tomás*, Barcelona, PPU, 1988; *Principios básicos de la bioética*, Madrid, Ediciones Palabra, 1990; *Lecciones de metafísica*, Madrid, Rialp, 1992; *La persona humana*, en Abelardo Lobato, Eudaldo Forment, Aramndo Segura, *El hombre en cuerpo y alma*, Vol. I: Abelardo Lobato (Ed.), *El pensamiento de Santo Tomás de Aquino para el hombre de hoy*, Valencia, EDICEP, 1994; *San Anselmo*, Madrid, Ediciones del Orto, 1995; *Historia de la filosofía tomista en la España contemporánea*, Madrid, Ediciones Encuentro, 1998; *Id a Tomás. Principios fundamentales del pensamiento de Santo Tomás*, Pamplona, Fundación Gratis Date, 1998; *La filosofía tomista de la libertad en Domingo Báñez*, en Eudaldo Forment, José Luis Martín, Ricardo Piñero, *Filosofía medieval cristiana en España*, Madrid, Fundación Fernando Rielo, 1999.

## **García Alonso Luz**

*Date and place of birth:* 9 January 1938, México, D.F.

*Appointment to the Academy:* 20 May 2001.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

#### *Academies:*

Es académica de Número de la International Academy of Philosophy of Arts (Ginebra) de la que ha sido Secretaria General y Presidente de Premiaciones, de la Academia Hispanoamericana de Ciencias, Artes y Letras, correspondiente a la Real Española y de la Academia Mexicana de Doctores en Ciencias Humanas y Sociales, de la que es Secretaria General, y de la Pontificia Academia de Santo Tomás de Aquino.

#### *Awards and prizes:*

Miembro correspondiente de los Artistas-Savants de Grecia. Mujer del año 1990. International Woman of the Year 1992. Es la iniciadora de la Filosofía del Hacer o Filosofía Práctica del Orden Técnico.

#### *Posts:*

Rectora del Centro Universitario de la Ciudad de México. Presidente de la Sociedad Mexicana de Filosofía. Presidente de la Sección Mexicana de la S.I.T.A. Doctor en Filosofía Universidad Nacional Autónoma de México 1970. Doctor en Educación, División Internacional de Posgrado. Ateneo Filosófico 1988. Presidente de la Sociedad Mexicana de Filosofía. Presidente de la Sección Nacional Mexicana de la Sociedad Internacional Tomás de Aquino.

### **MAIN PUBLICATIONS**

Más de 50 artículos publicados en revistas especializadas en Argentina, España, Suiza, Alemania, Grecia y México.

#### *Books:*

*La doctrina del amor en Tomás de Aquino* (Tesis de Licenciatura) UIA. México, 1965; *El concepto del ser en Tomás de Aquino* (Tesis Doctoral) UNAM. México, 1970; *Un sistema axiológico comparado con el sistema educativo oficial* (Tesis doctoral) México, 1989; *Filosofía de las Bellas Artes*, ed. Jus, México, 1978; *Filosofía de la Eficacia*, ed. Jus, México, 1979, 2ª ed. Ucime, México 1992; *Aforismos Filosóficos*, ed. Prodiac, México, 1980; *Ética o Filosofía Moral*, ed. Diana. México, 1986, 4ª ed. Diana México, 1995; *El testamento de Emma Godoy*, ed. Jus, México, 1991, 2ª ed. Jus, México, 1992; *Repertorio de casos*, ed. Alpes, México, 1999; *El hombre: conocimiento y libertad*, ed. Esime, 1ª ed. 1992, ed. Porrúa, 2ª ed., México, 2000. Cinco libros en co-autoría publicados en: Barcelona, Pennsylvania, Berna y México.



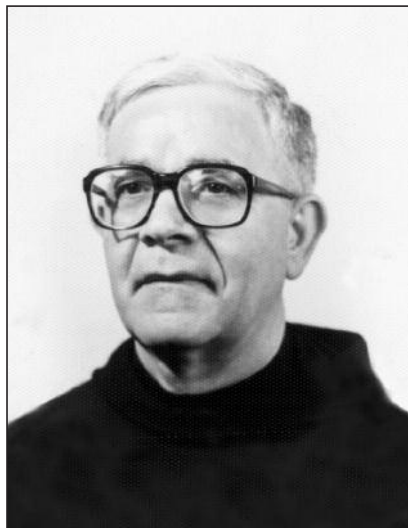
## Iammarrone Luigi, O.F.M.

*Date and place of birth:* 19 August 1923, Campolieto, Campobasso, Italy.

*Appointment to the Academy:* 19 May 1980.

*Scientific discipline:* Philosophy and Theology.

*Academic title:* Doctor of Theology; Diploma in Philosophy.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

P. Luigi Iammarrone (O.F.M. Conv.), insegnante di Metafisica, Gnoseologia e Teologia dogmatica – dal 1953 al 1965 – nel Collegio Missionario filosofico-teologico dei Frati Minori Conventuali in Assisi. Insegnante di Teologia trinitaria, Cristologia, Mariologia e Metafisica, dal 1965, nella Pontificia Facoltà Teologica di San Bonaventura al “Seraphicum” di Roma.

### MAIN PUBLICATIONS

Oltre a numerosi e importanti articoli di metafisica e di teologia, apparsi nelle Riviste scientifiche *Miscellanea Francescana*, *Divus Thomas* (Piacenza) e *Renovatio*, P. Iammarrone ha pubblicato le seguenti opere: *L'unità psicologica in Cristo*, Roma 1962, pp. 313; *Il valore metafisico delle cinque vie tomistiche*, Roma 1970, pp. 290; *La Cristologia del Concilio Vaticano II*, Roma 1975, pp. 65; *Hans Küng eretico*, Brescia 1977, pp. 393; *La Cristologia di E. Schillebeeckx*, Genova 1985, pp. 368; *Giovanni Duns Scoto metafisico e teologo*, Roma 1999, pp. 857; e in xerotipia, *La Cristologia contemporanea*, Roma 1976, pp. 359, che ha svolto durante il Corso teologico pastorale per i missionari, presso la Pontificia Università Urbaniana, Roma.

## Imbach Ruedi (Rudolf)

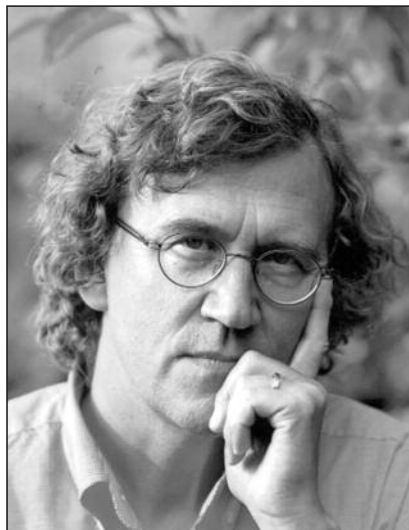
*Date and place of birth:* 10 May 1946, Sursee, Lucerne, Switzerland.

*Wife and children:* Jocelyne Imbach-Rakotomalala; Muriel (1978), Joëlle (1981), Cyrille (1983).

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* History of Medieval Philosophy.

*Academic title:* Professor.



### FORMATION

Après l'école primaire et le Lycée (Type A, grec-latin) Maturité (Baccalauréat) en 1966. 1966-1967 études de théologie au couvent des dominicains à la Sarte (Huy, Belgique). 1967-1971 études de Philosophie et Histoire de la Philosophie à l'Université de Fribourg. 1971 Licence de philosophie avec une étude sur l'herméneutique de Hans-Georg Gadamer (*Geschehendes Selbst. Zu einigen Grundlagen und Zusammenhängen der universal-hermeneutischen Fragestellung* Hans-Georg Gadamer; Note: *Summa cum laude*). 1971-1975 Préparation du Doctorat en philosophie, complément de formation chez le Prof. F. Brunner (Universités de Berne et de Neuchâtel). 1975 Doctorat en philosophie (Titre de la thèse de doctorat: *Deus est intelligere. Das Verhältnis von Sein und Denken in seiner Bedeutung für das Gottesverständnis bei Thomas von Aquin und in den Pariser Quaestiones Meister Eckharts*; direction: Prof. L.-B. Geiger OP; Note: *Summa cum laude*). 1975-1976 Grâce à une bourse du Fonds National de la Recherche scientifique Suisse, collaboration à l'édition critique des œuvres de Dietrich de Freiberg à l'Institut de Philosophie de la *Ruhr-Universität Bochum* (Prof. Dr. K. Flasch). Commencement de la préparation de l'habilitation. 1978 Séjour de formation à l'*Albert-Ludwigs-Universität Freiburg i.B.* (Raymundus Lullus Institut, Prof. Dr. Dr. Charles Lohr; Prof. Dr. W. Beierwaltes). Préparation de l'habilitation. 1979 Habilitation à la Faculté des Lettres de l'Université de Fribourg.: *Venia legendi* pour la philosophie systématique et l'histoire de la philosophie médiévale. La thèse d'habilitation est composée de l'édition critique des traités *De ente et essentia* et *De natura contrariorum* (publiés dans le volume II des *Opera omnia* de Dietrich de Freiberg, Hamburg 1981) et de l'étude *Gravis iactura verae doctrinae. Vorbemerkungen zu einer Interpretation der Schrift "De ente et essentia" Dietrichs von Freiberg*. 1986 Séjour de formation à l'Université

de Florence (Prof. Dr. C. Vasoli) et la Bibliothèque de la Société Dante Alighieri pour préparer le commentaire et la traduction allemande de la *Monarchia* de Dante.

#### ACTIVITÉS PROFESSIONNELLES

1971-1975 Assistant du Prof. L.-B. Geiger OP à la Chaire d'Ontologie et d'Histoire de la Philosophie médiévale à l'Université de Fribourg. 1976-1978 Professeur associé d'Ontologie et d'Histoire de la Philosophie médiévale à l'Université de Fribourg. 1979 Professeur extraordinaire. 1981-83 Professeur invité au *Département de philosophie* de l'Université de Genève. Depuis le 1.1.1985 jusqu'au 31 août 2000 Professeur ordinaire à la Faculté des Lettres et à la Faculté de Théologie de l'Université de Fribourg. Du 1.10.1986 jusqu'au 31.10.1987 Professeur de recherche dans le cadre du "Sonderforschungsbereich 226" (Wissensorganisierende und wissensvermittelnde Literatur im Mittelalter) des Universités d'Eichstätt et de Würzburg. Etroite collaboration avec le Prof. Dr. G. Steer, Würzburg/Eichstätt. 1991/92 Directeur d'études invité à l'Ecole Pratique des Hautes Etudes, Section V, Paris. 1997/1998 Professeur associé à temps-plein à l'Université de Paris IV (La Sorbonne). Depuis le 1<sup>er</sup> septembre 2000 Professeur à l'Université de Paris-Sorbonne (Paris IV).

#### POLITIQUE UNIVERSITAIRE

1982-1987 Délégué de l'Université de Fribourg dans la Commission fédérale des Bourses pour étudiants étrangers; 1985-1987 Vice-président. Du 15.3.1988 au 14.3.1991 Vice-recteur de l'Université de Fribourg (Rectorat Augustin Macheret). Membre et président de nombreuses Commissions universitaires et cantonales, responsable du secteur des bibliothèques. Depuis le 1.1. 1993 jusqu'au 28.2.2000 Conseil National de recherches (responsable du domaine de la Philosophie) auprès du Fonds National Suisse de la Recherche Scientifique (Division I). Depuis le 15 mars 1999 jusqu'au 31 août 2000 Vice-recteur de l'Université de Fribourg.

#### ACTIVITÉS ÉDITORIALES, RÉDACTIONS

Co-rédacteur (responsable du secteur philosophique) de la *Freiburger Zeitschrift für Philosophie und Theologie*; Coéditeur des *Bochumer Studien zur Philosophie* (Amsterdam); Editeur responsable de la collection "Dokimion"; Fondateur et Coéditeur de la collection *Vestigia, Etudes et documents de philosophie antique et médiévale*, (Fribourg/Paris); Co-éditeur de *Opera Latina Raimundi Lulli* (Brepols, Turnhout); Co-éditeur du *Corpus Philosophorum Teutonicorum Medii Aevi* (Meiner, Hamburg); Membre du Conseil scientifique des revues: *Archiv für Geschichte der Philosophie* (Berlin) et *Micrologus*.

#### DISTINCTIONS

Magister Scholae Lullisticae Maiorcensis. Membre de l'Académie Pontificale St. Thomas d'Aquin. Membre du Conseil Scientifique de la Herzog August Bibliothek, Wolfenbüttel.

## Jaworski Card. Marian

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### ACADEMIC BACKGROUND

Wyższe Seminarium Duchowne, Lwów, Kalwaria Zebrzydowska – 1945-1950; Uniwersytet Jagielloński, Kraków, Magister – 1950; Uniwersytet Jagielloński, Kraków, Doktor teologii – 1952; Katolicki Uniwersytet Lubelski, Doktor filozofii – 1955; Akademia Teologii Katolickiej, Warszawa, Doktor habilitowany – 1966; Wydział Teologiczny, Kraków, Profesor Nadzwyczajny – 1967; Papieski Wydział Teologiczny, Kraków, Profesor zwyczajny – 1976.

### PROFESSIONAL ORGANISATIONS

Towarzystwo Naukowe KUL; Sekcja Profesorów Filozofii w Polsce; Polskie Towarzystwo Filozoficzne; Polskie Towarzystwo Teologiczne.

### BRIEF ACCOUNT OF SCIENTIFIC ACTIVITY

Parafia w Baszni Dolnej, wikariusz, 1952-1951; Parafia w Poroninie, wikariusz, 1952-1953; Praca duszpasterska m. in. w formie rekolekcji, kazań, konferencji, a od 1984 biskupia posęga pasterska. Papieski Wydział Teologiczny, Kraków, Dziekan, 1974-1982; Papieska Akademia Teologiczna, Kraków, Rektor, 1982-1988; Biskup Tytułamy Lambesi i Administrator Apostolski w Lubaczowie – mianowanie 24.05.1984; Konsekracja biskupia, Kraków, 23.06.1984; Arcybiskup Metropolita Lwowski – mianowanie, 16.01.1991; Komisja Episkopatu Polski ds. Nauki Katolickiej, Sekretarz, 1968-1989; Rada Naukowa Episkopatu Polski, 1973-1989; Podkomisja Episkopatu Polski ds. studiów, członek; Rada Fundacji im. Św. Jadwigi Królowej dla Papieskiej Akademii Teologicznej w Krakowie, przewodniczący, od 1991; Konferencja Episkopatu Rzymsko-Katolickiego Ukrainy, przewodniczący, 1991; Kongregacja ds. Wychowania Katolickiego, Watykan, konsultor, od 1996; Papieska Rada ds. Rodziny,

członek prezydium, od 1999.

### *Conferences on (inter alia)*

Studium Filozoficzno-Teologiczne O.O. Bernardynów, Kalwaria Zebrz.; Wydział Filozoficzny Ojców Jezuitów, Kraków; Kolegium Filozoficzno-Teologiczne O.O. Dominikanów, Kraków; Częstochowskie Wyższe Seminarium Duchowne, Kraków; Akademia Teologii Katolickiej, Warszawa; Katolicki Uniwersytet Lubelski, Lublin; Wydział Teologiczny / Papieski Wydział Teologiczny / Papieska Akademia Teologiczna, Kraków a także w Wiedniu, Grazu, Bochum, Monachium, Passau, Paryżu, Neapolu, Rzymie.

### HONOURS

Doctor honoris causa – Ruhr-Universität, Bochum – 1985; Medal “Bene merenti” – Papieska Akademia Teologiczna – Kraków – 1996.

### MAIN PUBLICATIONS

Arystotelesowska i tomistyczna teoria przyczyny sprawczej na tle pojęcia bytu, Lublin 1958, s. 135; Rozwój poglądów Józefa Geysera na zasadę przyczynowości, “Roczniki Filozoficzne”, 1958, t. 6, z. 1, s. 53-96; Poznanie symboliczne Boga u Romano Guardiniego, “Roczniki Filozoficzne”, 1961, t. 8, z. 1, s. 89-124; Byt. Zagadnienie metafizyki tomistycznej, wyd. 2 (współautor: Stefan Świeżawski), Lublin 1961, s. 261; Religijne poznanie Boga. Próba charakterystyki na tle poglądów R. Guardiniego, “Zeszyty Naukowe KUL”, 1961, nr 3, s. 39-58; “Święte” i doświadczenie jego rzeczywistości przez człowieka u Romano Guardiniego. Przyczynek do zagadnienia religijnego poznania Boga, “Studia Philosophiae Christianae”, 1965, nr 2, s. 117-134; Problem filozofii religii, “Studia Philosophiae Christianae”, 1967, nr 2, s. 169-194; Religijne poznanie Boga według Romano Guardiniego. Studium analityczno-krytyczne, Warszawa 1967, s. 175; Przedfilozoficzne i filozoficzne poznanie Boga, /w:/ Studia z filozofii Boga, Warszawa 1968, t. 1, s. 333-346; Bóg filozofów a Bóg wierzących, /w:/ O Bogu i o człowieku, t. 2, Warszawa 1969, s. 97-106; Inspiracje soborowe w filozofii. Rozróżnienie wiara, /w:/ Myśl posoborowa w Polsce, Warszawa 1970, s. 28-48; Człowiek a Bóg. Zagadnienie relacji znaczeniowej pomiędzy osobą ludzką i Bogiem a problem ateizmu, /w:/ Logos i ethos. Rozprawy filozoficzne, Kraków 1971, s. 115-128; Dowody istnienia Boga a fenomen religii, “Analecta Cracoviensia”, 1970, t. 2, s. 53-80; Teologia a antropologia. Aspekt filozoficzny, “Analecta Cracoviensia”, 1971, t. 3, s. 51-69; Bóg religii jako najwyższa wartość, “Znak”, 1972, nr 7/8, s. 907-916; Doświadczenie religijne. Próba filozoficznej interpretacji, “Zeszyty Naukowe KUL”, 1973, nr 3/4, s. 19-28; Koncepcja antropologii filozoficznej w ujęciu Kard. Karola Wojtyły. Próba odczytania w oparciu o studium “Osoba i czyn”, “Analecta Cracoviensia”, 1973/74, t. 5/6, s. 91-106; Negacja sensowności idei Boga we

współczesnych kierunkach ateizmu, "Ateneum Kapęańskie", 1973, z. 3, s. 337-350; Osoba ludzka jako podstawa w stosunku do Boga, "Znak", 1973, nr 223, s.1-17; Tomistyczna koncepcja człowieka, /w:/ Współczesna filozofia człowieka, Wrocław 1973, s. 13-29; Zagadnienie reinterpretacji punktu wyjścia filozoficznego poznania Boga, /w:/ Studia z filozofii Boga, t. 2, Warszawa 1973, s. 164-191; Idea Boga a współczesny ateizm. Szkic z filozofii religii, /w:/ Aby poznać Boga i człowieka. Cz. 1: O Bogu dziś, Warszawa 1974, s. 121-132; Prądy filozoficzne u podstaw nowej teologii, "Analecta Cracoviensia", 1975, t. 7, s. 521-536; Ze współczesnej problematyki filozofii religii. I. Metafizyka a problem Boga, "Studia Philosophiae Christianae", 1977, nr 1, s. 39-80; Die Konzeption der Anthropologie und das Menschenbild bei Karl Wojtyęa, "Archiv für Religionspsychologie" 14, 1981, s. 277-292; Personne humaine et transcendence, "Euntes Docete. Commentaria Urbaniana" 1982, nr 1, s. 33-48; Die religiöse Erfahrung vom phänomenologischen Standpunkt aus gesehen, "Archiv für religionpsychologie" 15, 1982, s. 18-35; Die Verwurzelung der christlichen Botschaft in der Kultur in Anlehnung an die Lehre Johannes Paulus II unter besonderer Berücksichtigung der christlichen Werte der polnischen Kultur, "Archiv für Religionspsychologie" 16, 1983, s. 11-21; Jakiej filozofii – filozofii Boga – potrzebujemy? "Analecta Cracoviensia", 1994, t. 26, s. 49-62; Świątość nicości. O możliwości nowego religijnego doświadczenia według Bernharda Weltego, "Analecta Cracoviensia", 1996, t. 28, s.27-40; Dio e l'esistenza umana, "Acta Philosophica", 1996, t. 5, z. 1, s. 95-101; Doświadczenie nocy nicości u św. Teresy z Lisieux. Przyczynek do problematyki zaniku religijnego doświadczenia we współczesności, "Analecta Cracoviensia", 1997, t. 29, s. 33-39; Die Bedeutung des philosophischen Denkens Bernhard Weltes für den modernen Menschen, "Schriften der Bernhard – Welte – Gesellschaft", 1998, z. 1, s. 2-13; Religia a filozofia. Przyczynek do problematyki źródła religii, "Roczniki Filozoficzne", 1999, t. 47, z. 2, s. 161-167.

### *Articles and Reviews*

Arystotelesowska i tomistyczna teoria przyczyny sprawczej na tle pojęcia bytu, /w:/ Streszczenia rozpraw doktorskich, magisterskich i seminaryjnych, Poznań 1956, s.197-209; Filozofia absurdu, czy absolutnej nadziei. Na marginesie książki G. Marcela: Homo viator, "Tygodnik Powszechny" 1960, nr 44, s. 6; Uwagi dyskusyjne na temat wykładów z filozofii religii w wyższych seminariach duchownych, "Roczniki Filozoficzne" 10: 1962, z. 4, s. 94-96; Dlaczego wierzyć, wątpić, odchodzić? (omówienie ankiety), "Znak" 1963, nr 104/5, 165-209; Religia a kultura, "Znak" 1964, nr 121/2 s. 834-838; Kronika współczesnej filozofii religii, "Znak" 1966, nr 9, s. 1132-1150; Niektóre uwagi na tle dekretu "Optatam Totius". Dwojaki charakter dyscyplin nauczania w seminarium, "Ateneum Kapęańskie" 1967, z. 1/2, s. 204-207; Âw. Tomasz po Soborze, /w:/ W nurcie zagadnień posoborowych, t. 1, Warszawa 1967, s. 29-39; Problematyka doktrynalna na I Synodzie Biskupów, "Ateneum Kapęańskie" 1968, z.



3/4, s. 173-180; O tej książce i jej autorze. Wst'p do: R. Guardini, Koniec czasów nowożytnych. Āwiat i osoba. WolnoŃ, ęaska, los, Kraków 1969, s. 5-14; Teologia a antropologia (streszczenie referatu wyęoszonego na Kongresie Teologów Polskich w Lublinie 1971), "Biuletyn Akademii Teologii Katolickiej" nr 6, s. 22-26; Poglądy na aktualnà problematyk' zęa, /w:/ W kierunku częowieka, Warszawa 1971, 298-301; Granice pluralizmu w nowej interpretacji dogmatów. ChreŃcijańskie doŃwiadczenie religijne jako norma interpretacji, "Analecta Cracoviensia" 1973/74, t. 5/6, s. 373-386; Teologia a antropologia. Aspekt filozoficzny, /w:/ Teologia a antropologia. Kongres Teologów Polskich, 21-23 IX 1971, Kraków 1973, s. 68-95; Wiara Maritaina, "W Drodze" 1973 nr 3/4, s. 125-132; Uwagi na temat stosunku teologii naturalnej do filozofii bytu "prius quoad nos" (streszczenie referatu wyęoszonego podczas sympozjum filozoficznego w Akademii Teologii Katolickiej w Warszawie, 14 II 1973), "Studia Philosophiae Christianae" 1973, s. 271-278; O przyszłoŃ teologii w Polsce, "Tygodnik Powszechny" 1974, nr 13, s. 1-5 (wspólnie z A. Kubisiem); Bóg a metafizyka, "Analecta Cracoviensia" 1976, t. 8 s. 39-47; O umiej' tnoŃ czytania dzieęŃw. Tomasza dzisiaj, /w:/ W kierunku prawdy, Warszawa 1976, s. 473-484; Albert Dondeyne, "Znak" 1977, nr 9, s. 1005-1021; O dochodzeniu do prawdy. Z zagadnień współczesnej teologii, "Tygodnik Powszechny" 1977, nr 46, s. 1-7; Phénoménologie et métaphysique, /w:/ Atti del Congresso Internazionale nr 6: L'essere, Napoli 1977, nr 2, s. 511-516; Współczesne formy negacji teologii naturalnej, "Studia Philosophiae Christianae" 1977, nr 2, s. 229-238; Wokółfilozofii częowieka. Wspomnienia, relacje, refleksje (o twórczoŃ filozoficzno – teologicznej kard. K. Wojtyęy), "Tygodnik Powszechny" 1978, nr 44, s. 4; Antropologia dla Boga. O ekonomii Odkupienia w encyklice "Redemptor hominis", "Wi' ż" 1979, nr 6, s. 8-15; Ja – Ty – Bóg, "Wi' ż" 1979, nr 2/3, 37-43; Ńwiadek naszych czasów i wiary współczesnego KoŃcioęa. "Ruch Biblijny i Liturgiczny" 1979 (nr specjalny), s. 9-15; ZagroŃzony częowiek i mięsiemy Bóg. Metoda antropologiczna w encyklice "Dives in misericordia", "W Drodze" 1981, z. 4, s. 59-70; Współczesna problematyka filozoficzna Boga a kierunki jej rozwiàzania, /w:/ ChreŃcijańska duchowoŃ, pod red. bp. B. Bejze, Warszawa 1981 (W nurcie zagadnień posoborowych t. 14), s. 41-60; Tomistyczna koncepcja częowieka, "Colloquium Salutis" 1981, t. 13, s. 251-265; Ks. Prof. Kazimierz Kęosak – częowiek i dzieęo. "Analecta Cracoviensia" 1982, t. 14, XI-XVII; toŃ. wj' z. francuskim, s. XIX-XXV; Nouvel humanisme et préparation d l'évangélisation, /w:/ L'Eglise devant le defi de l'athéisme contemporain, Paris 1982; Problem koncepcji filozofii, "Analecta Cracoviensia" 1982, t. 14, s. 1-9; Zakorzenie si' or' dzia chreŃcijańskiego w kulturze, "Studia Theologica Varsoviensia" 1982 nr 1, s. 253-266; DoŃwiadczenie religijne w uj'ciu fenomenologicznym, /w:/ W kierunku religijnoŃci, Warszawa 1983, s. 60-74; Nouvo umanesimo e preparazione all'evangelizzazione, /w:/ La Chiesa davanti alla sfida dell'ateismo contemporaneo, a cura di Mons. Paul Poupard, Casale Monferrato 1984, s. 102-106; Idea KoŃcioęa jako spoęecznoŃi religijnej u Maxa Schelera, /w:/ SęuŃczyć prawdzie i mięoŃci, Cz' stochowa 1984, s. 107-119; Der christozentrische Humanismus



von Johannes Paulus II. "Vierteljahresschrift für das Gesamtgebiet der katholischen Theologie" 1985 H. 1, s. 20-26 i odbitka; Die fundamentale Würde des Menschen, "Archiv für Religionspsychologie" 17, 1985, 293-301; Chrystocentryczny humanizm Jana Pawła II, "Colloquium Salutis", 1985, t. 17, 91-98; Musicie podjąć swoją część odpowiedzialności za tę uczelnię, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1983/84 nr 2, s. 39-46; Uprawianie teologii udziałem w profetycznym posłannictwie Jezusa Chrystusa, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1984/85 nr 3, s. 40-43; Podstawowa godność człowieka. Wykład wygłoszony 11 IV 1985 r. z okazji otrzymania doktoratu honoris causa na Uniwersytecie w Bochum, "Analecta Cracoviensia" 1986, t. 18, s. XV-XXII, tamże, Die Fundamentale Würde des Menschen, s. XXM-XXXII; U źródeł prawdziwie ludzkiej kultury w nawiązaniu do nauczania Jana Pawła II, /w:/ Dialog Kościoła z kulturą, T. 1. Materiały z IV i V Tygodnia Kultury Chrześcijańskiej w Krakowie 1983, 1984, Kraków 1986, s. 87-92; Wyzwolenie człowieka w chrześcijaństwie, /w:/ Problem wyzwolenia człowieka, Rzym 1987, s. 240-253; Odpowiedzialność za spuściznę błogosławionej Jadwigi, /w:/ Dialog Kościoła z kulturą. T. 2, Materiały z VI i VII Tygodnia Kultury Chrześcijańskiej w Krakowie 1985, 1986, Kraków 1988, s. 143-146; Zagadnienie dochodzenia do prawdy, "Tygodnik Powszechny" nr 13, s. 2; Drugi – alter ego. Solidarność elementem autentycznego uczestnictwa we wspólnocie, "Ethos" 1988, nr 4, s. 50-54; Wartości moralne u podstaw kultury humanistycznej, /w:/ "Servo Veritatis". Materiały sesji naukowej poświęconej myśli Karola Wojtyły – Jana Pawła II. Uniwersytet Jagielloński, Kraków 16 – 17 listopada 1984; pod red. Wł. Stróżewskiego, Kraków 1988, s. 199-206; Wprowadzenie w problematykę Kongresu, /w:/ Chrześcijaństwo a kultura polska. V Kongres Teologów Polskich, Lublin 14 – 16 IX 1983, Lublin 1988, s. 39-43; Wiara religijna a polityka (laudacja – tytuł dra honoris causa nadany Agostino Casaroli), "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1989/90, 89-94; O potrzebie nauczania filozofii, "Tygodnik Powszechny" 1991, nr 5, s. 2; Ontologiczne podstawy nadziei u G. Marcela, "Homo meditans" 1992, nr 7, s. 69-77; Das Geheimnis der Hl. Trinität als Grundlage der Lehre von der Berufung des Menschen zum ewigen Leben, "Analecta Cracoviensia" 1993, t. 25, s. 177-182; Najmłodsza i najstarsza. Papieska Akademia Teologiczna. Rozmowa z pierwszym rektorem PAT, ks. abpem prof Marianem Jaworskim oraz z rektorem obecnym ks. prof. Adamem Kubisiem, "Tygodnik Powszechny" 1995, nr 17, s. 11; Diligis Me? Pasce. Księga Jubileuszowa dedykowana Biskupowi Sandomierskiemu Wacławowi Świerżawskiemu na pięćdziesiątolecie Święceń kapłańskich 1949-1999, Sandomierz 1999, t. 1, s. 548-556.

### *Lecture Notes and Texts*

Metafizyka. Skrypt przeznaczony dla studentów filozofii na stopniu podstawowym, red. ks. A. Smandek, Kraków 1988, s. 189; Metafizyka, Kraków 1998, s. 168.

## *Other Works*

Wprowadzenie do Deklaracji o wolności religijnej, /w:/ Sobór watykański II, Poznań 1968, s.409-413; Rec.: O Bogu i człowieku, "Tygodnik Powszechny" 1970, nr 9, s. 5; Rec.: B. Dembowski, Spór o metafizykę. Główne poglądy na metafizykę w Polsce na przełomie XIX i XX wieku, Warszawa 1969, "Studia Philosophiae Christianae" 1971, nr 2, s. 345-351; Słowo wstępne (o działalności kard. Karola Wojtyły), /w:/ Logos i ethos. Rozprawy filozoficzne, Kraków 1971, s. 9-18 i też w języku francuskim, s. 19-28; Mała encyklopedia wiary, rec.: W nurcie zagadnień posoborowych, t. 4, "Tygodnik Powszechny" 1971, nr 25, s. 7; Sprawozdanie z uroczystej sesji Rady Profesorskiej Wydziału Teologicznego w Krakowie, pochwyczonej 25. rocznicy święceń kapłańskich i pracy naukowej kard. Karola Wojtyły, Arcybiskupa Metropolity krakowskiego (21 XI 1971), "Analecta Cracoviensia", 1971, t. 3, s.439-446; Wprowadzenie – Introduction, /w:/ Teologia a antropologia. Kongres Teologów Polskich 21 – 23 IX 1971, red. M. Jaworski, A.Kubiś, Kraków 1973, s. 3-16; Il metodo antropologico nella "Dives in Misericordia", /w:/ Karol Wojtyła filosofo – teologo – poeta. Atti del I Colloquio internazionale del pensiero cristiano organizzato dall'Istituto di studi per la transizione, Roma 23-25 settembre 1984, 215-225; Rec.: E. Murawiec, Rola intuicji w przyjmowaniu założeń w metafizyce ogólnej u J. Maritaina, Warszawa 1974, "Studia Philosophiae Christianae" 1975, nr 1, s. 197-201; Bóg filozofii i Bóg wiary we współczesnej teologii. Kongres Teologów Polskich (rozmowa przeprowadzona przez ks. A. Bardeckiego), "Tygodnik Powszechny" 1976, nr 47, s. 1-2; Od redakcji – Les théologiens polonais en Congrès, /w:/ Teologia nauką o Bogu. IV Kongres Teologów Polskich, Kraków – Mogiła 14 – 16 IX 1976, red. ks. M. Jaworski, ks. A. Kubiś, Kraków 1977, s. 5-19; Słowo wstępne, tamże, s. 28-29; Potrzeba nowych interpretacji teologicznych. Wstęp do: K. Rahner, Przez Syna do Ojca, Kraków 1979, s. 5-12; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej" w Krakowie, 1982/83, nr 1, s.3-4; Przemówienie inauguracyjne..., tamże, s. 26-30; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1983/84, nr 2, s. 3; Przemówienie... w czasie inauguracji roku akademickiego PAT, tamże, s. 20-26; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej Krakowie", 1984/85, nr 3, s. 3-4; Przemówienie /inauguracyjne/, tamże, s. 10-14; Przedmowa, /w:/ Ks. Wacław Szetelnicki, Lwowianin na drogach świata. Władysław Kardynał Rubin, wyd. 2, Roma 1986; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1984/85, nr 4, s. 3; Przemówienie /inauguracyjne/, tamże, s. 10-14; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1985/86, s. 3; Przemówienie /inauguracyjne/, tamże, s. 5-9; O autorze i jego dziele, Max Thurian. Brat z Taizé, O Eucharystii i Modlitwie, Kraków 1987, s. 5-11; Zwycięzcy dam spożyć owoc z drzewa życia, Poznań 1987, s. 64; Słowo wstępne, ks. Wacław Ąwierzawski, Pan jest dla nas, homilie, Kraków 1987, 5-6; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej w Krakowie", 1986/87, nr 5, s. 3-4; Przemówienie inauguracyjne, tamże, s. 8-12; Słowo wstępne, "Biuletyn Papieskiej Akademii Teologicznej w

Krakowie”, 1987/88, nr 6, s. 5-6; Przemówienie inauguracyjne, tamże, s. 8-13; Przedmowa, Richard Schöffler, *Filozofia religii, Człuchowa* 1989, s. 11-14; Wyraźny znak mocy Bożej, „L'Osservatore Romano”, wyd. pol. 1992 R. 13, nr 1, s. 29; Nie ma nic gorszego niż Kościółna służbie nacjonalizmu. Z ks. Abpem Marianem Jaworskim metropolitą lwowskim obrządku łacińskiego rozmawia Cezary Gawryś, „Wiśnik” 1993, nr 11, s. 94-99; Prawda i etos w życiu filozofa. Dyskusja, oprac. Ks. Włodzimierz Skoczny, „Znak” 1994, nr 350, s. 47-53; Istota – eidos – życie konsekrowanego, „L'Osservatore Romano”, wyd. pol. 1995 R. 16, nr 1, s. 31; Homilia wygłoszona w Kalwarii Zebrzydowskiej 9 listopada 1981, /w:/ Kazania Biskupów Polskich w Kalwarii Zebrzydowskiej, Wydawnictwo Calvarianum 1996, 93-95; Przemówienie inauguracyjne z okazji nawiązania współpracy pomiędzy Papieskim Wydziałem Teologicznym a Wyższym Seminarium Duchownym OO. Bernardynów. 9 listopada 1981, tamże, s. 96-103; Introdurrei la Chiesa nel Terzo Millennio, „L'Osservatore Romano”, 5 – 6 listopada 1998, s. 4; i toż /w:/ Fede di Studioso e Obbedienza di Pastore, Millennium, Roma 1999, 65-76.

### *Edited Works*

Redakcja / wspólnie z ks. A. Kubisiem/. *Teologia a antropologia. Kongres Teologów Polskich* 21 – 23 IX 1971, Kraków 1973, s. 381; Redakcja / wspólnie z ks. A. Kubisiem/, *Teologia nauka o Bogu. IV Kongres Teologów Polskich*, Kraków – Mogiła 14 – 16 IX 1976, Kraków 1977, s. 421; Redakcja /wspólnie z ks. A. Kubisiem /, *Chrzescijaństwo a kultura polska. V Kongres Teologów Polskich*, Lublin 14 – 16 IX 1983, Lublin 1988, s. 285.

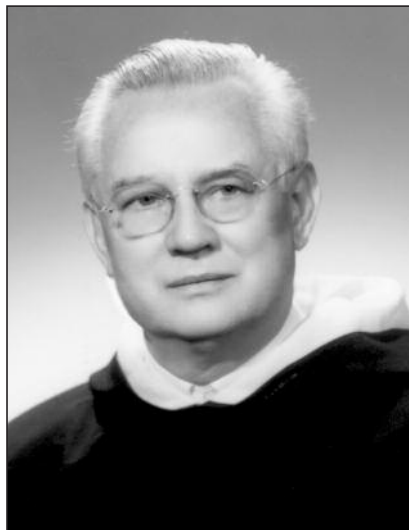
## Kaczyński Edward

*Date and place of birth:* 1 September 1937, Trzcianka (Wyszaków region), Poland.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Moral Theology.

*Academic title:* Full Professor of Moral Theology.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Studies: Dominican College of Philosophy and Theology in Kraków 1958-64; Theological Faculty of the Academy of Catholic Theology (M.A. in theology 1967); Pontifical University of St. Thomas in Rome (Ph.D. in theology 1970); Bible and Archaeological French School in Jerusalem (on the Bible, 1973); Pontifical University of St. Thomas in Rome 1973, lecturer in moral theology and biblical ethics 1973, Extraordinary Professor 1980-1983, Ordinary Professor 1983, Dean of the Theological Faculty 1980-1986; Manager of the Institute of Higher Religious Knowledge 'Mater Ecclesiae' 1990-1993, Rector 1993-2001; Member of the European Council of the Federation of Catholic Universities 1993-1996; Chairman of the Committee of Rectors of Pontifical Universities and Roman Universities, 1997-2000; Consultant of Vatican Congregations: the Congregation for Catholic Education (Universities, Seminaries, and Catholic schools) 1989, the Congregation for Priests 1990, the Congregation for Religious Doctrine 1992, the Congregation for Bishops 1999; Medal for merit in the development of the Mikołaj Kopernik University of Toruń 1998; Master in Sacred Theology (the highest honorary title of the Dominican Order) 1998; Honorary Member of the International Burckhardt Academy 1998.

### PUBLICATIONS

*La legge nuova. L'elemento esterno della legge nuova secondo San Tommaso*, Libreria Internazionale. Edizioni Francescane, Presenza XVII, Roma-Vicenza 1974, pp.181; *Il naturale dominium della 2-2,66,1 e le sue interpretazioni moderne Un esempio dell'ermeneutica morale tommasiana metafisicamente ed empiricamente fondata*, in *Angelicum* 53 (1976) 453-477; *Lex Spiritus in S. Paolo e la sua interpretazione*

in S. Tommaso, in *Angelicum* 59 (1982) 455-474; *Norma morale in prospettiva personalista*, in *Angelicum* 62 (1985) 53-68; *La fortezza*, in *Nuovo Dizionario di Teologia Morale*. Ed. Paoline 1990, 459-468; *L'umiltà*, in *Nuovo Dizionario di Teologia Morale*, Ed. Paoline 1990, 1392-1399; *Morale dei tomisti deriva da quella di S. Tommaso?* in *L'uomo via della Chiesa*. Studi in onore di Giovanni Paolo II, *Studia Universitatis S. Thomae in Urbe*, 32, Massimo – Milano 1991, 313-331; *Abbiamo un solo tipo di etica nelle opere di S. Tommaso*, in *Etica, Sociologia e Politica d'ispirazione tomistica*, Atti del IX Congresso Tomistico Internazionale, *Studi Tomistici* 43, Pontificia Accademia di S. Tommaso Lib. Ed. Vat. 1991, 9-18; *Fortezza. Fonti e carattere cristiano del trattato 2-2,123-140*, in *Littera Sensus Sententia*, Studi in onore del Prof. Clemente J. Vansteenkiste O.P. *Studia Universitatis S. Thomae in Urbe*, 33, Massimo – Milano 1991, 307-327; *Etica del dovere o etica della decisione? Una controversia contemporanea: T. Styczeń e A. M. Krąpiec*, in *La virtù e il bene dell'uomo, Il pensiero tomista nella teologia postmoderna*, EDE, Bologna 1993, 81-101; *Abbandono e ritorno alla "virtù" ma quale?* in AaVv., *Sanctus Thomas de Aquino Doctor Hodiernae Humanitatis*, Miscellanea offerta dalla Società Intermentale di S. Tommaso d'Aquino al suo direttore prof. A. Lobato, O.P. Pont. Accad. di S. Tommaso. *Studi Tomistici*, 58, Libreria Editrice Vaticana 1995, 635-659; *Sviluppo della morale di S. Tommaso dallo Scritto delle Sentenze fino al Commento all'Etica Nicomachea*, in *Studia* 1995, Istituto San Tommaso, Roma, 104-131; *The Formation of Christian Conscience in the Church*, in *Angelicum* 73 (1996) 469-486; *Verità, Libertà, Coscienza in S. Tommaso*, in *Annales Theologici* 10 (1996) 213-228; *"Verità sul bene" nella morale, Temi di morale fondamentale*, Ed. Millennium, Roma 1998, pp. 340; *Le Virtù Cardinali: Prudenza, Giustizia, Fortezza*, in *Dizionario della teologia mistica*, Lib. Ed. Vat 1998, 1261-1266; *La concezione dinamica della cultura. Cad. K. Wojtyła a confronto di San Tommaso*, in *Angelicum* 77 (2000) 153-172.

## **Krapiec Albert, M. J.**

*Date and place of birth:* 25 May 1921, Berezowica, Poland.

*Appointment to the Academy:* 16 March 2000.

*Scientific discipline:* Philosophy, Theology.

*Academic title:* Professor.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

Doctor Honoris Causa Multiplex. Polska Akademia Nauka, Polska Akademia Umiejetnosci, Akademia Europaea Scientiarum et Artium, Pontificia Academia Sancti Thomae Aquinatis, Roma

### **MAIN PUBLICATIONS**

Autore di venticinque libri di filosofia (Polacco, Inglese, Francese, Russo, ecc.), Autore di circa quattrocento articoli scientifici in varie lingue.

## Livi Antonio

*Date and place of birth:* 25 August 1938, Prato, Italy.

*Appointment to the Academy:* 15 September 1989.

*Scientific discipline:* Epistemology, Logic, Philosophy of Language.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Member of the Associazione Teologica Italiana (ATI) since 1967. Member of the 'Arcipelago', International Society for the Unity of Sciences (Genoa) since its foundation in 1990. Founder and editor (from 1984 to 1999) of *Cultura e Libri*, a monthly journal for bibliographical research. Founder and editor of *Grande Enciclopedia Epistemologica*, a quarterly review for research on epistemology (since 1994). Founder and Editor-in-Chief of *Sensus Communis*, an international quarterly for studies and research on 'alethic' logic (since 1999). Full Professor of Introduction to the Thought of Thomas Aquinas at the Pontifical University of the Holy Cross (1990-1996). Lecturer in Epistemology at the Pontifical Lateran University (1993-1996); Full Professor of Epistemology at the same university (since 1996). Lecturer in Anthropology at the Free University 'Campus Bio-medico' (Rome) 1993-1994. Cappellano di Sua Santità (1998). Member of the Consultative Committee for the examination of Antonio Rosmini's philosophical works, the Congregation for the Doctrine of the Faith.

### SUMMARY OF SCIENTIFIC RESEARCH

The main subject of my research is the truth-value of knowledge at its different levels or meanings: ordinary knowledge, scientific inquiry, and religious belief (especially Christian faith). This subject was developed studying the relationship between Christian faith and philosophy, with an analysis and a critique of the opinions held around the year 1931 in France by rationalist scholars (such as Emile Bréhier and Léon Brunschvicg) in relation to Catholic philosophers (such as Etienne Gilson, Jacques Maritain, and Maurice Blondel) in the well known discussion about 'Christian philosophy'. The opinions of other Catholic philosophers, who were in disagreement with Maritain and Gilson because of their alleged 'fideism', were also analysed. The con-



clusions of this research was an idea of philosophy which is exactly what Aquinas taught and expounded in his own times and with his own language – an intellectual work which is as distant from rationalism as it is from scepticism since it possesses a consciousness both of its own possibilities and of its own limits. According to this notion of philosophy as an ‘open system’, the positive influence of Christian revelation on the development of truly philosophical research is not only a reasonable abstract possibility, but also a matter of fact given the results of historical inquiry into philosophy as developed from the second century of the Christian age to the twentieth century. After reaching these conclusions, my studies dealt with the foundation of truth according to contemporary logic and the philosophy of language. In this field, I discovered the great relevance of the notion of ‘common sense’, originally created by modern philosophers such as Claude Buffier, Thomas Reid, and Giambattista Vico, and developed after them by Friedrich Jacobi, Jaime Balmes, John Henry Newman, Charles Sanders Peirce, and Reginald Garrigou-Lagrange. With contemporary philosophers, the epistemological value of common sense was rediscovered by other philosophers such as Hannah Arendt and Hans-Georg Gadamer in Germany, Mortimer Adler in the United States of America, Jacques Maritain and Etienne Gilson in France, and Enrico Castelli and Luigi Pareyson in Italy. Upon the basis of their studies, I have attempted to build up a complete theory of common sense, including a demonstration of its real presence in the background to all human knowledge, and a demonstration of its performative action in the life of the mind when dealing with truth. This theory is a useful logical means by which to demonstrate the primacy of experience in relation to science, as well as the absolute need for rational human premises for the understanding and acceptance God’s revelation, as expounded by John Paul II’s Encyclical, *Fides et Ratio*.

#### MAIN PUBLICATIONS

*Il cristianesimo nella filosofia (Il problema della filosofia cristiana nei suoi sviluppi storici e nelle prospettive attuali)*, ed. Japadre, L’Aquila 1969; *Etienne Gilson: filosofia cristiana e idea del limite critico*, ed. Universidad de Navarra, Pamplona 1970; *Blondel, Bréhier, Gilson, Maritain: il problema della filosofia cristiana*, ed. Patron, Bologna 1974; *Louis Althusser: “La revolución teórica de Marx ‘y’ Leer El capital”*, ed. Magisterio Español, Madrid 1976; *Cristo non è Marx*, ed. Colibrì, Torre del Benaco 1979; *Etienne Gilson: “El espíritu de la filosofía medieval”*, ed. Magisterio Español, Madrid 1980; *Filosofia del senso comune (Logica della scienza e della fede)*, ed. Ares, Milano 1990; *Il senso comune tra razionalismo e scetticismo (Vico, Reid, Jacobi, Moore)*, ed. Massimo, Milano 1992; *Lessico della filosofia (Etimologia, semantica e storia dei termini filosofici)*, ed. Ares, Milano 1995; *Il principio di coerenza (Senso comune e logica epistemica)*, ed. Armando, Roma 1997; *Tommaso d’Aquino: il futuro del pensiero cristiano*, ed. Mondadori, Milano 1997; *La filosofia e la sua storia*, vol. I, *La filosofia antica e medioevale*, vol. II, *La filosofia moderna*, vol. III, *La filosofia contemporanea* (tomo 1,

*L'Ottocento*, tomo 2, *Il Novecento*), Società Editrice Dante Alighieri, Roma 1997-1998 (2<sup>a</sup> edition, 2000); *Dizionario storico della filosofia*, Società Editrice Dante Alighieri, Roma 2000; *Verità del pensiero (Fondamenti di logica aletica)*, ed. Mursia, Milano 2001; *La formazione della coscienza alla santificazione della vita quotidiana*, in Michelangelo Pelaez (ed.), *La vita quotidiana del cristiano*, ed. Ares, Milano 1973, pp. 148-180; *Il problema storico della filosofia cristiana*, in Vittorio Possenti (ed.), *Storia e cristianesimo in Jacques Maritain*, ed. Massimo, Milano 1979, pp. 23-58; *Il ritorno allo studio di san Tommaso prima e dopo l' "Aeterni Patris"*, Pedro Rodriguez (ed.), *Fe, razón y teología*, ed. Universidad de Navarra, Pamplona 1979, pp. 191-220; *Il movimento neotomista, Le ragioni del tomismo*, ed. Ares, Milano 1979, pp. 19-49. *L'antropologia cristiana fra scienze umane ed esegesi biblica*, "Renovatio", 1 (1981), pp. 72-83; *Etienne Gilson: il tomismo come filosofia cristiana*, in AA.VV., *San Tommaso nella storia del pensiero*, Libreria Editrice Vaticana, Città del Vaticano 1982; *L'accordo tra Maritain e Gilson nel dibattito sulla filosofia cristiana*, AA.VV., *Jacques Maritain, oggi*, ed. Vita e Pensiero, Milano 1983, pp. 514-524; *La filosofia cristiana: prospettive attuali*, "Per la filosofia", n. 15 (1989), pp. 51-59; *Il contributo di Etienne Gilson alla migliore conoscenza di san Tommaso nel Novecento*, "Doctor communis", 1990, pp. 3-15; *La encíclica "Aeterni Patris" y el movimiento neotomista*, AA.VV., *Tomas de Aquino, también hoy*, ed. Universidad de Navarra, Pamplona 1990; *Senso comune e filosofia nel pensiero dei Padri antenicensi*, "Acta philosophica", 4, 1994, pp. 123-156; *Senso comune e realismo metafisico*, "Per la filosofia", n. 34, 1995, pp. 44-54; *Senso comune, filosofia e cristianesimo: sulle contraddizioni del "razionalismo critico" nella critica della metafisica*, Lorenzo Leuzzi (ed.), *Ragione filosofica e fede cristiana*, ed. Rubbettino, Soveria Mannelli 1996, pp. 49-64; *Evangelizzazione e secolarizzazione*, Oscar Maixé (ed.), *La formazione del docente di religione cattolica nella prospettiva della nuova evangelizzazione*, ed. Apollinare Studi, Roma 1996, pp. 1728; *Il senso comune e la verità della scienza*, Ezio Mariani (ed.), *Scienza e realtà*, Ipe, Napoli 1997, pp. 9-20; *Dottrina sociale della Chiesa ed epistemologia*, "La società", 1997, pp. 691-698; *L'insegnamento della filosofia nei licei*, "Nuova paideia", gennaio-febbraio 1998, pp. 15-27; *Il senso comune nella logica della ricerca scientifica*, Gianluigi Mottini (ed.), *Medical Humanities (Le scienze umane in Medicina)*, Società ed. Universo, Roma 1999, pp. 65-86; *Il realismo come metodo necessario della metafisica secondo Etienne Gipsen*, Horst Seidl (ed.), *Realismus als philosophisches Problem*, Olms Verlag, Hildesheim 2000, pp. 131-138; *La filosofia nella "Fides et ratio – (Un'analisi epistemologica)*, in "Divus Thomas", 24, 1999, pp. 133-164; *Il senso comune nell'enciclica di Giovanni Paolo II sulla filosofia*, "Sensus communis", 1, 2000, pp. 23-40; *Il primo oggetto della fede*, "Nuntium", n. 11 (giugno 2000), pp. 35-41; *Dottrina sociale della Chiesa ed epistemologia*, Stefano Fontana e di Mario Toso (ed.), *La natura interdisciplinare della dottrina sociale della Chiesa*, ed. Ares, Milano 2001, pp. 691-698.

## Llano Alejandro

*Date and place of birth:* 9 June 1943, Madrid, Spain.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Philosophy (Kantian studies), Thomistic Metaphysics, Philosophical Anthropology, Political Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Desde 1967 a 1976 fue profesor adjunto de la Universidad de Valencia. En 1976 obtuvo la Cátedra de Metafísica de la Universidad Autónoma de Madrid. En 1980 fue Visiting Professor en The Catholic University of America (Washington D.C.). Desde 1981 a 1989 fue Decano de la Facultad de Filosofía y Letras de la Universidad de Navarra. Ha sido Director y Presidente del Centro de Estudios sobre la Responsabilidad Social de la Iniciativa Privada (CERSIP); Vicepresidente del Seminario Permanente Empresa y Humanismo; Presidente de la Fundación Universidad-Empresa de Navarra. Es académico de número de la Academia Europea de Ciencias y Artes; miembro del Comité Asesor de la Fundación Banco Bilbao Vizcaya hasta 1999. En 1994 fue Visiting Scholar en la University of Notre Dame, Indiana, U.S.A. Desde 1991 hasta 1996 fue Rector de la Universidad de Navarra. Desde enero de 1998 es director del Instituto de Antropología y Ética de la Universidad de Navarra.

### SUMMARY OF SCIENTIFIC RESEARCH

Es profesor ordinario de filosofía en la Universidad de Navarra desde 1977. Tras haber estudiado en las Universidades de Madrid, Valencia y Bonn, se doctoró en la Universidad de Valencia con una Tesis Doctoral sobre la metafísica de Kant, en la que trabajó bajo la dirección del Profesor Gottfried Martin. Además de sus trabajos sobre la filosofía del idealismo alemán, ha estudiado cuestiones de ontología y teoría del conocimiento en Aristóteles y Tomás de Aquino, en diálogo con planteamientos del análisis lógico-lingüístico. También se ha ocupado de problemas de filosofía política y teoría de la cultura.

## MAIN PUBLICATIONS

Además de numerosos artículos en revistas europeas y americanas, ha publicado los siguientes libros: *Fenómeno y trascendencia en Kant* (1973, segunda edición 2001); *Ética y política en la sociedad democrática* (1981); *Ciencia y cultura al servicio del hombre* (1982); *Gnoseología* (1982, quinta edición 2001); *Metafísica y lenguaje* (1984, segunda edición 1997); *El futuro de la libertad* (1985); *Filosofía della Conoscenza* (1987); *La nueva sensibilidad* (1988, segunda edición 1989, traducción inglesa: *The New Sensibility*, 1991; traducción italiana: *La nuova sensibilità*, 1995); *El humanismo en la Empresa* (1991); *El enigma de la representación* (1999). *Humanismo cívico* (1999); *El diablo es conservador* (2001); *Sueño y vigilia de la Razón* (2001).

## **Lobato Casado Abelardo, O.P.**

*Date and place of birth:* 20 January 1925, San Pedro de la Viña, Zamora, Spain.

*Appointment to the Academy:* 22 November 1980.

*Scientific discipline:* Philosophy and Theology.

*Date of appointment as President of the Academy:* 25 March 1999.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

Friar of the Dominican Order, 15 September, 1942; Priest, 16 April 1949. Academic titles: Lector in Sacra Theologia, Licentia in S. Theologia (Salamanca); Licentia in Philosophia (Rome); Licencia in Filosofia y Letras (Madrid); Doctor in Philosophia (Angelicum-Roma); Magister in Holy Theology (Dominican Order); Professor of Philosophy: Pont. University Salamanca; Univ. of St Thomas, Rome, Dean of the Faculty of Philosophy; Rector of the Faculty of Theology, Lugano, Switzerland; Provincial of Andalucia (Spain); Founder of the Istitute Bartolomé de las Casas, Sevilla; Società Internazionale Tommaso d'Aquino (S.I.T.A); Delegate of the Holy See to the Council of Europe for Human Rights; Man of the Year, 1999, the Biographical American Istitute; Premio 'San Tommaso d'Aquino, 2000', the Comune d'Aquino.

### **SUMMARY OF SCIENTIFIC RESEARCH**

My studies are directed to three fields: human being, metaphysics, and Saint Thomas Aquinas, in strict connection with each other because anthropology must be founded in ontology and ultimately in theology: as Vatican Council II observes: 'S. Thoma praesertim magistro'.

### **MAIN PUBLICATIONS**

The volume *Sanctus Thomas de Aquino, Doctor hodiernae humanitatis*, edited by Libreria Editrice Vaticana, in the Collana Studi tomistici, 58, presents my list of publications up to 1994. Afterwards – *El pensamiento de Santo Tomás para el hombre de hoy*: I. *El hombre en cuerpo y alma*, Valencia. Edicep, 1994; II, *El hombre y Dios*, Valencia, 2001; III, (in prep.) *El hombre y Jesucristo – Dignidad aventura humana*, Salamanca, 1998 – *La filosofía de Santo Tomás*, Madrid BAC, 2001.

## Ly Chen Ying Gabriel

*Date and place of birth:* 14 October 1929, Tian Jing, China.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### ACADEMIC CAREER

Principal of Tekuang Girls High School (1963- 1967); Director of Window Press, Tainan (1967-1970); Professor, Department of Philosophy, Fu Jen Catholic University, National Cheng-chili University, Soochow University Chinese Culture University, Providence University (1972-1999); Secretary General of the Chinese Regional Bishops' Conference (1975-1978); Councillor, the Chinese Philosophy Association (1978-1996); Member of a Committee of the Central Election Commission R.O.C. (1992-1998); Secretary General of Fu Jen Catholic University (1978-1985); Director of the History Institute of the Catholic Church in China (1984-1992); Dean of Academic Affairs, Fu Jen Catholic University (1985-1988); Director of the Gross-Culture Center, Fu Jen Catholic University (1989-1992); President of Fu Jen Catholic University (1992-1996).

### SUMMARY OF SCIENTIFIC RESEARCH

In recent years, my research and studies have focused mainly on the comparison between concepts of 'being' in Western metaphysics and those of 'Tao' in Chinese philosophy. Based upon metaphysics, I have probed the idea of 'humanism', an issue which is highly valued and acrimoniously disputed by Chinese philosophers. On the one hand, I have reviewed and criticised modern and contemporary concepts of 'humanism', which are largely based upon atheism. In contrast to traditional culture and religious beliefs, 'man' has become the sole concern as a result of the impact and influence of contemporary Western concepts of 'humanism'. On the other hand, I have attempted to establish a system or principle for universal and integrated 'humanism' or a 'humanistic spirit', which includes the metaphysics of 'being' and 'Tao', ethics, the philosophy of religion, natural theology, and even the

revelation theology of the Catholic Church. I will discuss these issues within the context of the socio-historical background to Chinese culture. The discussions will be collected and printed in the forthcoming book entitled 'The Universal Humanism and Chinese Society'.

#### MAIN PUBLICATIONS

*Catholic Church and Reality*, Taipei, Kuan-chi Press, 1962; *Cosmology*, Taipei, Commercial Press, 1967; *From Existence to Eternity*, Taipei, Commercial Press, 1969; *Searching for Eternity*, Tainan, Window Press, 1970; *The Quest of Human Being*, Taipei, Wen-Tan Press, 1971; *History of Greek Philosophy*, Taipei, San Min Press, 1972; *The Spiritual World of Fyodor Dostoevski*, Taipei, Prophetic Press, 1978; *Philosophical Research on the Kosmos*, Taipei, Student Book Company, 1978; *Collection of Essays on Life*, Taipei, Fu Jen Press, 1981; *The Cry of Life*, Tainan, Window Press, 1982; *Comparative Studies of Chinese and Western Metaphysics*, 2 vol., Taipei, China Cultural Service Company, 1982; *Anxieties and Transcendence*, Taipei, Fu Jen Press, 1985; *Man and God Vol. I*, Taipei, Fu Jen Press, 1986; *Man and God Vol. II*, Taipei, Fu Jen Press, 1988; *Man and God Vol. III*, Taipei, Fu Jen Press, 1990; *Chinese Catholic Church in the Storm*, Tainan, Window Press, 1978; *Perspectives of the Catholic Church on Mainland China: The Religion Policies of the Chinese Communists*, Tainan, Window Press, 1984; *Chen-Ying, Ly. and Lo Yu. The Chronicle from 1945 to 1986: The Chinese Catholic Church of Mainland China*, Taipei, Fu Jen Press, 1986; *Studies of Basic Philosophy*, Taipei, Fu Jen Press, 1991; *Exchanges Between the Straits*, Taipei, Fu Jen Press, 1992; *Religion Makes the Society Even Better*, Taipei, Fu Jen Press, 1993; *Man and God Vol. IV*, Taipei, Fu Jen Press, 1994; *Volitation with Faith and Love*, Taipei, Fu Jen Press, 1995; *Man and God Vol. V*, Taipei, Fu Jen Press, 1995; *Man and God Vol. VI*, Taipei, Fu Jen Press, 1997; *Embracing Humanity, Rejecting Darkness*, Taipei, Fu Jen Press, 1997; *Fides et Ratio: Winging Towards Perfection*, Taipei, Fu Jen Press, 1997; *Poetry – Searching for Eternity*, Taipei, Beans Press, 2000.



## McInerny Ralph M.

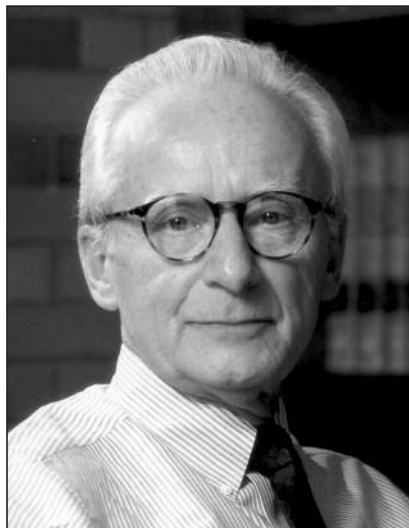
*Date and place of birth:* 24 February 1929, Minneapolis, Mn, U.S.A.

*Wife and children:* Constance; Mary, Kathy, Anne, David, Daniel, Beth.

*Appointment to the Academy:* 25 November 1987.

*Scientific discipline:* Philosophy.

*Academic title:* Michael P. Grace Professor of Medieval Studies and Director of the Jacques Maritain Center.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Recipient of various fellowships – Fulbright, NEH and NEA – he is a fellow of the Pontifical Academy of St. Thomas Aquinas and past president of the Fellowship of Catholic scholars, the American Metaphysical Society, and the American Catholic Philosophical Association. He delivered the Gifford Lectures at the University of Glasgow in 1999-2000.

### SUMMARY OF SCIENTIFIC RESEARCH

Working on a “Life of Jacques Maritain” book, following up on his Gifford Lectures “Preambula Fidei”. The lectures were presented at the University of Glasgow in the Fall of 1999 and the Spring of 2000.

### MAIN PUBLICATIONS

*The Logic of Analogy* (1961); *Thomism in an Age of Renewal* (1966); *St. Thomas Aquinas* (1977); *Ethica Thomistica* (1982); *A First Glance at St. Thomas Aquinas: A Handbook for Peeping Thomists* (1990); *Boethius and Aquinas* (1990); *Aquinas on Human Action* (1992); *The Question of Christian Ethics* (1993) and *Aquinas Against the Averroists* (1993). He is also a novelist, author of the Father Dowling and Andrew Broom mysteries and Notre Dame mysteries, most recently *Irish Tenure* (1999), *The Book of Kills* (2000) *Heirs and Parents* (2000) and *What Went Wrong with Vatican II* (1998). For many years editor of *The New Scholasticism*, he is the founder/publisher of *Catholic Dossier* and co-founder (with Michael Novak) of *CRISIS: A Journal of Lay Catholic Opinion*. Under his general editorship, the Maritain Center has launched a 20-volume edition of the works of *Jacques Maritain*. He is also publishing a 6-volume edition of *Aquinas’s Commentaries on Aristotle*.

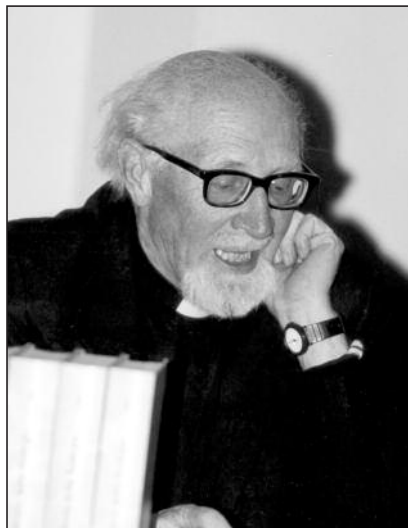
## Mondin G. Battista, S.X.

*Date and place of birth:* 29 July 1926, Monte di Malo, Vicenza, Italy.

*Appointment to the Academy:* 19 May 1980.

*Scientific discipline:* Philosophy and Theology.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Ha conseguito il Dottorato di ricerca (Ph.D) presso l'Università di Harvard in Storia e Filosofia delle religioni. Libero Docente presso l'Università cattolica del S. Cuore di Milano. Ordinario di Filosofia medievale e Antropologia filosofica presso la Pontificia Università Urbaniana di Roma dove è anche Decano della facoltà di Filosofia. Direttore della Rivista "Per la Filosofia" nonché collaboratore ordinario per venticinque anni dell'"Osservatore Romano" e delle principali riviste di filosofia. Membro dell'Accademia di San Tommaso, dell'American Maritain's Society, Association Catolica Ecuatoriana de Filosofia, Sociedade Brasileira de Filosofos catolicos. Cavaliere dell'Ordine di S. Brigida, Dottore Honoris causa nelle scienze dell'educazione dall'Università Cattolica del S. Cuore di Bauru, Brasile. Vicerettore della Pontificia Università Urbaniana dal 1988 al 1997. Consigliere delle seguenti Congregazioni: Congregazione del Clero, dei Santi, dei Seminari, per l'Evangelizzazione dei Popoli. Presidente della SITA (1986-1997). Presidente dell'ADIF (Ass. dei Docenti Italiani di Filosofia 1975-2000).

### MAIN PUBLICATIONS

Ha pubblicato un centinaio di volumi ed un migliaio di articoli di carattere scientifico su numerose riviste italiane e straniere. Molti libri sono stati tradotti in lingue straniere (Inglese, Spagnolo, Portoghese, Polacco, Lituano, Romeno, Coreano ecc.). *La filosofia dell'essere di San Tommaso d'Aquino*, Herder, Roma 1964; *L'ecumenismo nella chiesa cattolica prima, durante e dopo il Concilio*, Herder, Roma, 2a ed. 1966; *Antologia del pensiero filosofico di san Tommaso d'Aquino*, Herder, Roma 1967; *The principle of Analogy in Protestant and Catholic Theology*, Nijhoff, The Hague, 2a ed. 1967; *Paul Tillich e la trasmissionizzazione del cristianesimo*, Borla, Torino, 1967; *La secolarizzazione, morte di Dio?*, Borla, Torino, 1969;

*Filone e Clemente – Saggio sulle origini della filosofia religiosa*, SEI, Torino 1969; *L'uomo e il mondo, Cristo e la Chiesa nella teologia contemporanea*, Edizioni Esperienze, Fossano, 1969; *Declerizzazione del prete: sacralità in crisi?*, Borla, Torino 1969; *I teologi della morte di Dio*, Borla, Torino, 2a ed. 1970; *Dalla teologia radicale alla teologia "comica" – Le peripezie teologiche di Harvey Cox* Coines, Roma 1970; *L'eresia del nostro secolo*, Borla, Torino 1971; *Cristo ancora clandestino?*, EMI, Parma 1972; *Speranza, salvezza e infallibilità*, Coines, Roma 1972; *I grandi teologi del secolo XX*, 2 voll, Borla, Torino, 2a ed. 1972; *Le teologie della prassi*, Queriniana, Brescia 1973; *Los movimientos teológicos secularizantes*, Editorial Catolica, Madrid 1973; *Esperança marxista e esperança Cristo*, Ediciones Teolos, Oporto 1973; *I filosofi dell'occidente*, 3 voll., Massimo-Coines, Milano 3a ed. 1977; *I teologi della speranza*, Borla, Torino, 2a ed. 1974; *Filosofia e cristianesimo nella teologia cattolica e protestante*, Borla, Torino, 1974; *Introduzione ai problemi filosofici fondamentali*, Massimo, Milano 1974; *Il problema del linguaggio teologico dalle origini ad oggi*, Queriniana, Brescia, 2a ed. 1975; *The Philosophy of St. Thomas Aquinas in the Commentary to the Sentences*, Nijhoff, The Hague, 1975; *Le teologie del nostro tempo*, Edizioni Paoline, Alba 1975; *Le cristologie moderne*, Edizioni Paoline, Roma 2a ed. 1976; *Os teologos da libertação*, paulinas, Sao Paulo 1978; *Introduzione alla filosofia*, Massimo, Milano, 3 ed. 1979; *I teologi della liberazione?*, Borla, Roma 1977; *Antropologia teologica*, Edizioni Paoline, Roma 1977; *Il linguaggio teologico*, Edizioni Paoline, Roma 1977; *Nuova teologia cattolica*, Logos, Roma 1978; *Cultura, marxismo e cristianesimo*, Massimo, Milano 1979; *Le nuove ecclesiologie*, Paoline Roma 1980; *Umanesimo cristiano*, Paideia Brescia 1980; *Antropologia filosofica*, Urbaniana, Roma 1983; *Storia della filosofia medioevale*, Urbaniana, Roma 1985; *La Chiesa primizia del Regno*, Dehoniane, Bologna 1986; *Il pensiero di Sant'Agostino*, Città Nuova, Roma 1988; *Scienze umane e teologia*, Urbaniana, Roma 1988; *Una nuova cultura per una nuova società*, Massimo, Milano 1982; *Il valore uomo*, Dino, Roma, 2a ed. 1987; *Dizionario enciclopedico di filosofia, teologia e morale*, Massimo Milano 1989; *Dizionario dei teologi*, ESD, Bologna 1989; *I valori fondamentali*, Dino, Roma 1985; *L'uomo libero*, Dino, Roma 1989; *L'uomo secondo il disegno di Dio*, ESD, Bologna 1992; *Cristo Salvatore dell'uomo*, ESD, Bologna 1993; *La Trinità mistero d'amore*, ESD, Bologna 1993; *Gli abitanti del Cielo*, ESD, Bologna 1994; *Il sistema filosofico di S. Tommaso d'Aquino*, Massimo, Milano 1992; *Corso di storia della filosofia*, Massimo, Milano, 4a ed. 1995; *Dizionario enciclopedico dei Papi*, Città Nuova, Roma 1996; *L'uomo. Chi è?* Massimo, Milano, 7a ed. 1996; *Dio. Chi è*, Massimo, Milano 1990; *Ermeneutica e metafisica*, ESD, Bologna 1996; *Storia della teologia*, 4 voll., ESD, Bologna 1996-1997; *Mito e religioni*, Massimo, Milano 1997; *Storia della metafisica*, 3 voll., ESD, Bologna 1998; *La cristologia di S. Tommaso d'Aquino*, Urbaniana, Roma 1998; *Dizionario enciclopedico del pensiero di S. Tommaso d'Aquino*, ESD, Bologna 1991; *Logica, semantica e gnoseologia*, ESD, Bologna 1999; *Epistemologia e cosmologia*, ESD, Bologna 1999; *Ontologia e metafisica*, ESD, Bologna 1999; *Il Problema. di Dio*, ESD, Bologna 1999; *Antropologia filosofica e filosofia della cultura*, ESD, Bologna 2000; *Etica e politica*, ESD, Bologna 2000; *Essere cristiani oggi*, Massimo, Milano 2000; *Dio*, Edizione artistica monumentale Dino, Roma 2000.

## Moreno Fernando

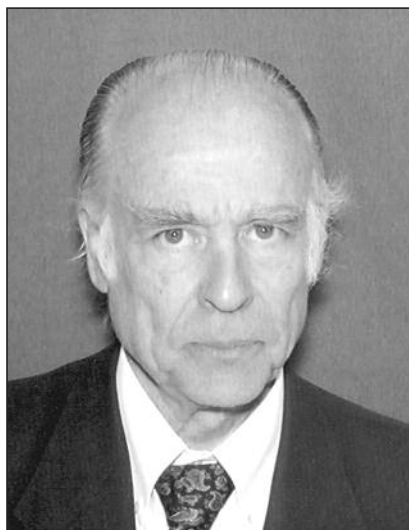
*Date and place of birth:* 8 May 1936, Curicó, Chile

*Appointment to the Academy:* 16 December 1999

*Wife and Children:* Margarita Schimdt Cobo; Fernando, Margarita and Rodrigo.

*Scientific discipline:* Philosophy and Political Science.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Sub-director Académico de ILADES (Instituto Latinoamericano de Doctrina y Estudios Sociales). Presidente del ICHEH (Instituto Chileno de Estudios Humanistas). Miembro del Conseil du Tiers Moreda (Becas y Proyectos de la Universidad Católica de Louvain). Miembro del Numero del Instituto de Chile (Correspondiente de la Real Academia de Ciencias Morales y Políticas de España), Miembro del Consejo de la Fundación (educacional) Alcázar (Chile). Hijo Ilustre de la región de Maule (Chile). Hijo Ilustre de la ciudad de Tacna (Perú). Condecoración belga (Rey Balduino). Chevalier de l'Ordre de la Couronne. Miembro del comité de Patronage de l'Opera Omnia de Jacques y Raissa Maritain. Profesor titular en las universidades de Chile y Pontificia Universidad Católica de Chile.

### SUMMARY OF SCIENTIFIC RESEARCH

Participación como ponente en congresos y seminarios Internacionales, desde 1972 (Chile, Argentina, Ecuador, México, Brasil, Colombia, Venezuela, Perú, Francia, Italia, Bélgica, Suiza, España, Canadá, Taiwan). Professor visitante en España (ISDIBER), Chile (Universidad Católica de Chile) e Italia (Pontificia Universidad de la Santa Cruz). Decano en Universidad Gabriela Mistral (Santiago).

### MAIN PUBLICATIONS

Numerosos artículos (desde 1956), en revistas: de Chile; de Argentina; de Perú; de Colombia; de Venezuela; de Uruguay; de Francia; de Bélgica; de Italia; de Polonia. Doce libros como único autor; 14 libros en co-autoría. Como único autor (por ej): Cristianismo y marxismo en la Teología de la Liberación; incluido como parte del libro

de varios autores: Chrislicher Glaube und gesellschaftliche Praxis (Pattloch, 1978). Libertad y desarrollo del hombre (Lima, ed. VE). Iglesia, politica y sociedad (Santiago, ed. Universidad Católica de Chile). De la fe a la ideología (Santiago, ed. Universidad Católica de Chile). Fundamentos de las ciencias sociales (Santiago, ed. Universidad Gabriela Mistral). Como co-autor (por ejemplo): Trinidad y Salvación (ed. Universidad de Navarra, Pamplona). La familia ante los desafíos del Tercer Milenio a la luz de la Evangelium Vitae (Buenos Aires–Luján, 1997). Il pensiero politico di Jacques Maritain (ed. Massimo, Milano) Ideologías y totalitarismos (ed. Universitaria, Santiago). International Conference on Demography and the Family... (Franciscan Gabe, Pr. Taipei, 1996).

## Pangallo Mario

*Date and place of birth:* 14 August 1962, Reggio Calabria, Italy.

*Appointment to the Academy:* 16 November 1999.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Ordinato Sacerdote il 25/4/1987 Socio Corrispondente della Pontificia accademia di S.Tommaso nel 1995. Socio Ordinario della Pontificia Accademia di S.Tommaso dal 1999. Cappellano di Sua Santità. Consultore della Congregazione delle Cause dei Santi “ad quinquennium”.

### SUMMARY OF SCIENTIFIC RESEARCH

Professore Ordinario di Storia della Filosofia Patristica e Medievale presso la Pontificia Università Gregoriana (nomina del 8/2/1998); Assistente per le attività della formazione culturale del Pontificio Seminario Romano Maggiore. Professore incaricato di Teologia Naturale presso la Pontificia Università Lateranense (nomina del 7/7/1993).

### MAIN PUBLICATIONS

*L'essere come Atto nel Tomismo essenziale di Cornelio Fabro*, Roma, Libreria Editrice Vaticana, 1987, 168 pp.; *Habitus e vita morale*, Napoli-Roma, LER, 1988, 102 pp.; *Il problema filosofico dell'alterità*, Roma, Euroma Editrice Universitaria La Goliardica, 1989, 170 pp.; *Il principio di causalità nella metafisica di S. Tommaso*, Roma, Libreria Editrice Vaticana, 1991, 190 pp.; *La libertà di Dio in S. Tommaso e Duns Scoto*, Roma, Libreria Editrice Vaticana, 1992, 188 pp.; *Legge di Dio, sinderesi e coscienza nelle Quaestiones di S. Alberto Magno*, Roma, Libreria Editrice Vaticana, 1997, 331 pp.; *Actus essendi tomistico e spiritualità dell'anima*, in *Medicina e Morale*, 2 (1986), pp. 407-414; *La trascendenza dell'essere in S. Tommaso, sintesi e superamento di platonismo e aristotelismo*, *Doctor Communis*, 2 (1987), pp. 187-197; *Fisica e Metafisica*

nel *De Substantiis Separatis*, *Cultura e Libri*, 17 (1987), pp. 75-87; *Filosofia dell'Essere e filosofia del linguaggio: Aristotele ed Heidegger*, AA.VV. *Homo loquens*, Bologna, ESD, 1989, pp. 143-149; *Causalità e Libertà. La questione del fondamento metafisico della libertà creata nel pensiero di Cornelio Fabro*, interprete di S. Tommaso, *Doctor Communis*, 43 (1990), pp. 203-233; *Angoscia e redenzione in Delitto e Castigo di Dostoevskij*, *Cultura e Libri*, 62 (1990), pp. 5-19; *La nozione filosofica di Infinito nella Summa Theologiae di S. Tommaso d'Aquino*, *Atti del IX Congresso Tomistico Internazionale*, vol. 11, pp. 282-288; *La solidarietà come amicizia politica nel pensiero di S. Tommaso*, *Per la Filosofia*, VII, n. 20, 1990, pp. 53-57; *Il posto della Metafisica nel sapere umano: l'influsso di Maimonide su S. Tommaso*, *Gregorianum*, 74/2 (1993), pp. 331-352; *Conoscenza e Volontà secondo S. Tommaso*, *Per la Filosofia*, I (1994), n. 31, pp. 13-29; *Aspetti filosofici del rapporto tra legge e coscienza nella Veritatis Splendor*, *Euntes docete*, 48 (1995), 3, pp. 347-364; *Presupposti metafisici dell'esperienza in S. Tommaso, commentatore del Liber de Causis*, *Contratto*, IV (1995), Padova, Il Poligrafo, 1996, pp. 87-101; *Deus, speculatio et cursus. La ricerca di Dio (quaerere Deum)*, Niccolò Cusano, *Medioevo*, XXI (1995), pp. 477-507; *Il linguaggio oltre le cose, Dio oltre il linguaggio*, *Doctor Communis*, 2 (1997), pp. 112-131; *La dimensione etica della persona*, AA.VV., *Antropologia e bioetica*, Atti del XVI Convegno nazionale dell'ADIF, Milano, ed. Massimo, 1997, pp. 162-180; *L'itinerario metafisico di Cornelio Fabro*, *Euntes docete*, L (1997), 1-2, pp. 7-32; *Linguaggio umano e trascendenza di Dio. La Via causalitatis in Tommaso d'Aquino e Duns Scoto*, AA.VV., *Duns Scoto. Linguaggio umano e silenzio di Dio*, Atti del VI Convegno Scotistico, a cura del Centro Studi Personalistici "Giovanni Duns Scoto" (Quaderno n. 9), Editrice A.G.A., Alberobello, 1997, pp. 159-185; *La dimensione metafisica dell'alterità: la relazione nell'ontologia e nella teologia filosofica di S. Tommaso*, *Divus Thomas*, 21 (1998), pp. 36-54; *Armonia tra la filosofia e la teologia nell'Enciclica "Fides et Ratio"*, *La Chiesa nel Tempo*, XV (1999), n. 1, pp. 7-23; *Libertà dell'uomo e verità morale*, AA.VV., *Verità e libertà oggi*, Atti del XVII Convegno nazionale ADIF, Gallarate 4-6 settembre 1998, ed. Massimo, Milano, 1999, pp. 166-176; *Teologia e filosofia nell'Enciclica "Fides et Ratio"*, *Per la Filosofia*, XVI (1999), n. 45, pp. 59-68; *La causalità quale fondamento del realismo filosofico in San Tommaso d'Aquino*, AA.VV., *Realismus als philosophisches Problem*, Herausgegeben von H. Seidl, Philosophische Texte und Studien, Band 51, G. Olms Verlag, Hildesheim-Zurich-New York, 2000; pp. 89-98.



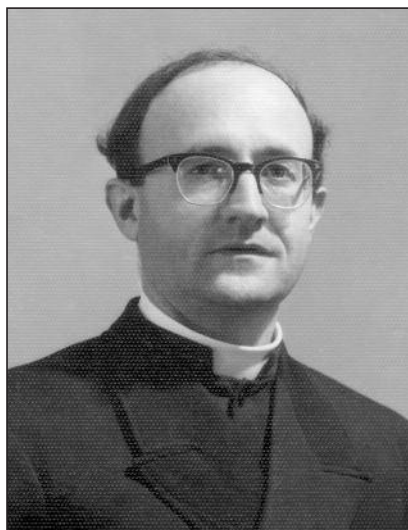
## **Perini Giuseppe, C.M.**

*Date and place of birth:* 13 October 1929, Vigoleno, Piacenza, Italy.

*Appointment to the Academy:* 15 March 1967.

*Scientific discipline:* Philosophy, Sociology, Theology.

*Academic title:* Professor.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

Entrato nella Congregazione della Missione il 31 Novembre 1951. Ordinato Sacerdote a Piacenza il 5 Luglio 1953. Baccelleriato in S. Teologia nel Pontificio Ateneo "Angelicum" (1953), Dottorato in Filosofia (1956) e in Scienze sociali (1960) nel medesimo Ateneo. Professore di filosofia teoretica, di storia della filosofia contemporanea, di sociologia al Collegio Alberoni, nei sei anni accademici (1969-1974) ha svolto un corso semestrale nella Pontificia Università S. Tommaso (Roma) nel campo dell'Etica e sociologia della famiglia. Direttore della rivista "Divus Thoma" (Piacenza, 1963-1992). Professore di Filosofia della Natura e incaricato del corso di storia dell'ateismo al Collegio Alberoni.

### **SUMMARY OF SCIENTIFIC RESEARCH**

L'ufficio di Direttore di un'importante rivista di filosofia e teologia ad indirizzo tomista ("Divus Thomas", Piacenza) gli ha offerto l'opportunità e in certo senso lo ha messo nella necessità di prendere come oggetto delle sue ricerche e pubblicazioni, rilevanti problemi nati nel PostConcilio; tra questi, in modo particolare, il posto che dovrebbe essere attribuito alla dottrina di S. Tommaso nella Chiesa di fronte al "pluralismo" filosofico e teologico proposto da molti autori cattolici come nuovo parametro della ricerca scientifica in filosofia e in teologia. Negli anni di insegnamento alla Pontificia Università di S. Tommaso ha cercato di attuare una rinnovata presentazione dell'etica tomista del matrimonio e della famiglia mettendola a confronto con le attuali ricerche e tendenze sociologiche e antropologiche nel campo del matrimonio, della famiglia, dell'attività sessuale. I risultati delle sue ricerche sono stati pubblicati in sei volumi di dispense universitarie (Facoltà di Filosofia della Pontificia Università di S. Tommaso) e in saggi usciti in riviste e Atti di Congressi. Nell'ultimo periodo il suo interesse si è esteso, più spe-

cificamente che non in passato, al campo della teologia, con pubblicazioni dalle quali appaiono assai chiaramente la validità e l'efficacia della dottrina filosofico-teologica tomista per una presentazione della fede cattolica agli uomini di oggi. Nel suo lungo *curriculum* di ricercatore e di scrittore non è però mai mancato anche l'interesse per i temi di filosofia speculativa e di storia del pensiero contemporaneo, come appare dall'elenco delle principali pubblicazioni.

#### MAIN PUBLICATIONS

*Esploriamo la società, questo nostro mondo* (lineamenti di sociologia generale e sociologia religiosa), (Piacenza 1966); *La filosofia tomista nella cultura contemporanea* (Piacenza 1968); *Principi dottrinali e indicazioni pratiche nella morale matrimoniale* (Roma 1994); *Il "trattato" di teologia morale fondamentale* (contributo all'epistemologia della teologia morale), (Bologna 1996); *Catechesi sui Sacramenti*. Vol I: *I Sacramenti e la grazia di Cristo Redentore* (Bologna 1994), vol. II: *I sacramenti dell'iniziazione cristiana* (Bologna 1999); vol. III in preparazione

#### Saggi e articoli

*Utrum, argumentando ex desiderio naturali immortalitatis, S. Thomas apodictice evincat animam humanam esse immortalem*, in "Divus Thomas" 1965, 369-383; *Metodo trascendentale e progresso nel campo del pensiero cattolico*, in "Divus Thomas" 1967, 443-474; *Il carattere profetico del tomismo e la "Filosofia scolastica trascendentale"*, in "Aquinas" (Roma) 1970, 215-261; *Fede religiosa e riflessione filosofica* (problemi e proposte nel cattolicesimo contemporaneo), in "Divus Thomas" 1972, 275-339 e 1973, 217-342; *La filosofia in una città dell'Italia Settentrionale* (rapporto dell'inchiesta condotta nella città di Piacenza), in "Atti del XXIII Congresso Nazionale Italiano di Filosofia", 1971, 73-96; *Rapporti tra pensiero heideggeriano e metafisica tomista*, in "Divus Thomas" 1973, 139-174; *"Normalità" e "anormalità" del comportamento sessuale, considerato sotto l'aspetto etico*, in "Atti del Congresso Internazionale" tomistico (1974), vol.V, 352-367; *Dall'"Aeterni Patris" al Concilio Vaticano II: le direttive del Magistero sulla dottrina di S. Tommaso*, in "Scripta Theologica" (Pamplona) 1979, 619-657; *Pluralismo teologico e unità della fede. A proposito della teoria di K. Rahner*, in "Doctor communis" 1979, 135-188; *Nuovi traguardi per la teologia morale?*, in "Sacra Doctrina" (Bologna) 1979, 309-392; *"Thomae doctrinam Ecclesia suam fecit"* in "Atti dell' VIII Congresso Tomistico Internazionale", vol. 1, (Roma) 1981, 89-121; *Invito alla metafisica. Quale metafisica?*, in "Divus Thomas" 1986-87, 181-372; *Pagine recenti della teologia tomista*, in *S. Tommaso teologo*, vol. I, (Roma) 1995, 11-29; *Amore e gaudium nell'antropologia di S. Tommaso d'Aquino*, in *Thomas de Aquino, Doctor hodiernae humanitatis*, (Roma) 1995, 339-355.

## Pöltner Günther

*Date and place of birth:* 13 June 1942, Vienna, Austria.

*Wife and children:* Dr. Susanne; Dr. Maria (1970), Dr. Ursula (1971), Mag. Elisabeth (1972).

*Appointment to the Academy:* 16 December 1999.

*Scientific Discipline:* Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

President of the Austrian Society of Music and Philosophy; Vice-President of the Austrian Society of Phenomenology; Vice-President of the Austrian Society of Daseinsanalyse; Visiting professor in Japan (Tokyo, Kyoto), in Germany (Münster), in Graz; Member of the Catholic Academy of Vienna; Member of the Academy for Medical Ethics (Göttingen); Member of the Board of the Austrian Daseinsanalytic Institute for Psychotherapy and Psychosomatics; Member of the International Society of Medieval Philosophy; Member of the editorial council of several international magazines.

### SUMMARY OF SCIENTIFIC RESEARCH

Major research topics: medieval philosophy, philosophy of art, epistemology, philosophical anthropology, phenomenology, medical ethics.

### MAIN PUBLICATIONS

Zu einer Phänomenologie des Fragens, Freiburg 1972; Schönheit. Eine Untersuchung zum Ursprung des Denkens bei Thomas von Aquin, Wien 1978; Personale Freiheit und pluralistische Gesellschaft, Wien 1981, (Hg.); Auf der Spur des Heiligen. Heideggers Beitrag zur Gottesfrage, Wien 1991, (Hg.); Evolutionäre Vernunft. Eine Auseinandersetzung mit der Evolutionären Erkenntnistheorie, Stuttgart 1993 (Urban TB 449). Kant im Lichte gegenwartiger Fragestellungen japanisch), Tokio 1995. Nietzsche und die Musik, Wien 1997 (Mit.Hg.); Phänomenologie der Kunst (Hg.), Frankfurt 2000 Die Repräsentation als Grundlage analogen Sprechens von Gott im Denken des Thomas von Aquin, in: Salzburger Jahrbuch für Philosophie XXI/XXII (1976/77), 23-43; Die Stellung der transzendentalen Seinsbestimmungen im

Gottesbeweis des Thomas von Aquin, in: *Theologie und Glaube* 71 (1981), 17-34; Der Anfang unseres Daseins. Überlegungen zu einer angemessenen Fragestellung, in: *Zeitschrift für katholische Theologie* 104 (1982), 310-321; Die spekulative Deutung des Christentums bei Hegel, in: *Theologie und Glaube* 72 (1982), 310-329; Veritas est adaequatio intellectus et rei, in: *Zeitschrift für philosophische Forschung* 37 (1983), 563-576; Repräsentation und Partizipation. Zum Gedanken der Kreatürlichkeit des Seienden bei Thomas von Aquin, in: *Theologie und Glaube* 76 (1986), 447-467; Werden als aktive Selbsttranszendenz. Überlegungen zu einem Schlüsselbegriff, in: *Philosophisches Jahrbuch* 97 (1990), 297-321; Der Begriff des Bildes bei Thomas von Aquin, in: R. Heinrich / H. Vetter (Hgg.): *Bilder der Philosophie*, (Wiener Reihe Bd. 5), Wien 1991, 176-199; Kontemplation als ursprüngliche Seinserfahrung bei Thomas von Aquin, in: E. Jain / R. Margreiter (Hgg.), *Probleme philosophischer Mystik*, Sankt Augustin 1991, 211-225. Mozart und Heidegger. Die Musik und der Ursprung des Kunstwerkes, in: *Heidegger Studies* 8 (1992), 123-144; Achtung der Würde und Schutz von Interessen, in: J. Bonelli (Hg.), *Medizin und Ethik: Der Mensch als Mitte und Maßstab der Medizin*, Wien 1992, 3-32; Die konsequenzialistische Begründung des Lebensschutzes, in: *Zeitschrift für philosophische Forschung* 47 (1993), 184-203; Die theoretische Grundlage der Hirntodthese, in: M. Schwarz / J. Bonelli (Hgg.), *Der Status des Hirntoten. Eine interdisziplinäre Analyse der Grenzen des Lebens*, Wien/New York 1995, 125-146; The Importance of Dionysius for Thomas Aquinas' Comprehension of Being, in: *Diotima* 23 (1995) 128-132. Thomas von Aquin über Sein als Geschaffensein, in: E. Schmetterer / R. Faber / N. Mantler, (Hgg.) *Variationen zur Schöpfung der Welt*. Raphael Schulte zu Ehren, Innsbruck 1995, 40-64. Strukturen der Handlung, in: H. Vetter / P.K. Liessmann (Hgg.), *Philosophia practica universalis*, Frankfurt 1996, 229-244; Ethische Probleme ärztlicher Aufklärung, in: T. Mayer-Maly / E.H. Prat (Hgg.), *Ärztliche Aufklärungspflicht und Haftung*, Wien u.a., 1998, 1-7; Das Phänomen des Sittlichen, in: *Daseinsanalyse* 15 (1998), 29-37; Heideggers Kritik am Begriff der creatio, in: (Hg.) H. Vetter, *Heidegger und das Mittelalter*, Frankfurt 1999, 61-80; Menschen – Personen. Ontologische Implikationen der Debatte um den Personbegriff, in: Sonderheft zu Bd 15 der *Daseinsanalyse* (1999), 224-233; Unity and degrees of being in Saint Thomas Aquinas, in: *Diotima* 28 (2000) 123-129; Unantastbarkeit des Lebens – Grenzen der Selbstbestimmung, in: J. Bonelli / E.H. Prat (Hg.), *Leben – Sterben – Euthanasie*, Wien-New York 2000, 39-50.

## Ponferrada Gustavo Eloy

*Date and place of birth:* 19 September 1922, Buenos Aires, Argentina.

*Appointment to the Academy:* 25 November 1986.

*Scientific Discipline:* Doctor of Philosophy.

*Academic title:* Professor.



### TÍTULOS ACADÉMICOS

*Licenciado en filosofía:* Facultad de Filosofía, Universidad Santo Tomás de Aquino, Roma 1950; *Doctor en filosofía:* Facultad de Filosofía, Universidad Santo Tomás de Aquino, Roma 1952.

### TÍTULOS ECLESIASTICOS

*Canónigo* del Cabildo Metropolitano de La Plata, 1982; *Arcipreste del Arzobispado de La Plata*, 1986; *juez adjunto* del Tribunal Eclesiástico Interdiocesano C. 1986; *juez titular* del Tribunal Eclesiástico Interdiocesano C. 1991; *Prelado de Honor de su Santidad el Papa*, 1993.

### ACADEMIAS

Miembro de la *Pontificia Academia Santo Tomás de Aquino*, Roma, 1986; miembro correspondiente de la *Real Academia de Ciencias Morales y Políticas*, Madrid, 1987; miembro de la *Academia Nacional de Ciencias Morales y Políticas* de la República Argentina, 1989.

### SOCIEDADES ACADÉMICAS

Miembro de la *Sociedad Tomista Argentina*, 1960. Presidente de la Sociedad 1974-1979; reelegido 1979-1981; 1981-1984; 1984-1987; 1987-1990; 1993-1996, 1996-1999; 1999-2003; miembro de la *Sociedad Católica Argentina de Filosofía*, 1976 vicepresidente 1976-1979, reelegido 1979-1984; miembro de la *Asociación Católica*

*Interamericana de Filosofía*, 1978; sede Sao Paulo, Brasil; miembro fundador de la *Sociedad Argentina de Ciencias de la Educación (SACE)*, 1973; miembro fundador de la *Sociedad Internacional Tomás de Aquino*, Roma, 1974; miembro titular del *Centro de Estudios Pedagógicos Universitarios* de la Universidad Notarial Argentina, 1986; miembro perpetuo de la *Sociedad Argentina de Historiadores*, 1987; miembro del *Instituto Belgraniano Bonaerense*, 1989; miembro del *Instituto Bolivariano Bonaerense*, 1983; miembro del *Instituto Browniano Bonaerense*, 1992.

#### CARGOS ACADÉMICOS

*Director del Departamento de Filosofía y Ciencias de la Educación del Instituto del Profesorado Terrero*, 1963-1994; *director de estudios del Profesorado en Filosofía y Pedagogía del Seminario Mayor de La Plata*, 1968-1987; *Instituto de Investigaciones de la Facultad de Filosofía de la Pontificia Universidad Católica Argentina*, 1973-1974; *director de Estudios del Departamento Superior de Teología de la Universidad Católica de La Plata*, 1974-1978; *director del Departamento de Filosofía y Ciencias de la Educación del Seminario Mayor de La Plata*, 1982-1986; *rector de la Universidad Católica de La Plata*, 1986-1988; *Consejo de Rectores de Universidades Privadas Argentinas*, 1986-1988; *Comisión Directiva del Consejo de Rectores de Universidades Privadas Argentinas*, 1986-1988; *Comisión Asesora Honoraria del Congreso Pedagógico Provincial*, 1986-1987; *Consejo Asesor de la Asociación de Entidades Educativas Privadas*, 1984-1992.

#### MENCIONES

*Gran Enciclopedia Argentina*, Bs. As., 1960, Vol. 111, pp. 478, “*Ponferrada Gustavo Eloy*”; Alberto Cuturelli, “*La filosofía en la Argentina actual*”, Editorial Sudamericana, Bs. As., 1971, artículo “*Ponferrada, Gustavo Eloy*”; Luis Farre y Celina Lértora Mendoza, “*La filosofía en la Argentina*”, Editorial Docencia, Bs. As., 1982, artículo “*Ponferrada, Gustavo Eloy*”; Dennis Huisman, “*Dictionnaire des Philosophes*”, Presses Universitaires de France, París, 1985, vol. II, artículo “*Ponferrada Gustavo Eloy*”.

#### TRABAJOS PUBLICADOS

##### *Obras*

*Función de la subjetividad en la constitución de la metafísica*, dell'Anima, Roma, 1952, – Tesis doctoral (agotada); *Introducción al Tomismo*, EUDEBA, Buenos Aires, 1970, Segunda Edición 1978- Tercera Edición, en Club de Lectores, 1987; traducción del inglés de *Mapa de la vida* de F. Sheen, Club de Lectores, Buenos Aires, 1978; *San Justino filósofo y mártir*, Instituto de Teología, La Plata, 1978, 2ª edición Santa Ana, La Plata, 1999; *San Basilio Magno*, Instituto de Teología, La Plata, 1982; *San Gregorio Taumaturgo*, Santa Ana, La Plata, 1999.



## Estudios

*La enseñanza de la metafísica*, Sapientia, 1951; *La filosofía Hindú*, Ib., 1964; *Tomismo y pensamiento contemporáneo*, Ib., 1964; *Conocimiento y metafísica*, Ib., 1965; *Sobre las denominaciones de la gnoseología*, Ib., 1969; *Karl Jaspers*, Ib., 1970; *Los Nombres del ser*, Sapientia, 1970, pp. 21-52; *Santo Tomás de Aquino en la Universidad de París I*, Ib., 1971; *La Palabra ser*, Actas del Congreso Nacional de Filosofía, 1972; *Tomás de Aquino en su VII Centenario*, Ib., 1974; *Tomás de Aquino en la Universidad de París II*, Ib., 1975; *La experiencia del ser*, Ib., 1976; *Reflexiones sobre los fundamentos ontológicos de la ética tomista*, Ib., 1976; *Fundamentos ontológicos de la ética tomista*, Atti del Congresso Internazionale, Edizioni Dominicane, Nápoles, 1977; *El Problema de Dios en la Actualidad*, Ib., 1978; *La filosofía y las ciencias*, Ib., 1978; *Ciencia, técnica y filosofía*, Revista de Ingeniería, 1978; *Notas sobre los grados de abstracción*, Ib., 1978; *Antropología filosófica y pedagogía*, Ib., 1979; *Los primeros principios*, Ib., 1979; *Lógica y realidad*, Ib., 1980; *La Metafísica y las ciencias del hombre*, Ib., 1980; *Necesidad de una fundamentación metafísica de las ciencias del Hombre*, Atti del VII Congresso Internazionale, Bérgamo, 1980; *Metafísica de los valores*, Ib., 1981; *Metafísica de los valores*, Atti del VII Congresso Tomístico Internazionale, 1982, vol. V; *Las causas en Aristoteles y Santo Tomás*, Ib., 1983; *El Nombre de Dios*, Revista Bíblica, 1985; *La verdad en Santo Tomás y en sus Fuentes*, Ib., 1986; *El acto de la libertad*, L'anima nella antropologia, Massimo, Milano, 1987; *Filón de Alejandría: Filosofía y Biblia*, revista bíblica, 1987; *El tema de la libertad en Santo Tomás*, Ib., 1988; *Teoría y praxis: evolución de estas nociones*, Ib., 1989; *Santo Tomás y la prostitución*, Ib., 1990; *El nombre propio de Dios*, Ib., 1990; *¿Se Experimenta el "esse?"*, Littera, Sensus, Milano, 1991; *Ser, moralidad y conciencia*, Atti IX Congresso Tomístico Internazionale, 1991, Roma; *Ciencia y filosofía en el Tomismo*, Ib., 1992; *Ética tomística y economía*, atti del III Congresso Tomístico Internazionale della S.I.T.A, Roma, 1992; *Persona y sociedad*, Ib., 1994; *¿Rehabilitación de Galileo?*, Ib., 1994; *Santo Tomás de Aquino en la encíclica Veritatis Splendor*, Ib., 1995; *El Tema de la angustia*, Sapientia, 199; *Razón y fe en santo Tomás*, Ib., 1995; *Polisemia de "natura"*, Ib., 1996; *Del acto de ser a la acción moral*, Ib., 1996; *Santo Tomás en el Magisterio de la Iglesia*, Ib., 1998; *Los Derechos del niño*, Ib., 1998; *Santo Tomás y la legalización de la prostitución*, Academia Nacional de Ciencias Morales y Políticas, Buenos Aires, 1999; *Santo Tomás Humanista*, en el volumen colectivo, "Santo Tomás humanista cristiano", ediciones Sociedad Tomista Argentina, Buenos Aires, 1999; *La Verdad, raíz de la libertad*, Ib., 2000.



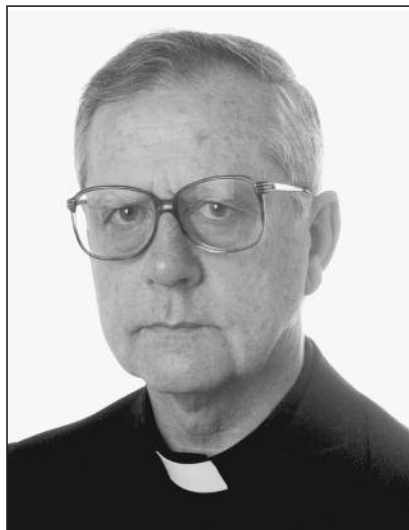
## Rodríguez Pedro

*Date and place of birth:* 19 July 1933, Cartagena, Spain.

*Appointment to the Academy:* 19 May 1980.

*Scientific discipline:* Dogmatic Theology.

*Academic title:* Full Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Ordenado sacerdote en 1958, Prelatura del Opus Dei; Decano de la Facultad de Teología de la Universidad de Navarra 1992-1998; presidente de la Junta de Decanos de las Facultades de Teología de España 1996-1997; director de "Scripta Theologica", la revista de investigación de la Facultad de Teología de la Universidad de Navarra 1976-1989; director del Departamento de Eclesiología de dicha facultad, desde su creación en 1983; miembro del Consejo de Dirección de "Scripta Theologica", "Revue Théologique du. Lugano", "Anuario de Historia de la Iglesia" y "Revista Española de Teología"; visiting profesor de la Facultad de Teología de la Universidad Pontificia de la Santa Cruz; miembro de la Comisión Teológica Asesora del Episcopado Español; consultor de la Comisión Episcopal de Relaciones Interconfesionales de la Conferencia Episcopal Española; miembro de la "Societas Oecumenica Europea"; miembro de la Asociación Internacional "Newman's Friends"; Perito sinodal en el II Sínodo para Europa, Roma octubre 1999.

### SUMMARY OF SCIENTIFIC RESEARCH

Su labor investigadora ha afrontado momentos capitales de la gran tradición eclesiológica. Cabe destacar tres de ellos: Concilio Vaticano II, Trento y el Catecismo Romano, Tomás de Aquino, que permitían a los alumnos captar tres momentos capitales de la reflexión eclesiológica. En este ámbito se inscribe una obra singular dentro de esta tarea investigadora: la edición crítica del Catecismo Romano, que un equipo de investigadores de la Universidad de Navarra preparó bajo su dirección durante cuatro años y vio finalmente la luz en Roma: *Catechismus Romanus seu*

*Catechismus ex decreto Concilii Tridentini ad Parochos, Pii Quinti Pont. Max. iussu editus.* Editioni praefuit Petrus Rodríguez. Romae 1989, Lxxx + 1378 pp. La edición se hizo posible gracias al descubrimiento de los manuscritos originales, que tuvo lugar en la Biblioteca Vaticana, 26 de abril de 1985, en el Cod. Vat. Lat. 4994. A partir del acervo documental movilizado entonces, se forja otra línea de investigación sobre los contextos eclesiales, políticos y culturales de la teología y la espiritualidad del siglo XVI. Actualmente, la investigación que promueve en sus seminarios se concentra en el estudio de la estructura fundamental de la Iglesia y cuestiones de teología ecuménica: la eclesiología de comunión, las relaciones Iglesia universal/Iglesias particulares, sacramentalidad de la Iglesia.

#### MAIN PUBLICATIONS

P. Rodríguez, *Planteamiento doctrinal del progresismo cristiano*, Editora Nacional ("O crece o muere", 159), Madrid 1961; P. Rodríguez, *Renovación en la Iglesia. Comentarios a la "Ecclesiam Suam"*, Sarpe, Madrid 1964; P. Rodríguez – J.L. Illanes, *Cristãos de hoje*, Aster, Lisboa 1967; W. Mogge – P. Rodríguez – O. Roegele, *Das Amt des Bischofs*, Wienand Verlag, Köln 1972; P. Rodríguez, *Fe y vida de Fe*, Eunsa ("Temas de Nuestro Tiempo", 3), Pamplona 1974; 3ª ed., 1990; P. Rodríguez – J.L. Illanes, *Progresismo y liberación*, Eunsa ("Temas de Nuestro Tiempo", 11), Pamplona 1975; P. Rodríguez (dir.), *Veritas et sapientia. En el VII centenario de Santo Tomás de Aquino*, Eunsa ("Colección teológica", 13), Pamplona 1975; P. Rodríguez (dir.), *Fe, razón y teología. En el I Centenario de la Encíclica "Aeterni Patris"*, Eunsa ("Colección Teológica", 24), Pamplona 1979; P. Rodríguez, *Iglesia y ecumenismo*, Rialp ("Naturaleza e historia", 56) Madrid 1979; L. Elders – F. Inciarte – P. Rodríguez, *Die Person in Anspruch sittlicher Normen*, Verlag Wort und Werk ("Sinn und Sendung", 10), St. Augustin 1981; P. Rodríguez (dir.), *Mons. José María Escrivá de Balaguer y el Opus Dei*, Eunsa ("Colección Teológica", 34) Pamplona 1982; P. Rodríguez – R. Lanzetti, *El Catecismo Romano: fuentes e historia del texto y de la redacción. Bases críticas para el estudio teológico del Catecismo del Concilio de Trento*, Eunsa ("Colección Teológica", 35) Pamplona 1982; P. Rodríguez (dir.), *Sacramentalidad de la Iglesia y Sacramentos*, Eunsa ("Simposios Internacionales de Teología", 4), Pamplona 1983; P. Rodríguez, *Iglesias particulares y prelaturas personales. Consideraciones teológicas a propósito de una nueva institución canónica*, Eunsa ("Colección Teológica", 41) Pamplona 1985, 2ª ed., 1986; P. Rodríguez – R. Lanzetti, *El Manuscrito original del Catecismo Romano. Descripción del material y los trabajos al servicio de la edición crítica del Catecismo del Concilio de Trento*, Eunsa ("Colección Teológica", 42), Pamplona 1985; P. Rodríguez, *Vocación, trabajo, contemplación*, Eunsa ("Colección Teológica", 50), Pamplona 1986, 2ª ed. 1987; P. Rodríguez (dir.), *Iglesia Universal e Iglesias Particulares*, Eunsa

("Simposios Internacionales de Teología", 9), Pamplona 1989; P. Rodríguez – J. Rodríguez, *Don Francés de Alava y Beamonte. Correspondencia inédita de Felipe II con su Embajador en París (1564-1570)*, San Sebastián 1991; Pedro Rodríguez – Fernando Ocariz – José Luis Illanes, *El Opus Dei en la Iglesia. Introducción ecle-siológica a la vida y el apostolado del Opus Dei*, Rialp ("Cuestiones Fundamentales", 29), Madrid 1993; 4ª ed. 1994.; P. Rodríguez (dir.), *Eclesiología 30 años después de "Lumen Gentium"*, Ed. Rialp ("Cuestiones Fundamentales", 33), Madrid 1994; P. Rodríguez, *El Catecismo de la Iglesia Católica: interpretación histórico teológica*, Universidad de Navarra, Pamplona 1994; P. Rodríguez y J.R. Villar, *Johann Adam Möhler, La unidad en la Iglesia o el principio del Catolicismo expuesto según el es-píritu de los Padres de la Iglesia de los tres primeros siglo*, Ed. Eunate ("Biblioteca de Teología", 22), Pamplona 1996; P. Rodríguez (dir.), *Pueblo de Dios, Cuerpo de Cristo, Templo del Espíritu Santo*, Eunsa, ("Simposios Internacionales de Teología", 15), Pamplona 1996; P. Rodríguez (dir.), *Teología y espiritualidad en la formación de los futuros sacerdotes*, Eunsa ("NTReligión", 33), Pamplona 1997; P. Rodríguez, *El Catecismo Romano ante Felipe II y la Inquisición española. Los problemas de la in-troducción en España del Catecismo del Concilio de Trento*, Rialp, Madrid 1998; P. Rodríguez (ed.), *El Cardenal Ratzinger en la Universidad de Navarra. Discursos en-cuentros coloquios*, edición académica, Pamplona 1999; P. Rodríguez (dir.), *El Espíritu Santo y la Iglesia*, Eunsa ("Simposios Internacionales de Teología", 19), Pamplona 1999; Johann Adam Möhler, *Simbólica. Introducción y notas de P. Rodríguez y J.R. Villar*, Cristiandad ("Biblioteca de Teología", 25), Madrid 2000.

*Selección de los últimos artículos, ponencias, colaboraciones, etc.*

*Trinità, Chiesa, Eucaristia. Rilettura del 'Documento di Monaco' 1982*, en *Dilexit Ecclesiam. Studi in onore del Prof. Donato Valentini*, a cura di Gianfranco Coffele, LAS, Roma 1999, pp. 965-985; *Un Sinodo per l'Europa*, en "Studi Cattolici" 43 (1999) 843-845; *Primer acuerdo entre católicos y luteranos. La Declaración de Augsburg*, en "Palabra", n° 424 (1999) 666-670; *El diálogo teológico entre la Iglesia Católica y la Iglesia Ortodoxa. 1. 1962-1987*, en Adolfo González Montes (dir), *Las Iglesias Orientales* BAC 450, Madrid 2000, pp. 347-458; *Method in Ecclesiology: The Concept of 'People of God' as a Methodological Landmark*, en Peter Phan (dir.), *The Gift of the Church: A Textbook on Ecclesiology in Honor of Patrick Granfield, O.S.B.*, The Liturgical Press, Collegeville 2000; *Eclesiología y doctrina de la Justificación*, en "Diálogo Ecuménico" 34 (1999) 573-581; *Fe y sacramentos en el diálogo católico-ortodoxo. La Asamblea de Creta (1984)*, en E. Reinhardt (dir.), *"Tempus implendi promissa"*. Homenaje al Prof. Dr. Domingo Ramos-Lissón, Eunsa ("Historia de la Iglesia", 33), Pamplona 2000, pp. 865-880; *El ministerio petrino al filo del tercer mi-lenio*, en "Diálogos de Teología", II, Valencia 2000, pp. 55-114.

## Sacchi Mario Enrique

*Date and place of birth:* 26 January 1945, Buenos Aires, Argentina.

*Appointment to the Academy:* 25 November 1987.

*Scientific discipline:* Philosophy.

*Academic title:* Editor of the review *Sapientia* (the Catholic University of Argentina).



### LIBROS

*Aristóteles, Santo Tomás de Aquino y el orden militar*, Colección Ensayos Doctrinarios 5 (Buenos Aires, Cruz y Fierro Editores, 1982), 158 pp.; *La sed metafísica* (Buenos Aires – Basilea, 1996), 142 pp.; *El espíritu filosófico y la exaltación de la verdad* (Buenos Aires – Ediciones de la Universidad Católica Argentina, 1996), 200 pp.; *La epifanía objetiva del ser* (Buenos Aires – Basilea, 1996), 124 pp.; *Contrariedad y equilibrio en la naturaleza de las substancias materiales* (Buenos Aires – Basilea, 1997), 14 pp.; *El yo y la metafísica: La metamorfosis inmanentista del significado de la filosofía primera* (Buenos Aires – Basilea, 1997), 172 pp.; *Elucidaciones epistemológicas* (Buenos Aires – Basilea, 1997), 230 pp.; *El espacio enigmático*. Studia Albertina. Publicaciones de la Corporación de Científicos Católicos 1 (Buenos Aires – Basilea, 1998), 178 pp.; *Cuestiones controvertidas de filosofía primera* (Buenos Aires – Basilea, 1999), 160 pp.; *El apocalipsis del ser: La gnosis esotérica de Martin Heidegger* (Buenos Aires – Basilea, 1999), 180 pp.; traducción inglesa de G. Martínez con un prólogo de R. McInerny: *The Apocalypse of Being: The Esoteric Gnosis of Martin Heidegger* (South Bend, St. Augustine's Press, 2001); *Economía cósmica* (Rosario, Durandello, 2000), 186 pp.; *Conquistas y regresiones en la restauración de la metafísica* (Rosario, Durandello, 2000), 174 pp.

### EDICIONES

H.A. Llambías, *Discurso reflexivo sobre la filosofía de Husserl: Mikael 1/3* (1973) 65-99; *Ministerium Verbi: Estudios dedicados a Monseñor Héctor Aguer en ocasión del xxv aniversario de su ordenación sacerdotal*, editados por Mario Enrique Sacchi, prólogo de Antonio Quarracino (Buenos Aires – Basilea, 1997), 392 pp.

#### ARTÍCULOS Y RECENSIONES BIBLIOGRÁFICAS

Son 137 los artículos y 89 las recensiones bibliográficas publicados en obras colectivas y revistas de Argentina, Chile, Estados Unidos, Ciudad del Vaticano, Italia, España y Alemania.

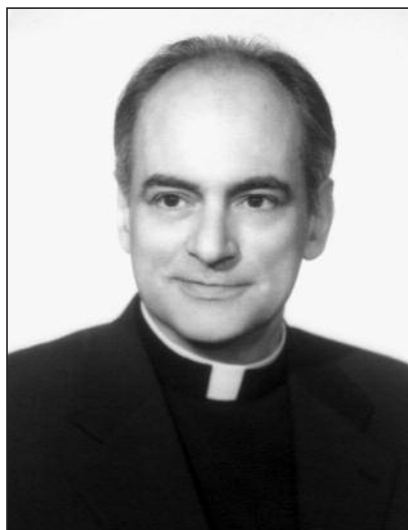
## Sánchez Sorondo Marcelo

*Date and place of birth:* 8 September 1942, Buenos Aires, Argentina.

*Appointment to the Academy:* 15 May 1989.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

He was ordained a priest on 7 December 1968 in the archdiocese of Buenos Aires. At the St. Thomas Aquinas University of Rome he was awarded a Ph.D. in sacred theology – the highest level of Church postgraduate studies – with *summa cum laude* (1974). He also gained an undergraduate degree in philosophy at the University of Perugia, obtaining the highest possible marks (1976). From 1976 to 1998 he was lecturer in the history of philosophy at the Lateran University in Rome where from 1982 onwards he was full professor in the same discipline. He was Dean of the Faculty of Philosophy at the same university for three consecutive terms from 1987 to 1996. Since 1998 he has been Full Professor of the History of Philosophy at the Libera Università Maria SS. Assunta (Rome) and in the same year was appointed president of the degree course in education sciences. In November 1998 he was appointed Chancellor of the Pontifical Academy of Sciences and of the Pontifical Academy of Social Sciences by Pope John Paul II. In March 1999 the Pope also appointed him Secretary Prelate of the Pontifical Academy of St. Thomas Aquinas. On 19 March 2001 His Holiness John Paul II consecrated him titular Bishop of Vescovio.

### SUMMARY OF SCIENTIFIC RESEARCH

My early work centred around an innovative examination of the primary function of the idea of participation in the core theological approach of St. Thomas Aquinas, especially with regard to the crucial point of the question of the ‘participation (of man) in the divine nature’ (2 Pt 1:4). The main and new conclusion was that man, because he is free, i.e. *causa sui*, is his own cause in the order of the re-creation not only of his own growth but also of the communication (κοινωνία) of divine grace to another human being, to

a 'you' who freely wants that grace. As a subsequent follower of the contemporary philosophical current which seeks the 'rehabilitation' of Aristotle, I emphasised that the 'Stagirite' was the first to expound a positive notion of spiritual reality beginning with the human experience of superior activities such as feeling, thinking, wanting and enjoying. Aristotle did this through his meta-categories of power (δύναμις) and energy (ἐνέργεια) which, although they serve initially to explain movement, subsequently allow a metaphysical explanation of the living human subject, of the suffering and acting 'self' – a question discussed in detail by modern philosophy. Drawing upon the most recent developments in critical research into the structure of the thought of Aristotle (N. Hartman, P. Ricoeur and my teacher C. Fabro), I examined the different interpretations of this philosopher, especially those propounded during the Medieval period by Thomas Aquinas and during the modern era by Hegel. In his *Encyclopaedia* (§ 482) Hegel rightly observes that no concept has been more subject to misunderstanding than that of freedom, which expresses the essence of the spirit. This was the new anthropological idea that the classical world, including Aristotle, was light years away from. For this reason, I recently argued, 'realised freedom' or freedom achieved by the truth (John Paul II) became the new criterion for the hermeneutics of history, culture and religions. I also proposed that realised freedom, as a real quality of the human being and not mere potentiality, should be the criterion to be employed in the analysis of Christian history.

#### MAIN PUBLICATIONS

*La Gracia como participación de la naturaleza Divina según Santo Tomas de Aquino* (Buenos Aires-Letrán-Salamanca, 1979), 360 pp.; *Aristotele e San Tommaso* (Città Nuova, Roma, 1981), 120 pp.; *Aristóteles y Hegel* (Herder, Buenos Aires-Rome, 1987), 368 pp.; 'La positività dello spirito in Aristotele', *Aquinas*, 21, fas. 1 (Rome, 1978), pp. 126 ss.; 'La querella antropológica del siglo XIII (Sigerio y Santo Tomás)', *Sapientia*, 35, 137-138 (Buenos Aires, 1980), pp. 325-358.; 'Aristóteles y Hegel' (N.Hartmann), introduction, translation and notes by M.S.S., *Pensamiento*, 154, vol. 39, (Madrid, 1983), pp. 177-222.; 'Partecipazione e Refusione della Grazia', in *Essere e Libertà* (studi in onore di C. Fabro, Perugia, 1984), pp. 225-251.; 'L'unità dei Comandamenti', *Coscienza*, 1, (Rome, 1985), pp. 20 ss.; 'La libertà nella storia', in 'Ebraismo, Ellenismo, Cristianesimo', *Archivio di Filosofia*, 53, 2-3, (Rome, 1985), pp. 89-124.; 'L'evoluzione (*Entwicklung*) storica della libertà come stimolo per la filosofia cristiana', *Aquinas*, 30, 1, (Rome, 1988), pp. 30-60.; 'Der Weg der Freiheit nach Hegel', in *Der Freiheitsgedanke in den Kulturen des Italienischen und Deutschen Sprachraumes* (Akademie Deutsch-Italienischer Studien, Akten der XXI. internationalen Tagung, Meran 10-15. April 1989), pp. 457-481; 'L'energeia noetica aristotelica come nucleo speculativo del *Geist* Hegeliano', in M.S.S. (ed.), *L'atto aristotelico e le sue ermeneutiche* (Rome, 1990), pp. 179-201; *L'atto aristotelico e le sue ermeneu-*



tiche, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1990), pp. I-XII-388; *Ragione pratica, libertà, normatività*, 'Introduction' and edited by M.S.S. (Herder, Università lateranense, Rome, 1991), pp. I-XXIV-474; *Teologia razionale, filosofia della Religione, Linguaggio su Dio*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1992), pp. I-XVII-500; 'I valori culturali dell'America Latina per la Nuova Evangelizzazione', *Euntes Docete*, 45, 2, (Rome, 1992), pp. 191-204; 'Francisco de Vitoria: Artefice della nuova coscienza sull'uomo', *Vangelo Religioni Cultura* (Turin, 1993), pp. 263-277; *Physica, Naturphilosophie, Nuovi Approcci*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1993), pp. I-XXVI-482; 'Del alma al espíritu: la antropología de Tomás de Aquino', *Revista Latinoamericana de Filosofía*, XX, 1, (Buenos Aires, 1994) pp. 20-37; 'Per un servizio sapienziale della filosofia nella Chiesa', *Aquinas*, XXXVII, fas. 3 (Rome, 1994), pp. 483-500; *Περὶ Ψυχῆς, De homine, antropologia*, 'Introduction' and edited by M.S.S., (Herder, Università Lateranense, Rome, 1995), pp. I-XXVIII-590; 'Stato, libertà e verità', in *La Forma Morale dell'Essere*, (Rosminiane, Stressa, 1995), pp. 91-133; 'Francis of Vitoria', in *Hispanic Philosophy in the Age of Discovery* (The Catholic University of America, Washington, 1995); 'La libertà in C. Fabro', *Studi Cattolici*, September 1995, 415, pp. 529-33; *Tempo e storia. Per un approccio storico e teoretico*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1996), I-XXXVI-442 pp.; *La vita*, 'Intoduction' and edited by M.S.S. (Mursia, Università Lateranense, Rome, 1998), pp. I-XXVIII-316; 'In che cosa credono quelli che non credono?', *Aquinas*, XLI, fas. 3 (Rome, 1998), pp. 465-481; 'Aristotele', in *Lexicon, Dizionario dei Teologi* (P.M., Casale Monferrato, 1998), pp. 101-104; 'Znaczenie filozofii wiedzy i umiejtnoÊci jako filozofii czotowieka', in *Cztowiek i jego Êwiat na przeòmie XX/XXI wieku*, (Cz' stochowa, 1998), pp. 37-44, 81-89; 'Hegel: Life between Death and Thought', *Analecta Husserliana*, LIX (Kluwer, Holland, 1999), pp. 189-203; 'Comentario a la Enc. Fides et Ratio', *Cuenta y Razón*, (Madrid, April 1999), pp. 7-18; 'Il problema della sopravvivenza e dello sviluppo sostenibile', *L'Osservatore Romano*, 8 April 1999; 'Per una istanza metafisica aperta alla Fede', in *Per una lettura dell'enciclica Fides et Ratio* (Quaderni di L'Oss. Romano, Vatican City, 1999), pp.158-171; 'La Conferenza Mondiale sulla Scienza', *Studium*, fas. 6, (Rome, 1999), pp. 867-870.

## Seidl Horst

*Date of birth:* 27 August 1938, Berlin, Germany.

*Appointment to the Academy:* 25 November 1992.

*Scientific discipline:* Philosophy (Ethics, Ancient Philosophy).

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Member of *Allgemeine Gesellschaft für Philo-sophie in Deutschland*; Member of the *Beirat* of the *Görres-Gesellschaft*; Member of the *Europäische Akademie der Wissenschaften und Künste*; Secretary of the *Società internaz. di Studi Aristotelici*; Editor of the series *Epimeleia* (within the *Philosophie Studien und Texte* of the Olms-Verlag, Hildesheim); Co-editor of the review *Aquinas*.

### SUMMARY OF SCIENTIFIC RESEARCH

Following my dual background in classical philology and philosophy at the University of Munich (Germany), forty years ago, my research has concentrated on three fields: firstly, the classical authors (Plato, Aristotle, Plotinus, St. Augustine, St. Thomas Aquinas and others) and their metaphysics, natural philosophy, epistemology, ethics and anthropology. Secondly, general ethics and some special disciplines (bioethics and others), maintaining always anthropology and metaphysics as their foundation, which I consider indispensable for the defence of normative ethics (founded in human nature or essence). Thirdly, metaphysics and epistemology in their relationship with modern criticism (from Descartes and Kant to Brentano, Dilthey, Husserl and Heidegger). Adjacent fields of my research have been the philosophy of arts (with literary criticism) and the philosophy of religion, the latter in dialogue with Japanese colleagues (about Nishida, Nishitani and others).

### SOME PUBLICATIONS

*Der Begriff des Intellekts (νοῦς) bei Aristoteles im Zusammenhang seiner Hauptschriften,*

Meisenheim 1971 (= Monographien z. Philos. Forschung Bd. 80); Editions (with translation and commentary) of Aristotle's *Metaphysica*, *Analytica posteriora* and *De anima*, in "Meiner Philosophische Bibliothek"; *Beiträge zu Aristoteles' Erkenntnislehre und Metaphysik*, Amsterdam-Würzburg 1984 (Elementa Bd.35); *Beiträge zu Aristoteles' Naturphilosophie*, Amsterdam-Würzburg 1995 (Elementa, Bd. 40); Editions (with translation and commentary) of St. Thomas Aquinas, *Die Gottesbeweise in den beiden "Summen"*, and *De ente et essentia*, in "Meiner Philosophische Bibliothek"; *Sittengesetz und Freiheit. Erörterungen zur Allgemeinen Ethik*, Weilheim-Bierbronn (Schriftenreihe der Gustav-Siewerth-Akademie) 1992; *Sintesi di etica generale. Coscienza, libertà e legge morale*, Roma (Città Nuova) 1994; *Philosophiegeschichte und bleibende Wahrheit*, Weilheim-Bierbronn (Schriftenreihe der Gustav-Siewerth-Akademie) 1995; *Storia della filosofia e verità. Studi teoretici e storici, ispirati dalla Filosofia antica*, Roma (Mursia) 1999; About 150 contributions in various reviews, articles in encyclopaedias and dictionaries, as well as reviews.

## Turiel García Quintín

*Date and place of birth:* 17 September 1933, Zamora, Spain.

*Appointment to the Academy:* 25 November 1987.

*Scientific discipline:* Logic, Metaphysics, Nature and Grace in Thomas Aquinas.

*Academic title:* Professor of Logic and Metaphysics.



### SUMMARY OF SCIENTIFIC RESEARCH

The main themes of my philosophical and theological research are the relationship between nature and grace according to Thomas Aquinas; human nature and the necessity of revelation and faith; the nature and character of the *Summa contra gentiles*; and St. Thomas in general. My concern has been, and is, to distinguish between two kinds of autonomy: autonomy by defect and autonomy by perfection or nobility. And to show that nature has in grace and the supernatural its only and necessary completion and fulfilment.

### MAIN PUBLICATIONS

*La intención de Sto. Tomás en la Summa contra gentiles*, Studium XIV (1974); *El deseo natural de ven a Dios*, Atti dell'VIII Congresso Tomistico internazionale, Vol. IV (1981); *Alberto Magno, il grande filosofo*, L'Osservatore Romano 5/6 1986; *¿Es la resurrección una verdad accesible a la razón? Posición de Sto. Tomás al respecto*, Actas del Congreso Internacional organizado por la SITA (Sociedad Internacional Tomás de Aquino, Roma, 1986); *Insuficiencia de la potencia obediencial como solución al problema de las relaciones del espíritu unido con la visión de Dios*, Divinitas 35 (1991); *Fundamentación desde el hombre de la cultura cristiana*, Sapientia 51 (1996); *¿Atribuyó Sto. Tomás a Aristóteles el conocimiento de la creación? La interpretación de Etienne Gilson de Summa Theologiae I, 44, 2*, Philosophia 19-20 (1996-1997); *El anhelo de verdad y la necesidad de la revelación según Sto. Tomás de Aquino*, Studium 39 (1999).

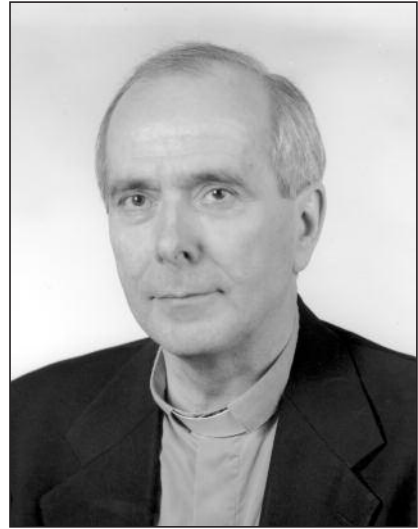
## Wielockx Robert

*Date and place of birth:* 15 December 1942, Balen, Belgium.

*Appointment to the Academy:* 16 November 1999.

*Scientific discipline:* Theology, Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Member of the Albertus-Magnus-Institut Bonn (1981); Professor in Medieval Theology at the University of Leuven (1988); Member of the Leonine Commission (1995); Visiting Professor at the Pontifical University of the Holy Cross Rome (1997).

### MAIN PUBLICATIONS

*La censure de Gilles de Rome*, in *Bulletin de Philosophie Médiévale*, 22, 1980, pp. 87-88; *Le ms. Paris Nat. lat. 16096 et la condamnation du 7 mars 1277*, in *Recherches de Théologie ancienne et médiévale*, 48, 1981, pp. 227-237; *Autour de la "Glossa ordinaria"* in *Recherches de Théologie ancienne et médiévale*, 49, 1982, pp. 222-228; *Gottfried von Fontaines als Zeuge der Echtheit der theologischen Summe des Albertus Magnus*, in A. Zimmermann (ed.) *Studien zur mittelalterlichen Geistesgeschichte und ihren Quellen* (Miscellanea Mediaevalia, 15), Berlin, 1982, pp. 209-225; *La sentence "De caritate" et la discussion scolastique sur l'amour*, in *Ephemerides Theologicae Lovanienses*, 58, 1982, pp. 50-86, pp. 334-365; 59, 1983, pp. 26-45; *Henrici de Gandavo Quodlibet II*. (Henrici de Gandavo Opera Omnia, 6) (Ancient and Medieval Philosophy. De Wulf-Mansion Centre. Series 2), Leuven, 1983, XLVII + 165 p.; *Pour un portrait de Thomas d'Aquin, commentateur d'Aristote: la contribution des manuscrits*, in *Scriptorium*, 39, 1985, pp. 139-150; *Aegidii Romani Opera Omnia*. III, 1: *Apologia. Edition et commentaire* (Unione Accademica Nazionale. Corpus Philosophorum Medii Aevi. Testi e Studi, 4), Firenze, 1985, XV + 291 p.; *"Albertus-Magnus-Institut". Origines, objectifs, publications et projets*, in *Ephemerides Theologicae Lovanienses*, 62, 1986, pp. 216-219; *Thomas d'Aquin, commentateur du "De sensu"*, in *Scriptorium*, 41, 1987, pp. 150-157; *Guillaume de Moerbeke, réviseur de sa révision du "De anima"*, in *Recherches de Théologie ancienne et médiévale*, 54, 1987,

pp.113-185; *Une réplique au "Contra gradus" de Gilles de Rome*, in *Recherches de théologie ancienne et médiévale*, 54, 1987, pp. 261-267; *Autour du procès de Thomas d'Aquin*, in A. Zimmermann (ed.), *Thomas von Aquin. Werk und Wirkung im Licht neuerer Forschungen* (Miscellanea Mediaevalia, 19), Berlin, 1988, pp. 413-438; *Neues aus dem Stadtarchiv Köln. Zu den Hss W 259 (Albert d. Gr.) und W 268 (Thomas v. Aquin)*, in *Scriptorium*, 42, 1988, pp. 252-254; *Quelques remarques codicologiques et paléographiques au sujet du ms. Vaticano Ottob. lat. 1850*, in J. Brams – W. Vanhamel (eds.), *Guillaume de Moerbeke. Recueil d'études à l'occasion du 700<sup>e</sup> anniversaire de sa mort (1286)* (Ancient and Medieval Philosophy. De Wulf Mansion Centre. Series 1, 7), Leuven, 1989, pp. 113-133; *Richard Rufus et la théologie d'Oxford*, in *Ephemerides Theologicae Lovanienses*, 65, 1989, pp. 136-144; *Zur "Summa theologiae" des Albertus Magnus*, in *Ephemerides Theologicae Lovanienses*, 66, 1990, pp. 78-110; *Einheit des Westens – Einheit von Ost und West. Der Beitrag Bernhards von Clairvaux*, in M. Sabbe – M. Lamberigts – F. Gistelincx (eds.), *Bernardus en de Cisterciënzerfamilie in België, 1090-1990*, Leuven, 1990, pp.45-66; *Saint Bernard et saint Thomas face à 1 Jn 3, 9*, in A. Lobato (ed.), *"Littera, sensus, sententia"*. Studi in onore del Prof. Clemente J. Vansteenkiste O.P. (Studia Universitatis S. Thomae in Urbe, 33), Milano, 1991, pp. 661-670; *De Mercier à De Wulf. Débuts de l'"Ecole de Louvain"*, in R. Imbach -A. Maierù (eds.), *Gli Studi di filosofia medievale fra Otto e Novecento. Contributo a un bilancio storiografico*. Atti del convegno internazionale Roma, 21-23 settembre 1989 (Storia e letteratura, 179), Roma, 1991, pp. 75-95; *Autour de la théologie thomiste de la révélation*, in *Ephemerides Theologicae Lovanienses*, 68, 1992, pp. 200-206; *Jean 4, 46-54 selon Thomas d'Aquin et Jean Pecham*, in F. Van Segbroeck – C.M. Tuckett – G. Van Belle – J. Verheyden, *The Four Gospels*. Festschrift Frans Neirynck (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 100), Leuven, 1992, pp. 2433-2462; *"Collectanea Augustiniana"* in *Ephemerides Theologicae Lovanienses*, 69, 1993, pp. 146-155; *Autour du commentaire (P) de Siger de Brabant à la Métaphysique*, in I. Craemer-Ruegenborg "RG – A. Speer (eds.), 'Scientia' und 'ars' im Hoch- und Spätmittelalter (Miscellanea Mediaevalia, 22), Berlin, 1994, pp. 240-256; *Une collection d'autographes de Gilles de Rome*, in P. Chiesa – L. Pinelli (eds.), *Gli autografi medievali. Problemi paleografici e filologici* (Quaderni di Cultura Mediolatina. Collana della "Fondazione Ezio Franceschini", 5), Spoleto, 1994, pp. 207-248; *Lo Spirito Santo nella Legge Nuova secondo San Tommaso*, in *Annales Theologici*, 12, 1998, pp. 35-54; *A Separate Process against Aquinas. A Response to John F. Wippel*, in J. Hamesse (ed.), *Roma, magistra mundi. Itineraria culturae medievalis*. Festschrift L.E. Boyle. (Fédération Internationale des Instituts d'Études Médiévales. Textes et Études du Moyen Âge, 10, 1-3), vol. 2, Louvain-la-Neuve, 1998, pp. 1009-1030; *Poetry and Theology in the 'Adoro te deuote': Thomas Aquinas on the Eucharist and Christ's Uniqueness*, in K. Emery, Jr. and J. Wawrykow (eds.), *Christ Among the Medieval Dominicans. Representations of Christ in the Texts and Images of the Order of Preachers* (Notre Dame Conferences in Medieval Studies, 6), Notre Dame, 1998, pp. 157-174; *Procédures contre Gilles de Rome et Thomas d'Aquin. Réponse à J.M.M.H. Thijssen*, in *Revue des sciences philosophiques et théologiques*, 83, 1999, pp. 293-313.



## **Zdybicka Zofia Józefa**

*Date and place of birth:* 5 August 1928, KraĖnik Lubelski, Poland.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Philosophy, Metaphysics, Philosophy of Religion.

*Academic title:* Professor.



### **MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES**

Ph.D. – Catholic University of Lublin – 1965, Habilitation – 1970, Professor – 1978; Research Fellow, Yale University, New Haven, U.S.A., 1977-78; The Catholic University of America, 1978; The Catholic University of Leuven (Belgium) (1972, 1981, 1984, 1990, 1991, 1994, 1995); Head of the Chair of Philosophy of Religion – since 1973, Dean of the Faculty of Philosophy of the Catholic University of Lublin, 1986-1987, 1990-1999; Member of the Social Council of the Primate of Poland (1983-1987); Member of the Polish Episcopate Scientific Committee; Member of the Polish Episcopal Committee *Justitia et Pax*; Member of the Polish Episcopal Committee for Culture; Committee for Philosophical Sciences of the Polish Academy of Sciences; the Polish Philosophical Society; Scientific Society of the Catholic University of Lublin; founding member of the Polish Society of St Thomas Aquinas, 'Man and Religion'; Book of the Year 1977 awarded by the Council for Science of the periodical 'Life and Thought'; Woman of the Year 1998 – American Biographical Institute; prize of the Rector of the Catholic University of Lublin (19.12.1996); the Golden Merit Cross, no. 3023-78-9 (06.11.1978); The Cross of the Order Polonia Restituta, no. 189, 2000-74, (09.08.2000).

### **SUMMARY OF SCIENTIFIC RESEARCH**

My research interests focus on the problems of God and religion. Against the background of prevailing attitudes in contemporary philosophical reflection upon God and religion, I point to the irreplaceable value of a metaphysical cognition of God, although I also strive to provide an epistemological and methodological background to my position. Another focus of my interest is the problem of God's transcendence and immanence in relation to the world, as considered in the classical theory of a participation. To



this particular problem I devoted a separate study in which I engage in a dispute with other theorists of participation, such as C. Fabro, Geiger and others. For more than twenty-five years my chief interest has been the phenomenon of religion: its essence, the causes of its existence, the role it plays in human life and in culture. The result of the discussion of these problems, often carried out from a position contrary to other solutions, was the establishment of the philosophy of a religion as a discipline in its own right, set within a wider framework of classical realistic philosophy. In this framework, philosophy of religion collaborates with anthropology (the theory of personal being) and metaphysics (which brings the personal God into the picture). In this perspective, religion is envisaged as a relationship which relates man to the personal Absolute, recognised by man as the ultimate source of his existence and the Highest Good – the ultimate end of his life, the end that gives a meaning to his existence. In many of my works I also consider the role played by religion in contemporary culture, and the relationship between religion on the one hand, and science, morality, art, and politics on the other.

#### MAIN PUBLICATIONS

##### *A selected list out of 250 titles*

Partycypacja bytu. Próba wyjaśnienia relacji między Ęwiatem a Bogiem, Lublin 1972; Poznanie Boga w ujęciu Henri de Lubaca, Lublin 1973; Człowiek i religia. Zarys filozofii religii, Lublin 1977; II edition, changed and enlarged, Lublin 1993; Person and Religion. Introduction to the Philosophy of Religion, Peter Lang, new York London 1991; Les voies de l'affirmation de Dieu, "Collectanea Teologica" 1979, pp. 137-214; Function of Religion in Forming a Personal model of Culture, in: Theory of Being, Lublin 1980, pp. 241-251; Rola religii w kulturze, "Roczniki Filozoficzne" 28 (1980), fasc. 2, pp. 5-16; Utopia – przyszłość – nadzieja, 'Znak' 36 (1984), no. 349, pp. 1355-1376; Filozofia a koncepcja i afirmacja Boga, 'Roczniki Filozoficzne' 33-34 (1985-86), fasc. 2, pp. 15-40; The Anthropological Bases of Religion, in: Existential Personalism, 'Proceedings of the American Catholic Philosophical Association, vol. 60 (1986), pp. 178-184; Religia i religioznawstwo, Lublin 1988, 1992; Nauka – Ęwiatopogląd – religia, Warszawa 1989, editorship; Pytanie o istnienie Boga a możliwość ateizmu, in: W nurcie zagadnień posoborowych, Warszawa 1990, pp. 173-188; Zadania filozofii we współczesnej kulturze, Lublin 1992, editorship; Wprowadzenie do filozofii, Lublin 1992-1996 (with others); Religia a polityka, 'Roczniki Filozoficzne' 41 (1993), fasc. 2, pp. 41-58; Religia a sens bycia człowiekiem, Lublin 1994, editorship; Spełnianie się osoby ludzkiej w religii, in: 'Ratio et revelatio', Opole 1998, pp. 53-60; Freedom in Contemporary culture. Acts of the V World Congress of Christian Philosophy, vol. I, Lublin 1998, vol. II, Lublin 1999, editorship; Bóg czy sacrum?, in: Zadania współczesnej metafizyki. Poznanie bytu. czy tłumaczenie sensów, Lublin 1999, pp. 189-217; Czym jest i dlaczego istnieje religia?, in: Religia w Ęwiecie współczesnym, Zarys problematyki religiologicznej, Lublin 2000, pp.22; Religia a kultura, ibid., pp. 167-183.

## Zimmermann Albert

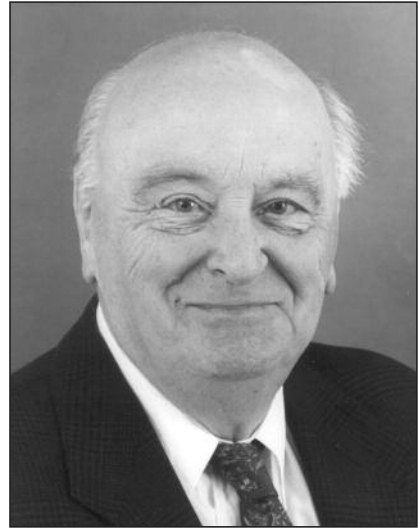
*Date and place of birth:* 5 June 1928, Bergheim/Erft, Nordrhein-Westfalen, Germany.

*Wife and children:* Ingrid, née Miesen (deceased); Andreas (1961), Markus (1963), Angela (1968). Second wife: Ivana, née Znidar.

*Appointment to the Academy:* 16 December 1999.

*Scientific discipline:* Philosophy.

*Academic title:* Professor.



### MOST IMPORTANT AWARDS, PRIZES AND ACADEMIES

Eq. Com. Ordinis Sancti Gregorii (1993).

### SUMMARY OF SCIENTIFIC RESEARCH

The main philosophical problems raised by Christian thinkers in the Middle Ages under the influence of the works of non-Christian authors. Special interest in the development of metaphysics and physics to be found in the commentaries on Aristotle's writings, in the questions concerning the relations between faith and reason and theology and philosophy, and the respective teaching on the subject by Albertus Magnus, Thomas Aquinas and some of their contemporaries. Modern philosophical anthropology in relation to the doctrines discussed by medieval thinkers. Editions of medieval texts.

### MAIN PUBLICATIONS

Die Quaestionen des Siger von Brabant zur Physik des Aristoteles. Köln 1956; partly incorporated in: Siger de Brabant, *Ecrits des logique, de morale et de physique*, ed. B. Bazan, Louvain 1974; *Ontologie oder Metaphysik. Die Diskussion über den Gegenstand der Metaphysik im 13. und 14. Jahrhundert*. Köln 1966, 2. Aufl. Louvain 1998. Ein Kommentar zur Physik des Aristoteles aus der Pariser Artistenfakultät um 1273. Berlin 1968; *Der Mensch in der modernen Philosophie*, Essen 1975; Thomas von Aquin, *Von der Wahrheit – De veritate – Quaestio 1* (ausgewählt, übersetzt und eingeleitet). Hamburg 1986; *Thomas lesen*. Stuttgart 2000; large number of articles on philosophical problems. *Editor: Miscellanea Mediaevalia. Veröffentlichungen des Thomas-Instituts der Universität zu Köln*. Bd. 7-22; *Studien und Texte zur Geistesgeschichte des Mittelalters*, Bd. 9-42; Meister Eckhart, *Die lateinischen Werke*.

## OTHER ACADEMICIANS

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MORANDI Dott. Emanuele  
ROLANDETTI Don Vittorio  
SAAVEDRA Don Alejandro, S.D.B.  
TURCO Prof. Giovanni

# PONTIFICIAE ACADEMIAE SANCTI THOMAE AQUINATIS

## STATUTA

### Art. I.

Academiae nomen est: *Pontificia Academia Sancti Thomae Aquinatis*.

### Art. II.

Academiae Sancti Thomae propositum necnon et officium est:

- a) doctrinam Angelici Doctoris inquirere, explicare et communicare,
- b) eius figuram et exemplar ut paradigma christiani magistri, veritatis unice amatoris, omnibus scientiarum cultoribus proponere,
- c) ea omnia quae de Sancto Thoma in solida traditione christiana ut vera agnoscuntur et in magisterio Ecclesiae, praesertim in Encyclicis inde ab *Aeterni Patris* usque ad *Fides et Ratio* et in Motu Proprio Ioannis Pauli II *Inter Munera Academicarum* praescribuntur, accurate servare.

### Art. III.

Ad suos fines obtinendos Academia,

- a) Mysteria salutis integre in quantum fieri potest nititur illustrare, eorumque nexum perspicere ope speculationis in qua Sanctus Thomas magister est eximius et merito *Doctor communis* agnoscitur

- b) Ideoque opportunam circularitatem inter fidem et rationem colit, ita ut dialogus inter scientias, philosophiam et theologiam magis magisque foveatur
- c) cum aliis Academiis studia viresque amicaliter confert ad promotionem theologiae et philosophiae christianae.

#### Art. IV.

Structura Academiae ita componitur:

- a) Praeses Academiae, cui competit eius activitates dirigere, eam ubique repraesentare, atque Praelati a Secretis immediata cooperatione adiuvatur. Uterque a Romano Pontifice ad quinquennium nominatur et in suo munere iterum iterumque confirmari potest.
- b) Consilium Academiae, a Preside moderatum, praeter Praelatum a Secretis, constat sex membris ordinariis, in conventu Academiae ad quinquennium electis.
- c) Conventus Academiae adunatur in sessione plenaria, a Praeside convocata, ad quam, jus participationis solis ordinariis competit.

#### Art. V.

Academia membris constat ordinariis, emeritis, ad honorem, sic dictis "correspondentibus" et benefactoribus:

- a) Academici *ordinarii* – sive viri sive mulieres – philosophi sunt et theologi, qui ob praeclara merita in Aquinatis doctrina excolenda, a Cardinale Secretario Status, sub rogationem Academiae Consilii, nominantur; hujus categoriae membra quinquaginta sint oportet.
- b) titulo *emeriti* decorantur academici qui octogesimum annum expleverunt ideoque voce activa carent.
- c) Academici *ad honorem* designari possunt a Praeside, audito Consilio, viri et mulieres, in vita Ecclesiae aut in cultura egregii.
- d) Academici sic dicti "*correspondentes*" sunt illi qui cum fine et officiis Academiae concordantes, doctrinis sancti Thomae experti, inter studiosos suis publicationibus noti, aut in aliqua materia excellentes, a Praeside audito Consilio nominantur ut cum Academia collaborent.
- e) Academiae *benefactores* sunt illi qui munificentia sua ad incepta et impensas egregie cooperantur et a Praeside audito Consilio nominantur.

Art. VI.

Consilii maxime erit, sub ductu Praesidis, Academiam moderari, eius sessiones praeparare, publicationes promovere, et omnia quae ad vitam Academiae spectant, sedulo curare. Consilium, cum opus sit, regulariter a Praeside convocetur et saltem semel in anno conventum habeat.

Art. VII.

In Academia officia exstant Archivistae et Administratoris. Uterque, Consilio annuente, a Praeside nominatur.

Art. VIII.

Academiae competit:

- a) Congressus internationales statis temporibus celebrare, a Praeside convocatos audito conventu Accademiae, qui tractent de rebus philosophicis et theologicis maximi momenti de mundo, de homine et de Deo in quibus doctrina Sancti Thomae lucide proponatur.
- b) Libros edere de rebus praesertim philosophicis et theologicis necnon ad religionem spectantibus et ad dialogum sapientialem instaurandum, de iudicio Consilii Academiae.
- c) Ephemeridem Academiae promovere, sub moderamine Directoris a Praeside, audito Consilio, nominati.

Art. IX.

Omnes Academici, praesertim ordinarii, vitam Academiae participare satagant.

Art. X.

Praeses curat ut singulis annis ea quae ab Academia gesta fuerint Pontificio Consilio de Cultura innotescant.

Item Praeses participare satagat communem omnium Academicarum conventum, qui quotannis peculiari sollemnitate, Pontificio Consilio de Cultura moderante, celebrabitur.

Idem Praeses est membrum Consilii Coordinationis Pontificiarum Academicarum, quo singulae Academiae amico foedere cooptantur.



Art. XI.

Pontificia Academia Sancti Thomae peculiari coniunctionis vinculo Congregationi pro Educatione Catholica adhaeret.

Art. XII.

Administrator Academiae quotannis oeconomicam Academiae relationem Praesidi probandam subiciet, postquam huiusmodi relatio a Consilii sodalibus opportune emendata et confirmata sit.

\* \* \*

Giovanni Paolo II a perpetua memoria

## INTER MUNERA ACADEMIARUM

1. Fra i compiti delle Accademie fondate dai Romani Pontefici nel corso dei secoli, la ricerca in filosofia e teologia occupa il primo posto. Nella mia recente Lettera Enciclica *Fides et ratio* ho attribuito una grande importanza al dialogo fra la teologia e la filosofia e ho esposto chiaramente il mio apprezzamento sul pensiero di San Tommaso d'Aquino, riconoscendone la perenne novità (cfr. n. 43-44). A buona ragione San Tommaso può essere chiamato "Apostolo della verità" (n. 44). Infatti, l'intuizione del Dottore Angelico consiste nella certezza che esiste una armonia fondamentale fra fede e ragione (cfr. n.43): "E' necessario, dunque, che la ragione del credente abbia una conoscenza naturale, vera e coerente delle cose create, del mondo e dell'uomo, che sono anche oggetto della Rivelazione Divina; ancora di più, essa deve essere in grado di articolare tale conoscenza in modo concettuale e argomentativo" (n.66).

2. All'alba del Terzo Millennio molte condizioni culturali sono cambiate. Si avvertono approfondimenti di grande importanza nel campo dell'antropologia (il darwinismo letteralmente inteso ha trionfato), ma soprattutto dei mutamenti sostanziali nel modo stesso di capire la condizione dell'uomo di fronte a Dio, di fronte agli altri uomini e di fronte alla storia. Innanzitutto la sfida più grande della nostra epoca viene dalla crescente prevaricazione della ragione sulla fede, fra Vangelo e cultura diffusa. Gli studi dedicati a questo immenso campo si moltiplicano giorno dopo giorno nel contesto della nuova evangelizzazione. Infatti l'annuncio della salvezza incontra molti ostacoli derivanti da concetti erronei e da una grave carenza di una adeguata formazione. Ma non è possibile, in una certa misura, non imputare anche alla Chiesa una responsabilità in merito a questo arretramento. Non è un caso che nel corso del mio pontificato la

Congregazione per la Dottrina della Fede abbia svolto una rinnovata attività di supervisione della vita intellettuale, correggendo e talvolta anche estirpando dal corpo sano della Chiesa pericolose contaminazioni.

3. Un secolo dopo la promulgazione della Lettera Enciclica *Aeterni Patris* del mio Predecessore Leone XIII, che segnò l'inizio di un nuovo sviluppo nel rinnovamento degli studi filosofici e teologici e nei rapporti fra fede e ragione, voglio dare un nuovo impulso alle Pontificie Accademie operanti in questo campo, tenendo conto del pensiero e degli orientamenti attuali, nonché delle necessità pastorali della Chiesa. E pertanto, riconoscendo l'opera svolta per secoli da parte dei membri della Pontificia Accademia Teologica Romana e della Pontificia Accademia di San Tommaso d'Aquino e di Religione Cattolica, ho deciso di rinnovare gli allegati Statuti di queste Pontificie Accademie, così che con maggior efficacia possano sviluppare il loro impegno in campo filosofico-teologico, per favorire la missione pastorale del Successore di Pietro e della Chiesa universale.

#### 4. La Pontificia Accademia di S. Tommaso d'Aquino.

"Doctor Humanitatis" è il nome che diamo a San Tommaso d'Aquino perché era sempre pronto a cogliere i valori di tutte le culture (Allocuzione ai partecipanti all'VIII Congresso Tomistico Internazionale, 13-9-1980; *Insegnamenti*, III, 2 [1980] 609). Nelle condizioni culturali del nostro tempo sembra veramente opportuno sviluppare sempre più questa parte della dottrina tomistica che tratta dell'umanità, dato che le sue affermazioni sulla dignità della persona umana e sull'uso della sua ragione, perfettamente consone alla fede, fanno di San Tommaso un maestro per il nostro tempo. Gli uomini, soprattutto nel mondo odierno, sono preoccupati da questo interrogativo: cosa è l'uomo? Usando questo appellativo, "Doctor Humanitatis", cammino sulle orme del Concilio ecumenico Vaticano II, circa l'uso della dottrina dell'Aquinate sia nella formazione filosofica e teologica dei sacerdoti (Decreto *Optatam totius*, n. 16), sia nell'approfondire la necessaria corrispondenza tra fede e ragione nelle Università (Dichiarazione *Gravissimum educationis*, n. 10).

Nella mia Lettera *Fides et ratio* recentemente pubblicata, ho desiderato rievocare l'entusiasmo del mio Predecessore Leone XIII, quando promulgò la Lettera Enciclica che iniziava con le parole "*Aeterni Patris*" (4 agosto 1879; ASS 11 [1878-1879] 97-115): "Il grande Pontefice riprese e sviluppò l'insegnamento del Concilio Vaticano I sul rapporto fra fede e ragione, mostrando come il pensare filosofico sia un contributo fondamentale per la fede e la scienza teologica, solo nella misura in cui non pretende di prevaricarle. A più di un secolo di distanza, molte indicazioni contenute in quel testo non hanno perso nulla del loro interesse dal punto di vista sia pratico che pedagogico; primo fra tutti, quello re-

lativo all'incomparabile valore della filosofia di San Tommaso. La riproposizione del pensiero del Dottore Angelico appariva al papa Leone XIII come la strada migliore per recuperare un uso della filosofia conforme alle esigenze della fede" (*Fides et ratio*, n.57). Questa Lettera veramente memorabile aveva come titolo *Epistula Encyclica de Philosophia Christiana ad mentem Sancti Thomae Aquinatis Doctoris Angelicis in Scholis Catholicis instauranda*.

Lo stesso Leone XIII, affinché le esortazioni di questa Enciclica fossero messe in atto, creò l'Accademia Romana di San Tommaso d'Aquino (Lett. Apost. *Iampridem ad Em.mum Card. Antoninum De Luca*, 15-X-1879). L'anno seguente, lieto dell'inizio dei lavori, scrisse ai Cardinali preposti alla nuova Accademia (Litt. Apost. 21-XI-1880). Dopo 15 anni approvò gli Statuti e stabilì ulteriori norme (Breve Apost. *Quod iam inde*, 11-V-1895). San Pio X, con la Lettera Apostolica *In praecipuis laudibus*, 23-I-1904, confermò i privilegi ed il regolamento dell'Accademia. Gli Statuti furono emendati e completati con le approvazioni dei Romani Pontefici Benedetto XV [11-II-1916] e Pio XI che il 10-I-1934 accorpò a questa Accademia la Pontificia Accademia di Religione Cattolica la quale, in circostanze allora molto diverse, era stata fondata nel 1801 dal Rev.mo Giovanni Fortunato Zamboni. Mi è grato ricordare Achille Ratti (1882) e soprattutto Giovanni Battista Montini (1922), che, da giovani sacerdoti conseguirono in codesta Accademia Romana di San Tommaso, la Laurea in Filosofia tomistica e, poi, furono chiamati al Sommo Pontificato, assumendo i nomi di Pio XI e Paolo VI.

Per porre in atto i desideri manifestati nella mia Lettera Enciclica mi è sembrato opportuno rinnovare gli Statuti della Pontificia Accademia di San Tommaso, così da farne uno strumento efficace per la Chiesa e per tutta l'umanità. Nelle attuali circostanze culturali, precedentemente descritte, appare conveniente, anzi necessario, che codesta Accademia sia come un forum centrale ed internazionale per studiare meglio e più accuratamente la dottrina di San Tommaso in modo che il realismo metafisico dell'*actus essendi*, che pervade tutta la filosofia e la teologia del Dottore Angelico, possa entrare in dialogo con i molteplici impulsi della ricerca odierna e della dottrina.

Pertanto io, con piena consapevolezza e matura deliberazione, e nella pienezza della mia Potestà Apostolica, in forza di questa Lettera, approvo in perpetuo gli Statuti della Pontificia Accademia di San Tommaso d'Aquino, legittimamente elaborati e di nuovo revisionati, e conferisco loro la forza dell'Apostolica approvazione.

## 5. La Pontificia Accademia Teologica.

Maestra di verità, la Chiesa ha coltivato, senza mai cessare in questo, lo studio della teologia e ha fatto sì che i chierici ed i fedeli, specialmente quelli chiamati al servizio della teologia, fossero veramente preparati. All'inizio del secolo

XVIII, sotto gli auspici di Clemente XI, mio Predecessore, fu fondata nell'Urbe l'Accademia Teologica, come sede delle discipline sacre e nutrice degli spiriti nobili, in modo che quasi come da una sorgente scaturissero frutti abbondanti per la causa cattolica. Quindi il suddetto Sommo Pontefice, con Lettera del 23-IV-1718, istituì canonicamente una sede di studi e la ricolmò di privilegi. Benedetto XIII, altro mio Predecessore, che, mentre era cardinale, "summa cum animi [...] iucunditate" (cfr. Litt. Apost. 6-V-1726) frequentava le riunioni e gli esercizi della stessa Accademia, rifletteva su quanto splendore e decoro avrebbe arrecato non soltanto all'Alma città di Roma ma a tutto il mondo cristiano, se la stessa Accademia fosse stata potenziata da nuove e più valide forze, il cui impegno fosse più validamente sostenuto, in modo da compiere progressi continui" (cfr. *ibid.*). Quindi non solo approvò l'Accademia che Clemente XI aveva istituito ma anche la ricolmò della sua benevolenza e della sua munificenza. Riconoscendo, quindi, i frutti soddisfacenti ed abbondantissimi, prodotti dalla Accademia Teologica, Clemente XIV continuò ad assisterla con una non diversa munificenza e benevolenza. Tutto questo impegno fu ancora fatto proprio e perfezionato dal mio Predecessore Gregorio XVI che approvò, il 26-X-1838, con l'autorità Apostolica, gli Statuti saggiamente elaborati. Ora mi è sembrato necessario revisionare queste leggi, in modo che siano più adatte a ciò che richiede il nostro tempo. La missione principale della teologia, oggi, consiste nel promuovere il dialogo fra la Rivelazione e la filosofia, e nel presentarne una compenetrazione sempre più profonda. Accogliendo favorevolmente i voti che mi sono stati rivolti perché approvassi queste nuove leggi, e assecondandoli, voglio che questa egregia sede di studi cresca in qualità e per questo approvo, in forza di questa Lettera, ed in perpetuo, gli Statuti della Pontificia Accademia Teologica, legittimamente elaborati e di nuovo revisionati e conferisco loro la forza dell'Apostolica approvazione.

6. Tutto ciò che ho decretato in questa Lettera *motu proprio* data, ordino che abbia valore stabile e duraturo, non ostante qualsiasi cosa contraria.

*Dato in Roma, presso San Pietro il 28 gennaio, memoria di San Tommaso d'Aquino, dell'anno 1999, XXI del mio Pontificato.*

## INTER MUNERA ACADEMIARUM

1. Among the tasks of the academies founded over the centuries by the Roman Pontiffs, research in philosophy and theology holds pride of place.

In my recent Encyclical Letter *Fides et ratio*, I put great importance on the dialogue between theology and philosophy and clearly expressed my appreciation of the thought of St Thomas Aquinas, recognizing its enduring originality (cf. nn. 43-44).

St Thomas can rightly be called "an apostle of the truth" (n. 44). In fact, the insight of the Angelic Doctor consists in the certainty that there is a basic harmony between faith and reason (cf. n. 43). "It is necessary therefore that the mind of the believer acquire a natural, consistent and true knowledge of created realities – the world and man himself – which are also the object of divine Revelation. Still more, reason must be able to articulate this knowledge in concept and argument" (n. 66).

2. At the dawn of the third millennium, many cultural conditions have changed. Very significant progress has been made in the field of anthropology, but above all substantial changes have occurred in the very way of understanding the human being's condition in relation to God, to other human beings and to all creation. First of all, the greatest challenge of our age comes from a growing separation between faith and reason, between the Gospel and culture. The studies dedicated to this immense area are increasing day by day in the context of the new evangelization. Indeed, the message of salvation encounters many obstacles stemming from erroneous concepts and a serious lack of adequate formation.

3. A century after the promulgation of the Encyclical Letter *Aeterni Patris* of my Predecessor Leo XIII, which marked the beginning of a new development in the renewal of philosophical and theological studies and in the relationship be-

tween faith and reason, I would like to give a new impetus to the Pontifical Academies working in this area, in accordance with the thought and tendencies of the present day as well as the pastoral needs of the Church.

Therefore, recognizing the work carried out for centuries by the members of the Pontifical Roman Theological Academy and the Pontifical Academy of St Thomas Aquinas and the Catholic Religion, I have decided to renew the attached Statutes of these Pontifical Academies, so that with greater effectiveness they can increase their involvement in the philosophical and theological field, in order to further the pastoral mission of the Successor of Peter and of the universal Church.

#### 4. The Pontifical Academy of St Thomas Aquinas.

“Doctor Humanitatis” is the name we give St Thomas Aquinas because he was always ready to receive the values of all cultures (*Address to the Participants in the VIII International Thomistic Congress*, 13 September 1980; *Insegnamenti*, III, 2 [1980] 609). In the cultural conditions of our time, it seems truly appropriate 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. Human beings, especially in the contemporary world, are concerned with this question: What is man? In employing this epithet, “*Doctor Humanitatis*”, I am following in the footsteps of the Second Vatican Ecumenical Council regarding the use of the teaching of Aquinas' writings, both in the philosophical and theological training of priests (Decree *Optatam totius*, n. 16), and in deepening the harmony and agreement between faith and reason in universities (Declaration *Gravissimum educationis*, n. 10).

In my recently published Letter *Fides et ratio*, I wished to recall the enthusiasm of my Predecessor Leo XIII in promulgating the Encyclical Letter which began with the words *Aeterni Patris* (4 August 1879; ASS II [1878-1879] 97-115): “The great Pope revisited and developed the First Vatican Council's teaching on the relationship between faith and reason, showing how philosophical thinking contributes in fundamental ways to faith and theological learning. More than a century later, many of the insights of his Encyclical Letter have lost none of their interest from either a practical or pedagogical point of view – most particularly, his insistence upon the incomparable value of the philosophy of St Thomas. A renewed insistence upon the thought of the Angelic Doctor seemed to Pope Leo XIII the best way to recover the practice of a philosophy consonant with the demands of faith” (*Fides et ratio*, n. 57). This truly memorable Letter was entitled *Epistula Encyclica de Philosophia Christiana ad mentem Sancti Thomae Aquinatis Doctoris Angelici in Scholis Catholicis instauranda*.



The same Leo XIII created the Roman Academy of St Thomas Aquinas (Apostolic Letter *Iampridem ad Em.mum Card. Antoninum De Luca*, 15 October 1879), so that the recommendations of this Encyclical would be put into practice. The following year, delighted with the work begun, he wrote to the Cardinals responsible for the new Academy (Apost. Let., 21 November 1880). Fifteen years later he approved the Statutes and established further norms (Apost. Brief *Quod iam inde*, 9 May 1895). With the Apostolic Letter *In praecipuis laudibus*, 23 January 1904, St Pius X confirmed the Academy's privileges and regulations. The Statutes were amended and completed with the approval of the Roman Pontiffs Benedict XV (11 February 1916) and Pius XI, who on 10 January 1934 combined this Academy with the Pontifical Academy of the Catholic Religion, which, in circumstances that were then very different, had been founded in 1801 by Fr Giovanni Fortunato Zamboni. I am pleased to recall Achille Ratti (1882) and especially Giovanni Battista Montini (1922), who, as young priests, obtained their doctorates in Thomistic philosophy at this Roman Academy of St Thomas and were later called to the Supreme Pontificate, taking the names of Pius XI and Paul VI.

To carry out the wishes expressed in my Encyclical Letter, I considered it opportune to revise the Statutes of the Pontifical Academy of St Thomas, in order to make it an effective instrument for the Church and for all humanity. In the cultural circumstances of the present day described above, it seems appropriate, indeed necessary, for this Academy to serve as a central and international *forum* for studying St Thomas' teaching better and more carefully, so that the metaphysical realism of the *actus essendi* which pervades all the Angelic Doctor's philosophy and theology can enter into dialogue with the many directions in today's research and doctrine.

Therefore, with knowledge and mature deliberation, and the fullness of my Apostolic authority, by virtue of this Letter I approve *in perpetuum* the Statutes of the Pontifical Academy of St Thomas Aquinas, duly drawn up and newly revised, granting them the force of Apostolic approval.

## 5. The Pontifical Theological Academy.

The Church, teacher of truth, has ceaselessly encouraged the study of theology and seen that both the clergy and faithful, especially those called to the service of theology, have been properly trained. At the beginning of the 18th century, under the auspices of my Predecessor Clement XII, the Theological Academy was founded in Rome as a centre for the sacred disciplines and an enrichment for noble spirits, so that it might serve as a source of abundant fruits for the Catholic cause. Therefore, the above-mentioned Supreme Pontiff, with his Letter of 23 April 1718, canonically established a study centre and endowed it with privileges. Benedict XIII, another of my Predecessors, attended the meet-

ings and activities of this Academy while he was a Cardinal “summa cum animi ... iucunditate” (cf. Apost. Let., 6 May 1726), and reflected on “how much splendour and prestige it would bring not only to the beloved city of Rome, but to the whole Christian world, if this same Academy were strengthened with new and more effective support, so that it might be consolidated and make ever greater progress” (cf. *ibid.*). Thus, not only did he approve the Academy which Clement XI had established, but also bestowed his favour and generosity upon it. Therefore, recognizing the satisfying and very abundant fruits produced by the Theological Academy, Clement XIV continued to assist it with no less favour and generosity. This work was taken up and completed by my Predecessor Gregory XVI, who, on 26 October 1838, approved the wisely drafted Statutes with his Apostolic authority. It has now seemed necessary to me to revise these laws so that they may be better suited to the requirements of our time. The principal mission of theology today consists in promoting dialogue between Revelation and the doctrine of the faith, and in offering an ever deeper understanding of it. Graciously acceding to the requests I received to approve these new laws, and desiring that this distinguished study centre continue to grow in stature, therefore, by virtue of this Letter, I approve *in perpetuum* the Statutes of the Pontifical Theological Academy, duly drawn up and newly revised, granting them the force of Apostolic approval.

6. Everything I have decreed in this Letter given *motu proprio* I order to be established and ratified, all things to the contrary notwithstanding.

Given in Rome, at St Peter's, on 28 January, the memorial of St Thomas Aquinas, in the year 1999, the twenty-first of my Pontificate.

## PUBLICATIONS

‘Fides et ratio e San Tommaso’, Atti della I Sessione Plenaria, *Doctor Communis*, n.s. 1, 23-25 giugno 2000, Vatican City, 2001, 192 pp.

## CALENDAR 2002

9 February	Council Meeting
31 March	Easter
18 May	Pope's Birthday
21 June	Council Meeting
21, 22, 23 June	III Plenary Session
16 October	Anniversary of the Pontificate
9 November	Council Meeting

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