



PONTIFICIA ACADEMIA
SANCTI THOMAE AQUINATIS

YEARBOOK

Second Edition

VATICAN CITY
2007

PONTIFICIA ACADEMIA SANCTI THOMAE AQUINATIS

YEARBOOK

Second Edition



VATICAN CITY

2007

Pontificia Academia Sancti Thomae Aquinatis

Casina Pio IV, V-00120 Vatican City

Tel: +39 06 69883451

Fax: +39 06 69885218

E-mail: past@acdscience.va

ISBN 978-88-88353-13-5

© Copyright 2007

PONTIFICIA ACADEMIA SANCTI THOMAE AQUINATIS

VATICAN CITY



His Holiness Benedict XVI



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

CONTENTS

Foreword (Marcelo Sánchez Sorondo)	6
Historical Profile	7
Objectives of the Academy	9
Members of the Council	10

Index of Academicians	11
Deceased Academicians	138
Honorary Academicians	139
Emeritus Academicians	139
Corresponding Academicians	140

Tables

1. Academicians in alphabetical order	143
2. Country of birth	145
3. Year of birth	147

Statuta	149
Inter munera academiarum (Ioannes Paulus P.P. II)	152
Inter munera academiarum <i>English version</i>	156
Publications from 2001	160

Academicians' Addresses	162
--------------------------------------	-----

FOREWORD

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

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

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

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

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

HISTORICAL PROFILE

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

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

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

OBJECTIVES OF THE ACADEMY

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

MEMBERS OF THE COUNCIL

Consiglio Accademico

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

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

Prof. **Angelo CAMPODONICO**

Mons. **Lluís CLAVELL**

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

Prof. **Russell HITTINGER**

Prof. **Enrique MARTÍNEZ**

INDEX OF ACADEMICIANS

Aertsen Adrianus Johannes (Jan)

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

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

Appointment to the Academy: 16 December 1999

Scientific discipline: Philosophy

Academic title: Professor

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

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

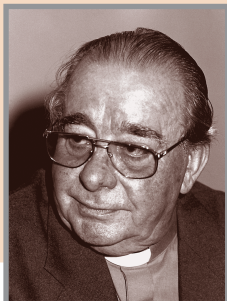
Main publications *Medieval reflections on Truth, Aadequatio rei et intellectus*, Inaug. Address, Free University Amsterdam, 1984; *Nature and Creature, Thomas Aquinas's Way Thought*, E.J. Brill, Leiden, 1988, 413 pp. (*Studien und Texte zur Geistesgeschichte des Mittelalters*, Bd. 21); 'Good as Transcendental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

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

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

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

Basso Domingo Ferruccio, O.P.



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

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

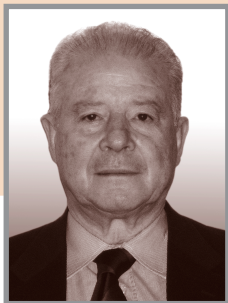
Summary of scientific research Educado en Rosario (bachillerato), Buenos Aires, y Roma (filosofía y teología), se doctoró en teología en la Universidad de Fribourg (Suiza). La línea del desarrollo de su investigación científica se desarrolló principalmente en el campo de la teología y filosofía, especialmente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

Main publications Es autor de una gran cantidad de artículos y libros sobre los más variados temas. Citamos sólo los más relevantes. **Articles** "Regulación moral y conocimiento", en *Estudios Teológicos y 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 pp. (reeditado posteriormente por varias revistas y en el libro *¿Es liberador el marxismo?* [en col. con Laje S.J.], ed. Claretiana, Buenos Aires, 1977); "Estructura psicológica y analogía de la recta razón en la moral de Santo Tomás", en *Estudios Teológicos y Filosóficos*, V (1963) 37-70; "La vida religiosa según la Constitución *Lumen Gentium*", en *Teología* (UCA), IV/1 (1966) 89-105; "Las vías de la creencia en Dios", en *Teología*, VIII (1970) 169-191; "La responsabilidad moral del médico", en *Responsabilidad médica y persona humana*, Buenos Aires, 1970 (obra en colab.); "Por qué soy dominico", en *Proceso a los Dominicos*, Valencia, España, 1972, p. 34 ss.; "El sacramento de la penitencia" (comentario literal a la Carta Pastoral del Episcopado Argentino de cuaresma de 1973), ed. ACA, Buenos Aires, 1973 (folleto); "Reflexiones sobre la penitencia como virtud de la Cruz", en *Pecado, confesión y penitencia: hoy* (en colab.), ed. Guadalupe, Buenos Aires, 1973, 17-39; "Deontología Médica. Curso sintético", en *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 San Tommaso d'Aquino nel suo VII centenario*, t. V: "Agire morale", Roma-Napoli, 1974, 375-402; "La virtud de la Religión, parte potencial de la justicia", en *Universitas* (UCA), 39 (1974) 9-27; "Animación y aborto", en *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, 43-59; *Importancia y trascendencia del*

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

Berti Enrico



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

Wife and children: Andreina; Andrea, Giovanni, Elena

Appointment to the Academy: 20 May 2001

Scientific discipline: Philosophy

Academic title: Professor

Berti

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

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

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

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

Beuchot Puente Mauricio, O.P.



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

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

Appointment to the Academy: 16 December 1999

Scientific discipline: Hermeneutics and Metaphysics

Academic title: Research Professor

Beuchot P.

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

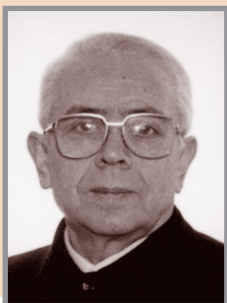
Academic Background Educado en Torreón; Humanidades Clásicas en San Luís Potosí; estudios de Filosofía en el ISEE de México y en la Universidad de Friburgo, Suiza; licenciatura en Filosofía en el Instituto Superior Autónomo de Occidente (actualmente Universidad del Valle de Atemajac), Guadalajara, Jal.,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

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

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

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

Biffi Inos



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

Appointment to the Academy: 16 December 1999

Priestly Ordination: 1957

Scientific discipline: Sacramental Theology and the History of Theology

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

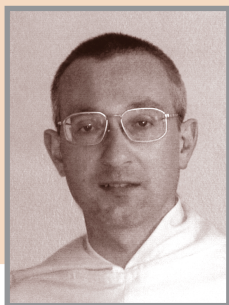
Academic awards and distinctions Fondatore e Presidente dell'Istituto per la Storia della teologia medievale di Milano; Direttore dell'Istituto di Storia della teologia della Facoltà di Teologia di Lugano; Direttore della "Biblioteca di Cultura medievale e di Eredità medievale" di Milano (Jaca Book);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

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

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

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

Bonino Serge-Thomas, O.P.



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

Appointment to the Academy: 16 December 1999

Priestly Ordination: June 1988

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

Academic title: Professor

Bonino

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

Main publications La place du pape dans l'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 siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas Bonino, Paris, 1995, p. 10-13; Historiographie de l'école thomiste: le cas Gilson, dans *Saint Thomas au XX siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas Bonino, Paris, 1995, p. 299-313; Traduit en espagnol, La historiografía de la escuela tomista: el caso Gilson, *Scripta theologica* 26 (1994), p. 955-976; Présentation, dans *Saint Thomas au XXe siècle, Actes du Colloque du Centenaire de la Revue thomiste*, sous la direction du P. Serge-Thomas

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

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

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

Bruguès Jean-Louis



Date and place of birth: 22 November 1943,

Bagnères-de-Bigorre, France

Priestly Ordination: Ordained priest in Toulouse on 22 June

1975; appointed Bishop of Angers on 30 April 2000

Appointment to the Academy: 20 May 2001

Scientific discipline: Fundamental Moral Theology

Academic title: Professor of Fundamental Moral Theology

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

Summary of scientific research Théologie morale, Bioéthique, Ethique et esthétique.

Main publications **Books** *La Fécondation artificielle au crible de l'éthique chrétienne*, Paris, Fayard, 1989 (épuisé). Ouvrage couronné par l'Académie des Sciences morales et politiques; *Dictionnaire de morale catholique*, Chambray-lès-Tours, CLD, 1991, nouvelle édition, revue et corrigée en 1996; *Précis de théologie morale générale*, Tome 1, *Méthodologie*, Tome 2: *Anthropologie morale* est en préparation, Paris, Mame, 1995; *L'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; *Un an déjà... ou l'apprentissage d'un évêque*, Chambray-lès-Tours C.L.D. 2001; *Précis de théologie morale générale*, tome 2: *Anthropologie morale* (volume 1) Paris, Ed. Parole et Silence, 2002; (volume 2) Paris, Ed. Parole et Silence, 2003; *L'Eglise et la sexualité. Repères historiques et regards actuels*, Guy Bedouelle, Jean-Louis Bruguès et Philippe Becquart, Ed. du Cerf, 2006. **Articles** L'art de durer, *Communio*, IX 4, juillet/août 1984; Pureté du cœur et pureté du corps, *Communio*, XIII 5, sept/oct. 1988; Les trois chocs de la bioéthique, *Nouvelle Revue Théologique* 112, n° 6, nov/déc. 1990; Les langages du corps, *Ethique. La vie en question*, n° 2, automne 1991; Il teologo moralista, *L'Osservatore Romano*, 5 janv. 1994; L'éthique dans un monde désenchanté, *Revue thomiste*, XCIV, 1994; "Veritas Splendor" une encyclique de combat, *Communio*, XIX 2, mars/avril 1994; De quelques considérations sur le pardon, *Communio*, décembre 1998; Au tournant d'un millénaire la vie religieuse, "Cahiers Saint-Dominique" n° 268, juin 2002; Varon y mujer los creó, "Revue Estudios Trinitarios", Vol. XXXVII, n° 3, septembre-décembre 2003; Vers Pâques, "Revue Kephars" n° 9, janvier-mars 2004; Contribution de la théologie chrétienne de la création au débat contemporain sur la différence entre les sexes, "La Vérité vous rendra libres. Hommage au Cardinal Georges Cottier", Editions Parole et Silence, août 2004; Les ondes de choc de l'Encyclique *Evangelium Vitae*, "Revue Familia et Vita", Pontificium Consilium Pro Familia, Anno X, n° 3, 2005.

Caldera Rafael Tomás



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

Appointment to the Academy: 16 December 1999

Scientific discipline: Philosophy

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

Academic awards and distinctions Member, Sociedad Venezolana de Filosofía.

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

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

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

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

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

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: Moral Philosophy, Philosophical Anthropology, Philosophy of Interculturalism

Academic title: Full Professor

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

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

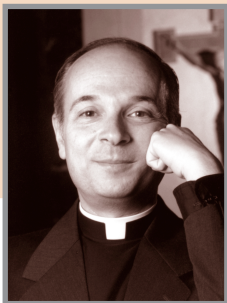
Main publications **Books** *Filosofia dell'esperienza ed epistemologia della fede* in Robert Boyle, Le Monnier, Firenze 1978, pp. 176; *Metafisica e antropologia* in Thomas Hobbes, RES, Milano 1982, pp. 245; *Alla scoperta dell'essere. Saggio sul pensiero di Tommaso d'Aquino*, Jaca Book, Milano 1986,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

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

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

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

Cessario Romanus, O.P.



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

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

Appointment to the Academy: 16 December 1999

Scientific discipline: Systematic Theology

Academic title: Professor

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

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

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

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

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

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; 'Virtue Theory and the Present Evolution of Thomism', in *The Future of Thomism*, eds. Deal W. Hudson and Dennis Wm. Moran (Notre Dame, IN: American Maritain Association, 1992): 291-299; 'An Observation on Robert Lauder's Review of G.A. McCool, S.J.', *The Thomist* 56 (1992): 701-710; '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, reprinted in *New Directions in Boethian Studies*, ed. Noel Harold Kaylor, Jr. and Philip Edward Philips (Kalamazoo: Medieval Institute Publications, 2006); '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', *AnáMnesis* 3 (1993): 5-25; 'Le Père Garrigou-Lagrange (1877-1964)', *Sources* 20 (1994): 206-208; 'Early Dominican Confessional Practice', *New Blackfriars* 75 (1994): 425-428, [French trans. 'Les Premiers Dominicains et la confession', *Mémoire Dominicaine* 5 (1994): 283-286]; 'The Church, Higher Education and Global Concerns', *Josephinum Journal of Theology* 2 (1995): 25-33; '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; 'Boèce, le Christ et la civilisation européenne', *Pierre d'angle* 1 (1995): 51-60; '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; 'The Spirituality of St. Thomas Aquinas', *Crisis* 14 (July/August 1996): 14-16; 'Evangelization and Our Present

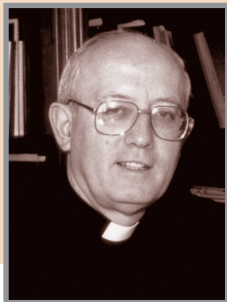
Circumstances: In Praise of Virtue' in *The Church's Mission of Evangelization*, ed. William E. May (Steubenville, OH: Franciscan University Press, 1996): 129-152; 'Éloge des vertus chrétiennes pour un temps de crise', *Pierre d'angle* 2 (1996): 53-71; 'Saint Thomas, Durand de Saint-Pourçain et Capreolus: 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; 'Assent and Dissent', 'Atheism', 'Bishop', 'Celibacy, Priestly', 'Deacon', 'Holy Orders', 'Ministry', 'Modernism', 'Priest', and 'Priesthood of Christ' in *Encyclopedia of Catholic Doctrine*, ed. Russell Shaw (Huntington, IN: Our Sunday Visitor Publishing Division, 1997); 'Theological Literacy and Theological Science' in *Boston Theological Institute Newsletter*, vol. 27, no. 24 (18 Mar 1998): 1-2; 'More Good News', *Catholic Dossier* 4.2 (March-April 1998): 54-55; '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; 'St. Therese, Seminarians and the Future', *Catholic Dossier* 4.6 (November-December 1998): 14-16; 'John Poinset: 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, reprinted in *The Second One Thousand Years. Ten People Who Defined the Millennium*, ed. Richard John Neuhaus (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2001): 28-39; '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 [French translation: 'Ce qui les anges voient au crépuscule', *Communio* 25 (nov.-déc. 2000): 41-51]; '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; 'Infallible Teaching and the Gift of Divine Truth', *Catholic Dossier* 6.3 (May-June 2000): 5-8; 'Un "salut civil"? Vie et famille dans la doctrine catholique', *Pierre d'angle* 6 (2000): 185-97; 'Sacramental Confessions and Addictions' in *Addiction and Compulsive Behaviors, Proceedings of the Seventeenth Workshop for Bishops*, Dallas, Texas, ed. Edward J. Furton (Boston, MA: The National Catholic Bioethics Center, 2000): 125-139; 'Schönborn, Christoph', *New Catholic Encyclopedia, Jubilee Volume: The Wojtyla Years*, pp. 406-407; 'Towards an Adequate Method for Catholic Bioethics', *The National Catholic Bioethics Quarterly* 1 (2001): 51-62; 'Gilson, Étienne (1884-1978)', in *The Dictionary of Historical Theology*, ed. Trevor A. Hart (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), pp. 227-229; 'En partant d'une chanson de Gershwin...', *Pierre d'angle* 7 (2001): 41-47; 'Duplex ordo cognitionis', *Doctor Communis II*, n.s., *Atti della II Sessione Plenaria*, 22-24 Giugno 2001 (Vatican City, 2002): 102-109; 141-142; 'The Theological Virtue of Hope (IIa-IIae qq. 17-22)', in *The Ethics of Aquinas*, ed. Stephen J. Pope (Washington, D.C.: Georgetown University Press, 2002), pp. 232-243; 'The Sacramental Mediation of Divine Friendship and Communion', *Faith & Reason* 27 (2002): 7-41; 'Consequentialism', *New Catholic Encyclopedia*, 2nd ed., 4: 159-160; 'Casuistry', with E. Hamel, *New Catholic Encyclopedia*, 2nd ed., 3: 219-221; 'Mary in the Dominican Tradition', *Nova et Vetera, English Edition*, 1 (2003): 27-42; 'Entendre les Mystères. Musique liturgique et foi théologique', with Jonathan Gaspar, *Pierre d'angle* 9 (2003): 135-50; 'Cooperation, Veritatis splendor, and the Luminous Mysteries', in *Walk as Children of Light: The Challenge of Cooperation in a Pluralistic Society: Proceedings of the Nineteenth Workshop for Bishops*, Dallas, Texas, ed. Edward J. Furton (Boston, MA: The National Catholic Bioethics Center, 2003): 47-67; 'Life and Family as Themes in Catholic Social Thought', in *Indubitanter ad Veritatem. Studies Offered to Leo J. Elders, S.V.D. in Honor of the Golden Jubilee of his Ordination to the Priesthood*, ed. Jörgen Vijgen (Budapest: Damon, 2003): 69-79; 'Aquinas on Christian Salvation', in *Aquinas on Doctrine. A Critical Introduction*, ed., Thomas Weinandy, Daniel Keating, John Yocum (London: T&T Clark International, 2004): 117-37; 'Response' in *Book Symposium, Nova et Vetera, English Edition*, 2 (2004): 208-10; 'Mel Gibson and Thomas Aquinas: How the Passion Works', *ZENIT*, 9 April 2004. Available from englishzenit@zenit.org [German translation: 'Wie die Passion Christi die Erlösung bewirkt – Mel Gibson und Thomas von Aquin', *Una Voce* –

Korrespondenz 34 (2004): 131-38]; 'Conditional Stewardship of Life: A Moral Principle of John Paul II', in *Moral Issues in Catholic Health Care*, ed., Kevin T. McMahon (Overbrook, PA: Saint Charles Borromeo Seminary, 2004): 120-38; 'Sex, Lies, and Freud', *Logos* 7.3 (2004): 47-59; 'Mel Gibson et saint Thomas d'Aquin: Un regard théologique sur La Passion du Christ', *Pierre d'angle* 10 (2004): 185-94; 'Why Aquinas Locates Natural Law within the Sacra Doctrina', in *St. Thomas Aquinas and the Natural Law Tradition. Contemporary Perspectives*, ed., John Goyette, Mark S. Latkovic, and Richard S. Myers (Washington, D.C.: The Catholic University of America Press, 2004): 79-93; 'The Light of Tabor: Christian Personalism and Adoptive Friendship', *Nova et Vetera*, English Edition, 2 (2004): 237-247, reprinted in *L'Antropologia della Teologia Morale Secondo L'Enciclica 'Veritatis Splendor'*. *Atti del Simposio promosso dalla Congregazione per la Dottrina della Fede*, Roma, settembre 2003 (Città del Vaticano: Libreria Editrice Vaticana, 2006): 92-101; 'Mel Gibson's Movie & Thomas Aquinas's Modes: How the Passion of the Christ Works', *Saint Austin Review* 4 (2004): 27-32, [Dutch translation: 'Mel Gibson en Thomas van Aquino over de Passie van Christus', in *Doctor Humanitatis*, vol. 1, *De actualiteit van Sint-Thomas van Aquino*, ed. Jörgen Vijgen (Hoofddorp: Uitgeverij Boekenplan, 2005)]; 'Mel Gibson's "Passion" & Aquinas's Five Modes: How the Passion of Christ Works', The Premier International Fan Website, Mel Gibson's 'The Passion of the Christ'. Available from <http://www.passion-movie.com/promote/cessario.html>; 'Walk According to the Light. An Illustration from North America', in *Camminare nella Luce. Prospettive della teologia morale a partire da 'Veritatis Splendor'*, ed., Livio Melina and José Noriega (Rome: Lateran University Press, 2004): 401-407; 'Capreolus on Faith and the "Theological" Life', in *Essays in Medieval Philosophy and Theology in Memory of Walter H. Principe*, CSB: Fortresses and Launching Pads, eds., James R. Ginther and Carl N. Still (Aldershot, Hants; Burlington, VT: Ashgate Publishing, 2005): 135-141; 'Duplex Ordo Cognitionis', in *Reason and the Reasons of Faith*, eds., Paul J. Griffiths and Reinhard Hütter (New York: T&T Clark, 2005): 327-338; '"Worthy of the Temple": Liturgical Music and Theological Faith', with Jonathan Gaspar, *Nova et Vetera*, English Edition 3 (2005): 673-688; 'Catholic Hospitals in the New Evangelization', *The National Catholic Bioethics Quarterly* 5 (2005): 675-686; 'Person & Being: Theological and Psychological Considerations', *Doctor Communis*, *Atti della IV Sessione Plenaria* 25-27, Giugno 2004 (Vatican City, 2006): 75-84; '"Circa res ...aliquid fit" (*Summa theologiae* II-II, q. 85, a. 3, ad 3): Aquinas on New

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

Clavell Lluís



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

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

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

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

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

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

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

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

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

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

Dalledonne Andrea



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

Appointment to the Academy: 25 November 1992

Scientific discipline: Philosophy

Academic title: Associate Professor

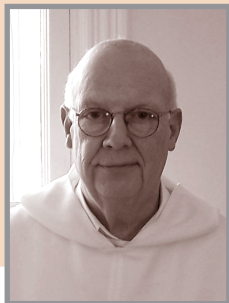
Academic awards and distinctions Premio di operosità scientifica da parte dell'Università di Perugia (1972 circa); Accademico dell'"Istituto di Studi storici Pio IX" (11/02/2000).

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

Main publications *Problematica metafisica del tomismo essenziale*, Elia, Roma 1980; *Implicazioni del tomismo originario*, Quadrivium, Genova 1981; *Tomismo contro sovversione. Rileggendo Domenico 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.

Dewan Lawrence, O.P.



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

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

Appointment to the Academy: 16 December 1999

Scientific discipline: Metaphysics

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

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

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

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

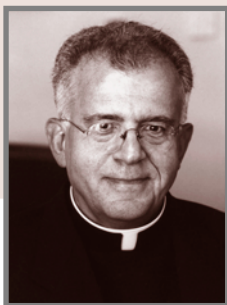
Main publications Number and Order of St. Thomas's Five Ways, *Downside Review* 92 (1974), 1-18; St. Thomas, Capreolus, and Entitative Composition, *Divus Thomas* 80 (1977), 355-375; Being per se, Being per accidents, and St. Thomas' Metaphysics, *Science et Esprit* 30 (1978), 169-184; St. Thomas and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

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

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

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

Di Noia Joseph Augustine, O.P.



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

Appointment to the Academy: 16 December 1999

Priestly Ordination: 1970

Scientific discipline: Theology and Philosophy

Academic title: Professor

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

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

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

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

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

Dominican Priorities', *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, 2000, 243-57; 'Is Jesus Christ the Only Way to Salvation?' in *Why are we here? Everyday Questions and the Christian Life*, eds. Ronald F. Thieman and William C. Placher. Trinity Press International: Harrisburg, PA., 1998, 56-68; 'A Gift of God's Spirit of Wisdom: The Official Catholic Response to the Joint Declaration on Justification', *Pro Ecclesia* 7 (1998), 414-19; 'The Ecclesiology of Communion and Catholic Higher Education', *Origins* 29 (1999), 268-272; 'The Mission *ad Gentes*: Why it still Matters', *The Priest* 56 (October 2000), 21-24; 'The Eucharist and the Trinity', *Book of Readings on the Trinity*, NCCB Subcommittee on the Third Millennium, Office of Printing and Publishing Services: Washington, DC, 2000; 'World With or Without

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

Donadio Maggi de Gandolfi María Celestina



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

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

Appointment to the Academy: 22 November 1995

Scientific discipline: Philosophy

Academic title: Full Professor

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

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

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

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

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

tive volume, Educa, Buenos Aires, 1999; *Amor y bien. Los problemas del amor*, en Santo Tomás de Aquino (Ph.D. in Philosophy), EDUCA, Buenos Aires, 1999; *Filosofía moral*, Curso de bioética a distancia, Instituto de Ética Biomédica, módulo 1, UCA, 1999; *Trasgressione dell'umano nella cultura contemporanea*, en A.A.V.V., "Persona Humana: Imago Dei et Christi in Historia, Atti del Congresso Internazionale", Roma 6-8 settembre 2000, vol. 2, pp. 63-77, Angelicum University Press, Roma, 2002; *La naturaleza salvaguarda la ciencia*, en A.A.V.V., "Scientia, Fides & Sapientia, Festschrift Gustavo Eloy Ponferrada", pp. 263-282, UCALP, La Plata, 2002; *El bien y los valores. De Tomás a Scheler*, en A.A.V.V., "Festschrift R. P. Dr. Leo J. Elders, SVD", pp. 115-125, Damon, Kerkrade, NL, 2003; *Biodiversidad y Biotecnología – Reflexiones en bioética*, 187 pp., EDUCA, Buenos Aires, 2004; *Axiología y metafísica del bien*, en A.A.V.V., "Los fundamentos metafísicos del orden moral, XXVII Semana Tomista, Festschrift Mons. Octavio Nicolás Derisi", pp. 225-233, EDUCA, Buenos Aires, 2004.

Dougherty Jude Patrick



Date and place of birth: 21 July 1930, Chicago, Illinois, USA

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

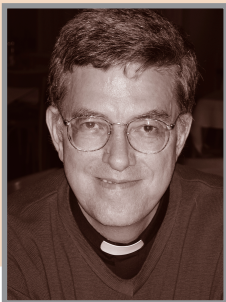
Academic awards and distinctions President, American Catholic Philosophical Association (1974-75); President, Metaphysical Society of America (1983-84); President, Society for Philosophy of Religion (1978-79); Founder and President-elect of the Kentucky Philosophy Association (1966); Member, European 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-).

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*, Washington, DC: The Catholic University of America Press, 2002; *Jacques Maritain: An Intellectual Profile*, Washington, DC: The Catholic University of America Press, 2003; *Religion – Gesellschaft – Demokratie: Augewahlte Aufsätze*, Berlin: Duncker & Humblot, 2003 (Band 16 of the series Soziale Orientierung). **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. XXXI, 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; 'Indestructible Islam', *Modern Age*, Fall, 2002, pp. 324-332; 'Wretched Aristotle', *Homiletic & Pastoral Review*, August-September 2003, pp. 20-27; 'Does National Identity Matter', *The World & I*, March 2004; 'The Fortunes of the Berlin (Humboldt) University in America and the Future of Western Philosophy', in *Erfurter Universitätsreden*, ed. Wolfgang Bergsdorf, 2004; 'The Ontology of the Artifact', *Homiletic & Pastoral Review*, February 2006, pp. 17-21; 'The Fragility of Democracy', *Modern Age*, Spring 2006, pp. 119-129; 'A Rational Preamble', *Homiletic & Pastoral Review*, June 2006, pp. 20-23; 'Aristotle in North America', *Fenomenologia e Società*, n. 1/2006 anno XXIX, pp. 135-142, 2006; 'Phenomenology as Ancilla Theologiae', *Angelicum*, Vol. 82 (No. 2), 2005, pp. 389-398; 'National Identity', in *Nationale und Kulturelle Identität im Zeitalter der Globalisierung*, ed. Anton Rauscher, Berlin: Duncker & Humblot, 2006, pp. 13-23; 'Newman vs. Humboldt and the Vision of Leo XIII', in *Human Nature in Its Wholeness: A Roman Catholic Perspective*, ed. Daniel N. Robinson et al., Washington, DC: The Catholic University of America Press, 2006, pp. 182-193.

Flannery Kevin L., S.J.



Date and place of birth: 12 August 1950, Cleveland, Ohio, USA

Priestly Ordination: 6 June 1987; final vows in the Society of Jesus, 6 June 1999

Appointment to the Academy: 21 February 2004

Scientific discipline: The history of ancient philosophy, ethics

Titles: Professor of Philosophy (since 1992); Consultor of the Sacred Congregation for the Doctrine of the Faith (since 2002)

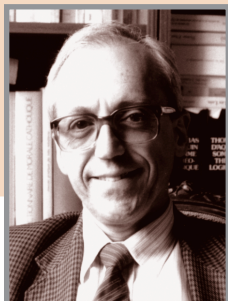
Academic background Bachelor of Arts (B.A.), English Literature, Ohio State University (Columbus, Ohio), 1972; Master of Arts (M.A.), Anglo-Irish Studies, University College Dublin (Dublin, Ireland), 1974; Master of Arts (M.A.), Philosophy, Politics and Economics (specialization in general philosophy and political philosophy), University of Oxford, 1983; Master of Divinity (M.Div.), Weston School of Theology (Cambridge, Massachusetts), 1987; License in Sacred Theology (S.T.L.), Patristics, Weston School of Theology (Cambridge, Massachusetts), 1989; Doctor of Philosophy (D.Phil.), dissertation: 'The logic of Alexander of Aphrodisias', University of Oxford, 1992.

Academic positions Professor of the History of Ancient Philosophy at the Pontifical Gregorian University, September 1992 until the present; Dean of the Faculty of Philosophy at the Pontifical Gregorian University, September 1999 to June 2005; Mary Ann Remick Senior Visiting Fellow at the University of Notre Dame Center for Ethics and Culture, 2006-2007; Visiting Scholar, Centre for Philosophical Psychology, Blackfriars, Oxford, Trinity Term, 2007.

Summary of scientific research The ethics of Aristotle, with special emphasis on action theory; ancient logic; the ethics of Thomas Aquinas.

Main publications *Ways into the Logic of Alexander of Aphrodisias* (Brill, 1995); *Acts Amid Precepts: the Aristotelian Logical Structure of Thomas Aquinas's Moral Theory* (Catholic University of America Press; T & T Clark, 2001).

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

Academic awards and 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).

Academic background Maître de conférences à la Faculté de philosophie de l'Institut Catholique de Toulouse. Directeur aux éditions Pierre Téqui (Paris) de la collection (philosophie et théologie) "Croire et Savoir" et fondateur et directeur de la collection (philosophie et théologie) "Questions disputées". Collaborateur de la *Revue thomiste*. Vice-Président de la Société toulousaine de philosophie.

Summary of scientific research 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.

Main publications **Books:** *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'Eternel*, "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; *Maritain ou le catholicisme intégral et l'humanisme démocratique*, "Questions disputées", Paris, Téqui, 2003, 156 p. **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, (Bogotá), 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: IIIe 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 XXe 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 crestinism", 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; "Eléments d'une métaphysique du verbe selon saint Thomas d'Aquin", dans *Ministerium verbi, Estudios dedicados a Monseñor Héctor Aguer en ocasión del XXV aniversario de su ordenación sacerdotal*, Editados 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; "Mystique chrétienne et mystique de l'Inde: Convergence ou divergence?", *Carmel*, n° 102, décembre 2001, p. 61-81; "Aperçus philosophiques sur le mal dans la destinée morale de la personne", *Le Mystère du mal. Pêché, souffrance et rédemption*, "Recherches carmélitaines", Toulouse, Éditions du Carmel, 2001, p. 137-161; "Christianisme et démocratie, la réflexion de Jacques Maritain", *Liberté politique*, n° 23, juillet-août 2003, p. 79-101; "La vérité comme conformité selon saint Thomas d'Aquin", *Veritas: Approches thomistes de la vérité*, *Revue thomiste*, T. CIV, janvier-juin 2004, p. 49-102. **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 plotinienne 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; "Chronique de philosophie", *Revue thomiste*, T. XCVIII, janvier-mars 1998, p. 103-132; "Le 'mauvais' pape Pie? Béatification de Pie IX: réponse à Jacques Julliard", *Liberté politique*, n° 14, octobre-novembre 2000, p. 55-58; "Vers une pastorale de la sortie du sacré et de la métaphysique? A propos de Mgr Hyppolyte Simon, Vers une France païenne?", *Liberté politique*, n° 19, mars-avril 2002, p. 51-70; "La critique du droit naturel des Modernes chez Maritain. A propos de Godeleine Dickès-Lafargue, Le dilemme de Jacques Maritain", *Liberté politique*, n° 33, avril-mai 2006, p. 141-155.

Forment Eudaldo



Date and place of birth: 27 November 1946, Barcelona, Spain

Wife and children: Helena Costa; Jacinto (1976), Eudaldo (1979), José M^a (1982)

Appointment to the Academy: 28 May 1992

Scientific discipline: Philosophy, Metaphysics

Academic title: Professor of Metaphysics

Academic awards and distinctions Professor of Metaphysics at the Faculty of Philosophy of the University of Barcelona; 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 Academic Council of the International University of Catalonia; Academic adviser of the University Francisco de Vitoria, Madrid; Director 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 *In Itinere. Publicación de estudios interdisciplinarios* of FASTA University, Mar del Plata, Argentina; Member of the Scientific Council of the Journal *Sensus Communis. Studi e ricerche di logica aletica*, Rome; 'Prix Georges Bastide de Philosophie' (France), 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 at St. Thomas Aquinas University of Santiago, Chile; Honorary Citizen of FASTA (Fraternidad Agrupación Sociedad Santo Tomás de Aquino), Argentina; Extraordinary Honorary Professor at FASTA University, Mar del Plata, Argentina; Extraordinary Professor at Ateneo Pontificio Regina Apostolorum, Rome; Extraordinary Professor at Anáhuac del Sur University, Mexico; Extraordinary Professor at Francisco de Vitoria University, Madrid; Extraordinary Professor at UCIME (University Center of Mexico City); and Extraordinary Professor at Simón Bolívar University, Mexico.

Summary of scientific research Professor Forment was educated in the Thomist school of Barcelona, and was a disciple of Professor L. Cuéllar, Professor F. Canals and Professor A. Lobato, O.P. Since 1971, in parallel with his teaching, he has engaged in a 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 are 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 18 books, 41 joint books, 185 articles in reviews all over the world, 65 papers in national and international congresses, 91 studies in other publications, 20 prologues of philosophy books, and almost 2000 reviews. He has also directed 30 thesis of Philosophy.

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 translation, 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, Armando 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; 2ª ed. 2005; *Tomás de Aquino. El ente y la esencia*, Traducción, estudio preliminar y notas, Pamplona, EUNSA, 2002, 2ª ed., 2006; *El personalismo medieval*, Valencia, EDICEP,

2002; *La filosofía de Santo Tomás de Aquino*, Valencia, EDICEP, 2003; *Santo Tomás de Aquino. El orden del ser. Antología filosófica*, Madrid, Ed. Tecnos (Grupo Anaya), 2003; *Filosofía medieval*, Madrid, Ediciones Palabra, 2004; *Santo Tomás de Aquino. El oficio de sabio*, Barcelona, Ed. Ariel (Grupo Planeta), 2007.

García Alonso Luz



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

Appointment to the Academy: 20 May 2001

Scientific discipline: Philosophy

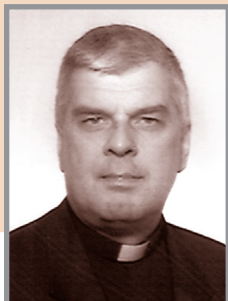
Academic title: Professor

Academic awards and distinctions 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, de la Pontificia Academia de Santo Tomás de Aquino, y de la Internacional Academy of Philosophy (Erevan, Armenia). Miembro correspondiente de los Artistas-Savants de Grecia. Mujer del año 1990. International Woman of the Year 1992. Es la iniciadora de la Filosofía de la Eficacia, Filosofía Práctica del Orden Técnico.

Academic background Rectora del Centro Universitario de la Ciudad de México. Vicepresidente 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.

Main publications *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. Ucieme, México 1992; *Aforismos Filosóficos*, ed. Prodiac, México, 1980; *Ética o Filosofía Moral*, ed. Diana, México, 1986, 4ª ed. Diana, México, 1995, 5ª ed., ed. Trillas; *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, 2ª ed. Porrúa, México, 2000; *Diccionario de Valores – virtudes y vicios*, ed. Trillas; *La inseguridad y la violencia* (Estudio desde la Filosofía de la Eficacia), en prensa; Cinco libros en coautoría publicados en: Barcelona, Pennsylvania, Berna y México.

Giertych Wojciech, O.P.



Date and place of birth: 27 September 1951, London, Great Britain

Priestly Ordination: Friar of the Polish Province of the Dominican Order, since 15 August 1976; Priest, 20 June 1981

Appointment to the Academy: 24 June 2006

Scientific discipline: Moral theology

Academic title: Professor; Theologian of the Papal Household

Academic awards and distinctions Socius of the Master of the Dominican Order for Eastern Europe, 1998-2002. Socius of the Master of the Dominican Order for Intellectual Life, 2002-2005. Theologian of the Papal Household since 2005.

Academic background M.A. in History (Poznań, Poland, 1975); License in Theology (PUST, 1983); Doctorate in Theology (PUST, Rome, 1989); Professor of Moral Theology in Dominican House of Studies in Kraków, Poland, since 1984; Formator in Dominican House of Studies in Kraków, Poland, 1983-1994; Professor of Moral Theology at PUST since 1994.

Summary of scientific research My main interests have been in spiritual and moral theology, with a particular focus on the fundamentals of moral theology, understood primarily on the basis of the Ia-IIae of the *Summa of theology* of Aquinas. Since my doctoral dissertation, I have focused on the primacy of the grace of the Holy Spirit within Christian liberty and moral action.

Main publications *The New Law as a Rule for Acts*, (Rome, 1989), p. viii+290; *Malchusowe ucho*, [The Ear of Malchus] (Kraków: Kairos, 2000), p. 230; *Rachunek sumienia teologii moralnej*, [The Examination of Conscience of Moral Theology] (Kraków: Wydawnictwo M, 2004), p. 245; *Jak żyć łaską?* [How to Live by Grace?] (Kraków: Wydawnictwo M, 2006), p. 352.

Hittinger F. Russell



Date and place of birth: 27 July 1949, Quantico, Virginia, USA

Wife and children: Mary Margaret; Francis Russell

Appointment to the Academy: 21 February 2004

Scientific discipline: Philosophy, Religious Studies, Law

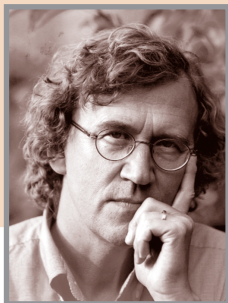
Academic title: Professor

Academic awards and distinctions William K. Warren Professor of Catholic Studies, and Research Professor of Law at University of Tulsa (1996-); Associate Professor, School of Philosophy, The Catholic University of America (1991-1996); Assistant Professor, Department of Philosophy, Fordham University (1987-1991). Visiting Professorships: Princeton University (1990-91); New York University (1989); Katolíka Univerzita V Ruzomberku (2005); Università Regina Apostolorum (2006); Senior Research Fellow at the Notre Dame Center for Ethics and Culture (2000); Robert J. Randall Distinguished Visiting Professor in Christian Culture, Providence College (2007-08). Boards (select): *American Journal of Jurisprudence*; *Ius et Lex* (Poland); *Nova et Vetera* (American edition); *First Things: A Monthly Journal of Religion and Public Life*; Notre Dame Center for Ethics and Culture; *Etica: Società, Scienza, Economia* (Italy). Awards: Josephine Yalch Zekan Award, Best Scholarly Article in Faith and Law (1997, 2003); Silver Gavel Award, American Bar Association (1991); John Templeton Foundation, awards for Teaching in the Liberal Arts (1997), and for Curriculum Development (2001); Bruno Damiani Award, Graduate Student Association Award for Graduate Teaching, Catholic University (1994); National Endowment for the Humanities, Fellowship for University Teachers (1993).

Summary of scientific research My research, writing, and teaching are devoted to an overlapping set of themes, where philosophy, theology, and law intersect: (1) natural law, ethics, and political philosophy, chiefly in the thought of St. Thomas Aquinas; (2) comparative natural law theory – between medieval and modern, among the moderns, and in contemporary legal and constitutional systems; (3) Catholic social doctrine, from the nineteenth century to the present; (4) church-state relations, both European and North American.

Main publications (Selection) *The First Grace: Rediscovering Natural Law in a Post-Christian Age*, Wilmington, DE, ISI, 2003; *A Critique of the New Natural Law Theory*, University of Notre Dame Press, 1987; Editor, *Linking the Human Life Issues*, Regnery-Gateway, 1986; Introduction, Heinrich Rommen, *The State in Catholic Thought*, re-publication of 1945 edition, by Alethes Press, 2007; Introductory essay and critical bibliography, Heinrich Rommen, *The Natural Law*, Liberty Fund Press, 1998; Introductory essay, Yves Simon, *The Tradition of Natural Law*, Fordham University Press, 1992; *The Teachings of Modern Christianity: On Law, Politics, & Human Nature*, 2 vols., Columbia University Press, 2005, John Witte and Frank Alexander eds., my essays include 'Introduction to Catholic Authors' and 'Pope Leo XIII' in vol. I, and 'Annotated primary texts of Leo XIII' in vol. II; 'Human Nature and States of Nature in John Paul II's Theological Anthropology', *Human Nature in its Wholeness: A Roman Catholic Perspective*, ed. Daniel Robinson, The Catholic University of America Press, 2006; 'Thomas Aquinas on Natural Law and the Competence to Judge', in *St. Thomas Aquinas and the Natural Law Tradition: Contemporary Perspectives*, John Goyette and John Latkovic eds., The Catholic University of America Press, 2004; 'The Constitutionalization of Politics and the Decline of Liberal Tolerance', in *Presente y futuro del liberalismo*, Enrique Banús and Alejandro Llano, eds., Pamplona, Ediciones Universidad de Navarra, 2004; 'Social Roles and Ruling Virtues in Catholic Social Doctrine', *Annales theologici* 16, 2002; 'Dignitatis Humanae, Religious Liberty, and Ecclesiastical Self-Government', 68 *George Washington University Law Journal*, No. 5/6, July/Sept 2000; 'Natural Rights, Under-Specified Rights, and Bills of Rights', *Revue Générale de Droit*, 29, 1998, No. 4, Université d'Ottawa; 'Aquinas and the Rule of Law', *The Ever-Illuminating Wisdom of St. Thomas Aquinas, Proceedings of the Wethersfield Institute*, vol. 8, San Francisco, Ignatius Press, 1999; 'Yves R. Simon on Natural Law and Reason', *Acquaintance with the Absolute: The Philosophy of Yves R. Simon*, edited by Anthony O. Simon, New York: Fordham University Press, 1998; 'Natural Law and the Human City', *Contemporary Perspectives on Natural Law*, ed. Ana Marta González, Ashgate, U.K., 2007; 'Liberalism and the American Natural Law Tradition', *Wake Forest Law Review*, Vol. 25, Number 3, 1990; 'Theology and Natural Law Theory', 17 *Communio*, fall, 1990; 'Private Uses of Lethal Force: The Case of Assisted Suicide', 32 *Loyola Law Review* 1997; 'Natural Law and Virtue: Theories At Cross Purposes', *Natural Law Theories*, ed. by Robert P. George, Clarendon Press, Oxford, 1992; 'Natural Law and Catholic Moral Theology', *Our Preserving Grace: Protestants, Catholics, and Natural Law*, Michael Cromartie, ed., Eerdmans, Grand Rapids, MI, 1997.

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

Academic awards and distinctions *Magister Scholae Lullisticae Maiorcensis*. Membre de l'Académie Pontificale St. Thomas d'Aquin. Membre du Conseil Scientifique de la Herzog August Bibliothek, Wolfenbüttel. Prix Marcel Benoist (2001).

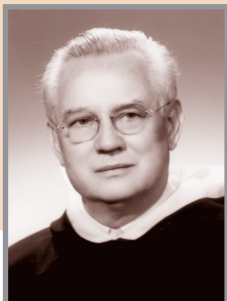
Academic background Après l'école primaire et le Lycée (Type A, grec-lat-in), Maturité (Baccalauréat) en 1966. 1966-1967 études de théologie au couvent des dominicains à la Sarte (Huy, Belgique). 1967-1971 études de Philosophie et Histoire de la Philosophie à l'Université de Fribourg. 1971 Licence de philosophie avec une étude sur l'herméneutique de Hans-Georg Gadamer (*Geschehendes Selbst. Zu einigen Grundlagen und Zusammenhängen der universal-hermeneutischen Fragestellung Hans-Georg Gadamers*; 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 essen-*

tia 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 à la Bibliothèque de la Société Dante Alighieri pour préparer le commentaire et la traduction allemande de la *Monarchia* de Dante.

Professional activities 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 janvier 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 octobre 1986 jusqu'au 31 octobre 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. 1982-1987 Délégué de l'Université de Fribourg dans la Commission fédérale des Bourses pour étudiants étrangers; 1985-1987 Vice-président. Du 15 mars 1988 au 14 mars 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. 1991/92 Directeur d'études invité à l'Ecole Pratique des Hautes Etudes, Section V, Paris. Depuis le 1 janvier 1993 jusqu'au 28 février 2000 Conseil National de recherches (responsable du domaine de la Philosophie) auprès du Fonds National Suisse de la Recherche Scientifique (Division I). 1997/1998 Professeur associé à temps-plein à l'Université de Paris IV (La Sorbonne). Depuis le 15 mars 1999 jusqu'au 31 août 2000 Vice-recteur de l'Université de Fribourg. Depuis le 1er septembre 2000 Professeur à l'Université de Paris-Sorbonne (Paris IV).

Main publications 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*.

Kaczyński Edward



Date and place of birth: 1 September 1937, Trzcianka (Wyszków region), Poland

Priestly appointment: 11 June 1964

Appointment to the Academy: 16 December 1999

Scientific discipline: Moral Theology

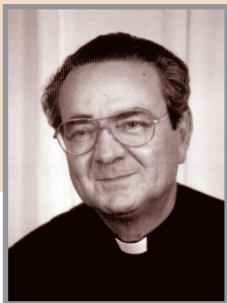
Academic title: Full Professor of Moral Theology

Academic awards and distinctions 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. On 26 June 2006 he received the W. Pietrzak Science Prize, awarded on 23 May by the Civitas Christiana Chapter, together with the Diploma and Medal for his scientific commitment in moral theology of Thomistic and Biblical orientation, and for his teaching, organisational and social activities at the Pontifical University of St. Thomas 'Angelicum' in Rome.

Main publications *"Verità sul bene" nella morale, Temi di morale fondamentale*, Ed. Millennium, Roma 1998, pp. 340; *La pace: tra la "costruzione" della pace e l'"ingerenza umanitaria"*, in AAVV, *Il Concilio Vaticano II. Recezione e attualità alla luce del Giubileo*, A cura di Rino Fisichella, Ed. San

Paolo, Milano 2000, 549-573; Teologicznomoralne problemy związane z karą śmierci, in *W Kręgu Chrześcijańskiego Orędzia Moralnego. Księga Jubileuszowa poświęcona ks. prof. A. Młotkowi*, Pod redakcją ks. M. Biskup, ks. T. Reroń. Papieski Wydział Teologiczny we Wrocławiu. Wrocław 2000, 501-524; Prawo-obowiązek słusznej obrony i jej zastosowania. Aspekty teologiczno-moralne, in *Księga Pamiątkowa dla prof. W. Bojarskiego*, Toruń 2001, 369-411; *Morale, Lex Spiritus, Virtù*, Ed. PUST-MR, Roma 2001, pp. 327; Verità sul bene nella morale. Il card. K. Wojtyła e Giovanni Paolo II, in *Il Dibattito Contemporaneo sulla Verità*, in *Doctor Communis*, II n.s. (2001) 116-130; Libertà sì, ma quale? La libertà dei figli di Dio, in *Questa sera parliamo di...*, R&DT Edizioni, Cagliari 2002, 12-34; La ricerca logica di I.M. Bocheński durante il suo insegnamento all'Angelicum (1934-1939), in *Angelicum* 80 (2003) 9-33; Il principio costitutivo della morale: La verità sul bene, in *Nicolaus*, fasc. 1-2 (2003) 185-202; Stanowisko Jana Pawła II wobec demokracji liberalnych i ich praw stanowionych. Ze szczególnym uwzględnieniem *Evangelium Vitae* (Posizione di Giovanni Paolo II di fronte alle democrazie liberali e le loro leggi. Con l'attenzione speciale a *Evangelium Vitae*) in *Servo Veritatis, Atti del Congresso Internazionale per il 25° Anniversario del Pontificato di Giovanni Paolo II*, Kraków 2003, 107-127; La speranza teologica nella tradizione tomista. Visione "inclusiva-integrale" della speranza tomasiana, in *AAVV, Speranza umana e speranza escatologica*, A cura di Romano Altobelli e Salvatore Privitera, Ed. San Paolo, Milano 2004, 233-280; „Prawo Ducha” w życiu chrześcijańskim, in *Miscellanea per il prof. Jan Pryszmont*, s.t. Życie godnie w zmieniającym się świecie, Ed. Apostolicum, Ząbki 2004, 25-48; Le Père Innocenty Bocheński, OP. (1902-2002) in *Collectanea Theologica*, fasc. sp. 74 (2004) 181-200; Legge naturale e diritti umani in K. Wojtyła e in Giovanni Paolo II, w *Angelicum* 82 (2005) 287-309; La natura della volontarietà. Prospettiva teologico-morale, in *Sancti Thomae Athenaeum, Discipline a confronto sul De Voluntario. In ricordo di Padre Dalmazio Mongillo, O.P.*, a cura di Margarita Maria Rossi – Teodora Rossi, Istituto San Tommaso. Studi 2005, AUP 2005, 255-313; Giovanni Paolo II di fronte alle leggi delle democrazie liberali, in *Angelicum* 83 (2006) 515-532; Legge naturale e diritti umani. Relazione sul panorama attuale della Sezione: "Legge naturale e diritti umani", come punto di partenza per l'orientamento delle comunicazioni, in *Atti del Congresso Internazionale della PAST e della SITA*, 21-25 Settembre, Roma 2004, in *Atti del Congresso Internazionale*, Vatican City 2006, vol. 3, 639-654.

Livi Antonio



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

Appointment to the Academy: 15 September 1989

Priestly Ordination: 11 August 1963

Scientific discipline: Epistemology, Logic, Philosophy of Language

Academic title: Professor

Academic awards and distinctions Member of the 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 journal 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) in the academic year 1993-1994. Chaplain of His Holiness the Pope (1998). Visiting professor at the University of Navarre (Spain) and at the University of the Holy Cross (Rome). Member of the Congregation for the Doctrine of the Faith's Consultant Committee for the examination of Antonio Rosmini's philosophical works. Dean of the Philosophical Faculty of Pontifical Lateran University from the academic year 2001-2002. Member of the Advisory Board of the Thomas International Association from 2002.

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 formerly 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 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 conclusion of this research was an area 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 limitations. 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 as a result 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. Among contemporary philosophers, the epistemological value of common sense was rediscovered by others 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 also 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*.

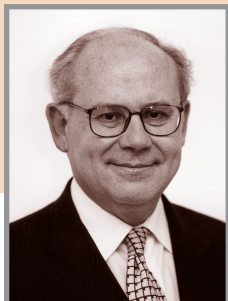
Main publications (a selection of 978 titles) **Books** *Il cristianesimo nella filosofia* (Il problema della filosofia cristiana nei suoi sviluppi storici e nelle prospettive attuali), ed. Japadre, L'Aquila 1969; *Etienne Gilson: filosofia cristiana e idea del limite critico*, ed. Universidad de Navarra, 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; *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; Spanish transl.: *Crítica del sentido común. Lógica de la ciencia y posibilidad de la fe*, ed. Rialp, Madrid 1997; French transl.: *Philosophie du sens commun. Logique aléthique de la science et de la foi*, ed. L'Age d'Homme, Lausanne-Paris 2004; *Il senso comune tra razionalismo e scetticismo: Vico, Reid, Jacobi, Moore*, ed. Massimo, Milano 1992; *Il principio di coerenza. Senso comune e logica epistemica*, ed. Armando, Roma 1997; *Lessico della filosofia*, ed. Ares, Milano 1998; *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 (2nd edition, 2000); *Verità del pensiero. Fondamenti di logica aleatica*, ed. Lateran University Press, Vatican City 2000; *Dizionario storico della filosofia*, Società Editrice Dante Alighieri, Roma 2003²; *La ricerca della verità. Dal senso comune alla dialettica*, ed. Leonardo da Vinci, Rome 2005³; *Verità del pensiero. Fondamenti di logica aleatica*, ed. Lateran University Press, Rome 2002; *Reasons for Believing. On the Rationality of Christian Faith*, The Davis Group Publishers, Aurora, CO 2005; *Razionalità della fede nella rivelazione. Un'analisi filosofica alla luce della logica aleatica*, ed. Leonardo da Vinci, Rome 2005²; *Senso comune e logica aleatica*, ed. Leonardo da Vinci, Rome 2005²; *Perché interessa la filosofia e perché se ne studia la storia*, ed. Leonardo da Vinci, Rome 2006; *Logica della testimonianza. Quando credere è ragionevole*, ed. Lateran University Press, Rome 2006; *Storia sociale della filosofia*, vol. I: *La filosofia antica e medievale*; vol. II: *La filosofia moderna*; vol. III: *La filosofia contemporanea*, Società Editrice Dante Alighieri, Rome 2004-2007. **Essays and Articles** Il problema storico della filosofia cristiana, in Vittorio Possenti (ed.), *Storia e cristianesimo in Jacques Maritain*, ed. Massimo, Milan 1979, pp. 123-156; Il movimento neotomista, in Antonio Livi (ed.), *Le ragioni del tomismo*, ed. Ares, Milan 1979, pp. 19-49; Il ritorno allo studio di san Tommaso prima e dopo l'"Aeterni Patris", in Pedro Rodríguez (ed.), *Fe, razón y teología*, ed. Universidad de Navarra, Pamplona 1979, pp. 191-220; Etienne Gilson: il tomismo come filosofia cristiana, in Antonio Piolanti (ed.), *San Tommaso nella storia del pensiero*, Libreria Editrice Vaticana, Vatican City 1982, pp. 123-134; L'accordo tra Maritain e Gilson nel dibattito sulla filosofia cristiana, in Vittorio Possenti (ed.), *Jacques Maritain oggi*, ed. Vita e Pensiero, Milan 1983, pp. 514-524; O senso comun ao serviço da fé: Jacques Maritain e a filosofia cristã, in *Jacques Maritain pensador y homem de acção*, Instituto Amaro da Costa, Lisboa 1984, pp. 35-50; Studio intro-

duittivo, in *Etienne Gilson, Introduzione alla filosofia cristiana*, Italian translation, ed. Massimo, Milan 1984, pp. 5-24; La filosofia di Etienne Gilson, in Antonio Piolanti (ed.), *Etienne Gilson, filosofo cristiano*, Libreria Editrice Vaticana, Vatican City 1985, pp. 211-219; 381-390. Etienne Gilson, in *Gran enciclopedia Rialp*, vol. XXV, ed. Rialp, Madrid 1988⁴, pp. 850-857; "La filosofia cristiana: prospettive attuali", in *Per la filosofia*, n. 15 (1989), pp. 51-59; "Il contributo di Etienne Gilson alla migliore conoscenza di san Tommaso nel Novecento", in *Doctor Communis* 1990, pp. 3-15; L'unità dell'esperienza nella gnoseologia tomista, in Antonio Piolanti (ed.), *Noetica, critica e metafisica in chiave tomistica*, Libreria Editrice Vaticana, Vatican City 1991, pp. 123-134; Fabro e i problemi storico-critici relativi al "Glaube" di Jacobi, in Giuseppe Mario Pizzuti (ed.), "Veritatem in caritate". *Studi in onore di Cornelio Fabro*, ed. Ermes, Potenza 1991, pp. 109-117; "Senso comune e filosofia nel pensiero dei Padri antenicensi", *Acta philosophica* 4, 1994, pp. 123-156; Senso comune e unità delle scienze, in Rafael Martinez (ed.), *Autonomia e unità delle scienze*, ed. Armando, Rome 1994, pp. 123-134. "Senso comune e realismo metafisico", *Per la filosofia*, n. 34, 1995, pp. 117-137; Il senso comune e la verità della scienza, in Ezio Mariani (ed.), *Scienza e realtà*, ed. Ipe, Naples 1997, pp. 9-20; Dottrina sociale della Chiesa ed epistemologia, *La società*, 1997, pp. 691-698; Senso comune, filosofia e cristianesimo, in Lorenzo Leuzzi (ed.), *Ragione filosofica e fede cristiana*, ed. Rubettino, Soveria Mannelli 1997, pp. 117-137; Il realismo come metodo necessario della metafisica secondo Etienne Gilson, in Horst Seidl (ed.), *Realismus als philosophisches Problem*, ed. Olms Verlag, Hildesheim 2000, pp. 131-138; Il senso comune e la conoscenza di Dio, in Lorella Congiunti (ed.), *L'audacia della ragione: riflessioni sulla teologia filosofica di Francesca Rivetti Barbò*, ed. Hortus conclusus, Rome 2000, pp. 97-102; Sapere e vita: sul problema della fondazione della verità in Horst Seidl (ed.), *Erkenn und Leben*, ed. Olms Verlag, Hildesheim 2002, pp. 65-88; Fede cristiana e filosofia dell'età moderna: il problema della certezza, in Edoardo Mirri e Furia Valori (eds.), *Fede e ragione*, Edizioni scientifiche italiane, Naples 2002, pp. 127-142; Metafisica, in Giuseppe Tanzella Nitti e Alberto Strumia (eds.), *Dizionario interdisciplinare di scienza e fede*, Urbaniana University Press, Vatican City; ed. Città Nuova, Rome 2002, pp. 939-957; Senso comune, in Giuseppe Tanzella Nitti e Alberto Strumia (eds.), *Dizionario interdisciplinare di scienza e fede*, Urbaniana University Press, Vatican City; ed. Città Nuova, Rome 2002, pp. 1289-1300; Dalla logica formale alla logica aletica: la nozione filosofica di 'senso comune' per una fon-

dazione rigorosa della verità del discorso, in Vittorio Possenti (ed.), *La questione della verità*, ed. Armando, Rome 2003, pp. 221-241; Da Descartes a Rosmini: le categorie cristiane nella filosofia moderna, in Umberto Muratore (ed.), *Il sacro e la storia. La civiltà della prova*, ed. Rosminiane, Stresa 2003, pp. 341-366; Etienne Gilson: una vera filosofia per l'intelligenza della fede, in Roberto Di Ceglie (ed.), *Verità della Rivelazione. I filosofi moderni della "Fides et ratio"*, ed. Ares, Milan 2003, pp. 125-152. Le premesse razionali della fede secondo "Fides et ratio", in Antonio Livi e Giuseppe Lorizio (eds.), *Il desiderio di conoscere la verità. Teologia e filosofia, cinque anni da "Fides et ratio"*, Lateran University Press, Vatican City 2005, pp. 37-50; L'annuncio della fede e della "retta ragione". Prospettive della pastorale alla luce della "Fides et ratio", in Graziano Borgonovo e Krzysztof Charamsa (eds.), *Percorsi di formazione sacerdotale*, vol. I: *Perché si generi la "Forma Christi"*, Libreria Editrice Vaticana, Vatican City 2005, pp. 33-61; Senso comune, in *Enciclopedia filosofica*, vol. X, ed. Bompiani, Milan 2006, pp. 123-156.

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

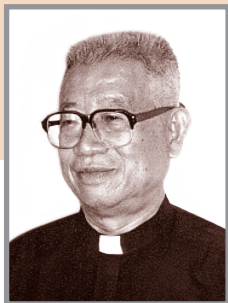
Academic title: Full Professor

Academic awards and distinctions 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. *Doctor honoris causa* de la Universidad Panamericana (México D.F.) en febrero de 2005. Miembro del Consejo Editorial de la revista alemana *Philosophisches Jahrbuch*, desde febrero de 2006.

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-linguístico. 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); *Deseo, violencia, sacrificio. El secreto del mito según René Girard* (2004); *Metaphysics and Language* (2005); *En busca de la trascendencia* (2007); *Cultura y pasión* (2007).

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

Ly Chen Ying

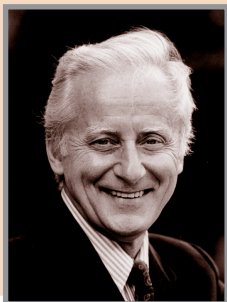
Academic awards and distinctions Principal of Tekuang Girls High School (1963-1967); Director of Window Press, Tainan (1967-1970); Professor, Department of Philosophy, Fu Jen Catholic University, National Cheng-chi University, Soochow University Chinese Culture University, Providence University (1972-1999); 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 dis-

cussions 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, USA

Wife and children: Constance (deceased 2002); 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 Emeritus of the Jacques Maritain Center at the University of Notre Dame

Academic awards and distinctions Recipient of various fellowships Fulbright, NEH and NEA – he is a fellow of the Pontifical Academy of St. Thomas Aquinas, 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. He is a member of President George Bush's Committee on the Arts and Humanities. The Thomas International University established the Ralph McInerny Center for Thomistic Studies in 2005.

Current scientific research A three-volume translation of the works of Charles DeKoninck, Laval University, Quebec.

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 Against the Averroists* (1993); *Aquinas and Analogy* (1996); *Thomas Aquinas* (1998); *What Went Wrong With Vatican II* (1998); *Defamation of Pius XII* (2001); *Characters in Search of Their Authors: the Gifford Lectures 1999-2000* (2001); *Very Rich Hours of Jacques Maritain* (2003); *Aquinas* (2004); *praeambula fidei* (2005). He is also a novelist, author of these most recent titles: the Andrew Broom mysteries *Heirs and Parents* (2000); the Father Dowling mysteries *Prudence of the Flesh* (2006); and the Mysteries Set at the University of Notre Dame *The Letter Killeth* (2007). He is past editor of *The New Scholasticism/Fellowship of Catholic Scholars Quarterly*; *The Catholic Dossier*; four volumes of the *Works of Jacques Maritain* and six volumes of *Aquinas's Commentaries on Aristotle*.

Martínez Enrique



Date and place of birth: 10 March 1963, Barcelona, Spain

Wife and children: Aurea Martín; Aurea (1991), Irene (1994), Elena (1997), Enrique (1999)

Appointment to the Academy: 24 June 2006

Scientific discipline: Philosophy

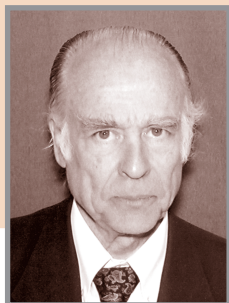
Academic title: Lecturer

Academic awards and distinctions Lecturer of Philosophy at the Universidad Abat Oliba CEU (Barcelona, Spain). PhD in Philosophy and Sciences of Education (Universidad de Barcelona). Director of the Instituto Santo Tomás and its philosophy journal *e-aquinas*, Fundación Balmesiana (Barcelona, Spain). Director of the Humanities Department, Universidad Abat Oliba CEU (Barcelona, Spain). Secretary in Barcelona of the Instituto CEU de Humanidades Angel Ayala. Assistant editor of the philosophy journal *Espíritu*, Instituto Filosófico de Balmesiana (Barcelona, Spain). General Secretary of the International Society of Thomas Aquinas (SITA) (Rome, Italy). Technical Executive Director of the International Council of Universities Saint Thomas Aquinas (IC-USTA).

Summary of scientific research Disciple of Professor Francisco Canals, Dr Martínez was educated in the Thomist school of Barcelona. His first area of research was the Philosophy of Education in Saint Thomas Aquinas; his PhD thesis was focused on this matter. His second area of research is the metaphysics of the person being; he is the main researcher of the project: 'Metaphysics of the person being in Saint Thomas Aquinas'. He is also interested in the metaphysics of knowledge in the Scholastics.

Main publications *Persona y educación en Santo Tomás de Aquino*, Madrid, Fundación Universitaria Española, 2002; *Ser y educar*, Bogotá, Universidad Santo Tomás de Colombia, 2004; and various articles in philosophy journals and contributions in Congresses, the last ones being: "Vida personal y comunicación interpersonal. Consideraciones sobre la metafísica de la persona en Santo Tomás de Aquino", in *Revista Española de Filosofía Medieval* 13 (2006), 81-88; "El intelecto agente en la Escolástica Carmelitana del siglo XIV", and "El intelecto agente según Juan de Santo Tomás", in Juan Fernando Sellés (ed.), *El intelecto agente en la Escolástica Renacentista*, EUNSA, Pamplona, 2006.

Moreno Fernando



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

Wife and children: Margarita Schmidt Cobo; Fernando, Margarita and Rodrigo

Appointment to the Academy: 16 December 1999

Scientific discipline: Philosophy and Political Science

Academic title: Professor

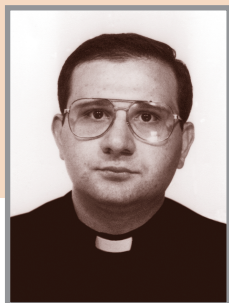
Academic awards and distinctions Sub-director Académico de ILADES (Instituto Latinoamericano de Doctrina y Estudios Sociales). Presidente del ICHEH (Instituto Chileno de Estudios Humanistas). Miembro del Conseil du Tiers Moreda (Becas y Proyectos de la Universidad Católica de Louvain). Miembro del Numero 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. Presidente de la sección chilena de la SITA.

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). Director del Instituto de Filosofía en la Universidad Gabriela Mistral (Santiago). Director del Magíster en Filosofía Tomista en la Universidad Santo Tomás.

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, política 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

Priestly Ordination: 25 April 1987

Appointment to the Academy: 16 November 1999

Scientific discipline: Philosophy

Academic title: Professor

Academic awards and distinctions 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 "in aliud quinquennium". Direttore della "Cattedra di S. Tommaso e il pensiero contemporaneo" nella Pontificia Università Lateranense "ad triennium".

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).

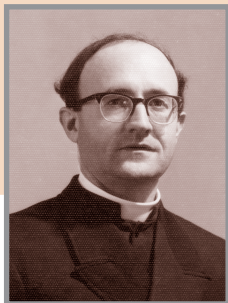
Main publications *L'Essere come Atto nel Tomismo essenziale di Cornelio Fabro*, Roma, Libreria Editrice Vaticana, 1987, 168 pp.; *Habitus e vita morale*, Napoli-Roma, LER, 1988, 102 pp.; *Il problema filosofico dell'alterità*, Roma, Euroma Editrice Universitaria La Goliardica, 1989, 170 pp.; *Il principio 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.; *Il Creatore del mondo. Breve Trattato di Teologia filosofica*, S. Severa-Roma, Casa Editrice Leonardo da Vinci, 2004, 332 pp.; *Actus essendi tomistico e spiritualità dell'anima*, in: *Medicina e Morale*, 2 (1986), pp. 407-414; *La craniotomia nella Summula Theologiae Moralis di Giuseppe d'Annibale*, in: *Divinitas*, 2 (1986), pp. 167-174; *La trascendenza dell'essere in S. Tommaso, sintesi e superamento di platonismo e aristotelismo*, in: *Doctor Communis*, 2 (1987), pp. 187-197; *Fisica e Metafisica nel*

De Substantiis Separatis, in: *Cultura e Libri*, 17 (1987), pp. 75-87; Essere ed Infinito: Lévinas e S. Tommaso, in: *Doctor Communis*, 2 (1988), pp. 183-193; Filosofia dell'Essere e filosofia del linguaggio: Aristotele ed Heidegger, in: AA.VV., *Homo loquens*, Bologna, ESD, 1989, pp. 143-149; L'intersoggettività nel pensiero di Merleau-Ponty, in: *Cultura e Libri*, 56 (1990), pp. 29-43; Causalità e Libertà. La questione del fondamento metafisico della libertà creata nel pensiero di Cornelio Fabro, interprete di S. Tommaso, in: *Doctor Communis*, 43 (1990), pp. 203-233; Angoscia e redenzione in *Delitto e Castigo* di Dostoevskij, in: *Cultura e Libri*, 62 (1990), pp. 5-19; La nozione filosofica di Infinito nella *Summa Theologiae* di S. Tommaso d'Aquino, in: *Atti del IX Congresso Tomistico Internazionale*, vol. II, pp. 282-288; La solidarietà come amicizia politica nel pensiero di S. Tommaso, in: *Per la Filosofia*, VII, n° 20, 1990, pp. 53-57; Il primato dell'analogia di attribuzione nella metafisica di Cornelio Fabro, in: G. Pizzuti (ed.), *Veritatem in Caritate*, Ermes, Potenza, 1991, pp. 165-175; Il posto della Metafisica nel sapere umano: l'influsso di Maimonide su S. Tommaso, in: *Gregorianum*, 74/2 (1993), pp. 331-352; La conoscenza razionale di Dio, in: AA.VV., *L'incontro con Dio*, Edizioni Studio Domenicano, Bologna, 1993; Il dibattito sull'origine del linguaggio nella filosofia romantica tedesca, in: Zoccali V., (ed.), *Memoria e Profezia*, I.S.S.R., Reggio Calabria, 1994, pp. 283-302; Conoscenza e Volontà secondo S. Tommaso, in: *Per la Filosofia*, 1 (1994), n° 31, pp. 13-29; La trascendenza della Causa Prima nel commento di S. Tommaso alla *Propositio IX del Liber de Causis*, in: Piolanti A. (ed.), *S. Tommaso filosofo*, Libreria Editrice Vaticana, Roma, 1995, pp. 81-100; Aspetti filosofici del rapporto tra legge e coscienza nella *Veritatis Splendor*, in: *Euntes docete*, 48 (1995), 3, pp. 347-364; Presupposti metafisici dell'esperienza del trascendente in S. Tommaso commentatore del *Liber de Causis*, in: *Contratto*, IV (1995), Padova, Il Poligrafo, 1996, pp. 87-101; *Deus, speculatio et cursus*. La ricerca di Dio (*quaerere Deum*) in Niccolò Cusano, in: *Medioevo*, XXI (1995), pp. 477-507; Padre Cornelio Fabro protagonista del Tomismo del nostro tempo, in: *Doctor Communis*, 1 (1997), pp. 3-11; Il linguaggio oltre le cose, Dio oltre il linguaggio, in: *Doctor Communis*, 2 (1997), pp. 112-131; La dimensione etica della persona, in: 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, in: *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, in: 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, in: *Divus Thomas*, 21 (1998), pp. 36-54; Tommaso d'Aquino nell'Enciclica "Fides et Ratio", in: *Cultura e Libri*, n. 118-119, suppl., 1998, pp. 33-37; Armonia tra la filosofia e la teologia nell'Enciclica "Fides et Ratio", in: *La Chiesa nel Tempo*, XV (1999), n. 1, pp. 7-23; Libertà dell'uomo e verità morale, in: 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", in: *Per la Filosofia*, XVI (1999), n. 45, pp. 59-68; Il linguaggio teologico nell'insegnamento della Teologia naturale, in: *Aquinas*, XLII, (1999), 1, pp. 19-28; Il pensiero umano e la verità, in: *Sapienza*, 53 (2000), 1, pp. 39-49; La causalità quale fondamento del realismo filosofico in S. Tommaso d'Aquino, in 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; La legge morale naturale e il problema del fondamento dei diritti umani, in: AA.VV., *Diritti umani e libertà in Duns Scoto*, Atti del VII Convegno internazionale di studi scotistici, Centro Studi Personalisti "Giovanni Duns Scoto", Quaderno n. 15, a cura di G. Lauriola, Alberobello, Editrice Arti Grafiche Alberobello, 2000, pp. 161-172; L'avventura del pensiero umano alla scoperta dell'Essere, in: *Aquinas*, XLII (1999), n. 3, pp. 443-457; Persona, Cultura e Verità, in: *Aquinas*, XLIII (2000), n. 1, pp. 19-29; Quali sfide culturali per il Sacerdote del Terzo Millennio?, in: *Sacrum Ministerium*, VI, 1 (2000), pp. 22-41; La necessità dello studio della filosofia nella formazione teologica, in: *Seminarium*, 3 (2000), pp. 563-596; Dio, somma-originalità. Il discorso su Dio di Francesca Rivetti Barbò, in: AA.VV., *L'audacia della Ragione. Riflessioni sulla teologia filosofica di Francesca Rivetti Barbò*, Roma, ed. Hortus Conclusus, Collana "I Tralci", 2000, pp. 183-198; La verità come "adaequatio rei et intellectus" in Tommaso d'Aquino, in: *Sensus Communis*, 1 (2000), n. 4, pp. 501-510; Maurice Merleau-Ponty: la verità del corpo, in: *Sensus Communis*, 2 (2001), n. 1, pp. 61-75; L'istituzione della Cattedra di S. Tommaso e la filosofia tomista al Laterano negli Anni del Concilio, in: Ph. Chenaux (ed.), *L'Università del Laterano e la preparazione del Concilio Vaticano II*, PUL-Mursia, Roma-Milano, 2001, pp. 41-48; Quando si crea armonia tra arte, catechesi e spiritualità cristiana, in: L. Congiunti (ed.), *L'epifania della bellezza*, Sinnos Editrice, Roma, 2002, pp. 137-144; Totius radix libertatis est in ratione consti-

tuta, in: *Divinitas*, XLVI (2003), 1, pp. 3-18; Le "prove ontologiche" dell'esistenza di Dio: analisi critica ad mentem Thomae, in: *Doctor Communis*, 2, 2003, pp. 79-102; La missione della Chiesa nella sintesi storica e teologica di Battista Mondin, in: AA.VV., *Antropologia, Metafisica, Teologia. Studi in onore di Battista Mondin, filosofo, teologo e ciclista*, a cura di R. Sterpa, Bologna, Edizioni Studio Domenicano, 2003, pp. 482-494; Filosofia cristiana e linguaggio su Dio, in: *Divinitas*, XLVI (2003), 3, pp. 289-319; L'Enciclica *Aeterni Patris* di Leone XIII e il Tomismo essenziale di Cornelio Fabro, in: AA.VV., *La filosofia cristiana tra Ottocento e Novecento e il Magistero di Leone XIII*, Perugia, 2004, pp. 437-463; La questione del Fondamento in San Tommaso d'Aquino, in: AA.VV., *Fondamento e fondamentalismi. Filosofia, Teologia, Religioni*, a cura di A. Ales Bello, L. Messinese, A. Molinaro, Roma, Città Nuova Editrice, 2004, pp. 83-101; Partecipazione, contingenza e interiorità umana nella Terza Via di S. Tommaso, in: *Atti del Congresso Internazionale, L'umanesimo cristiano nel III Millennio: la prospettiva di Tommaso d'Aquino*, Vol. I, Pontificia Accademia di S. Tommaso d'Aquino – SITA, Città del Vaticano, 2004, pp. 891-905.50; Il Nulla ha un posto nella Metafisica?, in: S.L. Brock (a cura di), *Tommaso d'Aquino e l'oggetto della Metafisica*, Armando Editore, Roma, 2004, pp. 89-114; Riesame della critica di Kant alla Teologia naturale, in: *Aquinas*, XLVIII (2005), 1-2, pp. 109-124; Il contributo di Aristotele alla teologia filosofica tomista, in: *Verità e responsabilità*, a cura di L. Messinese e C. Gobel, *Studia Anselmiana* 142, Centro Studi S. Anselmo, Roma, 2006, pp. 375-380.

Perini Giuseppe, C.M.



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

Priestly Ordination: Ordained priest in Piacenza on 5 July 1953

Appointment to the Academy: 15 March 1967

Scientific discipline: Philosophy, Sociology, Theology

Academic title: Professor

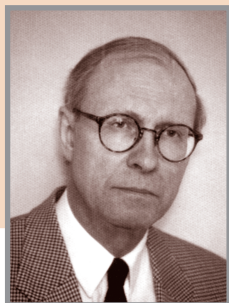
Academic awards and distinctions Baccelleriato in S. Teologia nel Pontificio Ateneo "Angelicum" (1953), Dottorato in Filosofia (1956) e in Scienze sociali (1960) nel medesimo Ateneo. Professore di filosofia teoretica, di storia della filosofia contemporanea, di sociologia al Collegio Alberoni, nei sei 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 Thomas* (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 specificamente 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. **Essays and articles** Utrum, arguendo 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

Academic awards and distinctions 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 of Medical Ethics (Göttingen); Member of the European Academy of sciences and arts; Member of the Board of the Austrian Daseinsanalytic Institute of Psychotherapy and Psychosomatics; Deputy of the Chairman of the Austrian Bioethics Commission; Member of the International Society of Medieval Philosophy; Member of the editorial advisory board of several international journals.

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; *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 gegenwertiger Fragestellungen* (japanisch), Tokio 1995; *Nietzsche und die Musik*, Wien 1997 (Mit. Hg.); *Phänomenologie der Kunst* (Hg.), Frankfurt 2000; *Grundkurs Medizin-Ethik*, Wien 2002 (UTB 2177); *Sobre el pensamiento de lo bello en Tomás de Aquino*, Pamplona 2002; *Gespräch mit dem Nihilismus. Ein Symposium Tokio-Wien* (japanisch), Tokio 2005 (Mit Hg.); *Heidegger und die Antike*, Frankfurt 2005 (Mit Hg.); 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 (Hgg.), *Leben – Sterben – Euthanasie*, Wien-New York 2000, 39-50; Heideggers

Destruktion des Begriffs 'Wirklichkeit' und ihre Bedeutung für die Psychotherapie, in: Th. Fazekas (Hg.), *Die Wirklichkeit der Psychotherapie*, Klagenfurt 2000, 29-39; Das metaphysik-kritische Potential des biblischen Schöpfungsglaubens, in: *Reconstitution of Classical Studies* 8 (2000), 42-49 (jap.); Naturalistische Erklärung des Erkennens, in: W. Wickler/L. Salwiczek (Hgg.), *Wie wir die Welt erkennen*, Freiburg u.a. 2001, 43-71; Nihilismus – Grundzug der abendländischen Metaphysik?, in: K. Baier/S. Mühlberger/H. Schelkshorn/A.K. Wucherer-Huldenfeld (Hgg.), *Atheismus heute? Ein Weltphänomen im Wandel*, Leipzig 2001, 119-135; Sein als Gewordensein – Sein als Ereignis, in: E. Jain/St. Grätzel (Hgg.), *Sein und Werden im Lichte Platons*, Freiburg/München 2001, 91-107; Das Böse – Wille zum Widersinn, in: E. Spedicato (Hg.), *Das Böse. Fragmente aus einem Archiv der Kulturgeschichte*, Bielefeld 2001, 9-21; Nihilismus als Seinsvergessenheit, in: *Existencia* 11 (2001), 141-155; Ontologie des Werdens, in: I. Bocken/D. Duclow/St. v. Erp/F. Jaspers (Hgg.), *On Cultural Ontology*, Maastricht 2002, 251-288; Zu Heideggers Auslegung der Seinsthese der mittelalterlichen Ontologie, in: H. Vetter (Hg.), *Nach Heidegger*, Frankfurt a.M. 2003, 161-183; Der Wahrheitsanspruch in pluralistischer Gesellschaft, in: H. Waldenfels (Hg.), *Religion. Entstehung – Funktion – Wesen*, Freiburg/München 2003, 215-236; Heidegger, in: St. L. Sorgner/O. Fürbeth (Hgg.), *Musik in der deutschen Philosophie*, Stuttgart/Weimar 2003, 155-171; Pluralismo y unidad. La relevancia practica de la idea metafísica de participación, in: *Anuario filosófico* XXXVI/1-2 (2003), 205-219; Voraussetzungen eines gelingenden interdisziplinären Gesprächs zum Verhältnis von Religion und Evolution, in: U. Lüke/J. Schnakenberg/G. Souvignier (Hgg.), *Darwin und Gott*, Darmstadt 2004, 9-27; Kants These vom Vorzug der Naturschönheit vor der Kunstschönheit, in: Basta, D. (Hg.), *Aktualität und Zukunft der Kantischen Philosophie*, Belgrad 2004, 195-203; Ontologische Voraussetzungen der Debatte über den Embryonenschutz, in: Nowotny, St./Staudigl, M. (Hgg.), *Perspektiven des Lebensbegriffs*, Hildesheim 2005, 161-182; Nihilismus – Heideggers Begriff der abendländischen Metaphysik (japanisch), in: Shibuya, H./ Pöltner, G. (Hgg.), *Gespräch mit dem Nihilismus. Ein Symposium Tokio-Wien*, Tokio 2005, 69-87; El lugar de la música en el pensamiento de Heidegger, in: *Themata* 34 (2005), 369-390; Der moralische Status des menschlichen Embryos, in: *Imago hominis* 12 (2005), 109-115; Radikale Pluralität. Zur Problematik eines postmodernen Paradigmas, in: Raynova, Y.B./Moser, S. (Hgg.), *Das integrale und das gebrochene Ganze*, Frankfurt 2005, 73-90; Bioethik unter Metaphysikverdacht, in: Covic,

A./Hoffmann, Th.S. (Hgg.), *Bioethik und kulturelle Pluralität*, St. Augustin 2005, 36-49; Der Begriff der Seele in der mittelalterlichen Philosophie am Beispiel des Thomas von Aquin, in: Klein, H.D. (Hg.), *Der Begriff der Seele in der Philosophiegeschichte*, Würzburg 2005, 197-207; Heilen um welchen Preis? Bioethik im Zeichen eines normativen Pluralismus, in: Fischer, M./Zänker, K.S. (Hgg.), *Medizin- und Bioethik*, Frankfurt 2006, 261-272.

Porro Pasquale



Date and place of birth: 18 July 1964, Andria (BA), Italy

Appointment to the Academy: 8 Feb. 2003

Scientific discipline: History of Medieval Philosophy

Academic title: Full Professor

Porro

Academic awards and distinctions Former director of a local Research Team on the PRIN research programmes in 1997, 1999, 2002, 2004. Co-ordinator of an International Research Project (approved and co-financed by the Italian Government) on Medieval Philosophy, which establishes official, sponsored and continuous links between the Chair of History of Medieval Philosophy at the University of Bari and other prestigious international institutes: the Thomas-Institut der Universität zu Köln; the De Wulf-Mansioncentrum, Katholieke Universiteit, Leuven; the University of Paris IV-Sorbonne; and the St. Kliment Ochdriski University of Sofia. Member since its foundation of EGSAMP (European Graduate School for Ancient and Medieval Philosophy), which has its administrative seat at the Thomas-Institut der Universität zu Köln. Director of the exchange programmes 'Socrates-Erasmus' between the University of Bari and the Universities of Sofia and Cologne. Member since its foundation of the 'Società Italiana per lo Studio del Pensiero Medievale' (SISPM), for which he was secretary up to 2003 and a member of the board up to 2005. Since 1989 he has been a member of the 'Société Internationale pour l'Étude de la Philosophie Médiévale' (SIEPM) and is also a member of the organizing committee for the academic programme of the XII International Conference of the Society, which will be held in Palermo in 2007.

He is founder and co-editor, together with Costantino Esposito, of the international journal *Quaestio* (Brepols, Turnhout / Pagina, Bari) and of a series related to the journal ('*Biblioteca filosofica di Quaestio*'). He is a member of the advisory board of *Recherches de Théologie et Philosophie médiévales* and *Archiv für mittelalterliche Philosophie und Kultur*. He is also a member of the editorial board of the series '*Ancient and Medieval Philosophy*', published by the De Wulf-Mansioncentrum, Katholieke Universiteit, Leuven.

Academic background Full Professor of History of Medieval Philosophy at the University of Bari (Facoltà di Lettere e Filosofia, Dipartimento di Scienze Filosofiche); June 1992-March 2000 Research post in the same Department; April 2000-October 2002 Associate Professor of History of Medieval Philosophy. He obtained his Ph.D. from Rome 'La Sapienza' University and has held several research fellowships, in particular at the De Wulf-Mansioncentrum of the K.U. Leuven (Belgium) and at German Universities.

Summary of scientific research His main fields of research are: Henry of Ghent, on whom he has published a monograph (1990), as well as numerous articles and bibliographies; Thomas Aquinas and the first Thomistic school; the German Dominican School; the medieval concept of time, on which he has published, amongst other things, a monograph (Leuven University Press, 1996), a volume of collected essays (Brill, Leiden 2001) and the entry *Zeit. Mittelalter* for the *Historisches Wörterbuch der Philosophie*; the history of the concept of causality; the status of Metaphysics in the 13th and 14th centuries; the reception of Avicenna in the Latin West. He is the author of numerous essays published in various specialized international journals (in English, French and German, see list of publications). He has translated into Italian, with an introduction and commentary, *De ente et essentia*, *Super Boethium De Trinitate*, *Expositio libri Boethii De hebdomadibus*, by Thomas Aquinas. Together with Olga Lizzini, he has published the first Italian translation (with the Arabic and Latin texts) of Avicenna's *Metaphysics of the Book of the Cure*. Together with M. Bettetini, L. Bianchi and C. Marmo he has published the volume *Filosofia medievale*. He has written entries for the *Historisches Wörterbuch der Philosophie*, the *Dictionnaire du Moyen Age*, for the new edition of the *Enciclopedia filosofica* and for the *Stanford Encyclopaedia of Philosophy*. He participates in the Editorial Board currently preparing the critical edition of Henry of Ghent's *Opera Omnia* (De Wulf-Mansioncentrum, K.U. Leuven), and he has already critically edited some of the questions on Metaphysics attributed to Henry himself.

He has organised two International Conferences: 'Transformations of the Concept of Time between the Middle Ages and the Modern Age' (Bari, December 1998) and 'Metaphysica – sapientia – scientia divina: The Subject and Status of First Philosophy in the Middle Ages' (Bari, June 2004, XV International Congress of the SISPM 'Società Italiana per lo Studio del Pensiero Medievale').

Main publications (selected in chronological order; last update: Jan. 2007) *Enrico di Gand. La via delle proposizioni universali*, Edizioni Levante ("Vestigia. Studi e strumenti di storiografia filosofica", 2), Bari 1990; "Possibile ex se, necessarium ab alio": Tommaso d'Aquino e Enrico di Gand, *Medioevo*, 18 (1992), pp. 231-273; [Tommaso d'Aquino], *L'ente e l'essenza*, introduzione, traduzione, note e apparati di P. Porro, Rusconi ("Testi a fronte", 20), Milano 1995. Comprende come appendici: *Il commento del Gaetano al "De ente et essentia"* (pp. 159-181) e *Qualche riferimento storiografico sulla distinzione di essere ed essenza* (pp. 183-215). Nuova edizione aggiornata: Bompiani, Milano 2002; Possibilità ed esse essentiae in Enrico di Gand, in W. Vanhamel (ed.), *Henry of Ghent. Proceedings of the International Colloquium on the Occasion of the 700th Anniversary of His Death*, Leuven University Press, Leuven 1996, pp. 211-253; *Forme e modelli di durata nel pensiero medievale. L'aevum, il tempo discreto, la categoria "quando"*, Leuven University Press ("Ancient and Medieval Philosophy", series I, n. 16), Leuven 1996; [Tommaso d'Aquino], *Commenti a Boezio ("Super Boetium De Trinitate" – "Expositio libri Boetii De ebdomadibus")*, introduzione, traduzione, note e apparati di P. Porro, Rusconi ("Testi a fronte", 50), Milano 1997; *Metaphysics and Theology in the Last Quarter of the 13th Century: Henry of Ghent Reconsidered*, in J.A. Aertsen/A. Speer (Hrsg.), *Geistesleben im 13. Jahrhundert*, de Gruyter ("Miscellanea Mediaevalia", 27), Berlin-New York 2000, pp. 265-282; Pseudo-Dionysius and Henry of Ghent, in T. Boiadjiev/G. Kapriev/A. Speer (Hrsg. v.), *Die Dionysius-Rezeption im Mittelalter. Internationales Kolloquium in Sofia vom 8. bis 11. April 1999 unter der Schirmherrschaft der Société Internationale pour l'Étude de la Philosophie Médiévale*, Brepols ("Rencontres de Philosophie Médiévale", 9), Turnhout 2000, pp. 395-427; [Curatela del volume:] P. Porro (ed.), *The Medieval Concept of Time. Studies on the Scholastic Debate and Its Reception in Early Modern Philosophy*, E.J. Brill, Leiden – Köln 2001; Il posto della metafisica nella divisione delle scienze speculative di Tommaso d'Aquino (*Super Boetium De Trinitate*, qq. V-VI), in G. D'Onofrio (a cura di), *La divisione della filosofia e le sue ragioni*. Atti del VII Convegno della SISPM (Assisi, 14-15 novembre 1997), Avagliano ("Quaderni di Schola Salernitana"), Cava de' Tirreni 2001, pp. 194-265; [Curatela del volume:] C. Esposito/P. Porro (a cura di), *Heidegger e i medievali*. Atti del Colloquio Internazionale di Cassino, 10-13 maggio 2000, Brepols, Turnhout/Pagina, Bari 2001 [= "Quaestio", 1 (2001)]; *Ursache/Wirkung*

(*Patristik; Mittelalter*). Voce per lo *Historisches Wörterbuch der Philosophie*, Bd. 11 (U-V), Schwabe & Co. Verlag, Basel 2001, coll. 384-389; Le *Quaestiones super Metaphysicam* attribuite a Enrico di Gand: elementi per un sondaggio dottrinale, *Documenti e studi sulla tradizione filosofica medievale*, 13 (2002), pp. 507-602 (con edizione di questioni dal ms. Escorial, h.II.1); [Curatela, del volume:] C. Esposito/P. Porro (a cura di), *La causalità*, Brepols, Turnhout/Pagina, Bari 2002 [=“Quaestio”, 2 (2002)], pp. 1-710; *Universaux et esse essentiae*: Avicenne, Henri de Gand et le “Troisième Reich”, in *Le réalisme des universaux. Philosophie analytique et philosophie médiévale*, “Cahiers de Philosophie de l’Université de Caen”, 38-39 (2002), pp. 9-51; Henry of Ghent on Ordained and Absolute Power, in G. Guldentops/C. Steel (eds.), *Henry of Ghent’s and the Transformation of Scholastic Thought. Studies in Memory of Jos Decorte*, Leuven University Press, Leuven 2003, pp. 387-408; Essere e essenza in Giovanni Picardi di Lichtenberg: note sulla prima ricezione del tomismo a Colonia, in M. Pickavé (Hrsg.), *Die Logik des Transzendentalen. Festschrift für Jan A. Aertsen zum 65. Geburtstag*, de Gruyter, Berlin-New York 2003, pp. 226-245; [In collaborazione con M. Bettetini/L. Bianchi/C. Marmo], *Filosofia medievale*, Raffaello Cortina, Milano 2004 (“Bibliotheca”), 401 pp.; Tommaso d’Aquino, Avicenna e la struttura della metafisica, in S.L. Brock (a cura di), *Tommaso d’Aquino e l’oggetto della metafisica*, Armando, Roma 2004, pp. 65-87; Duns Scot et le point de rupture avec Avicenne, in O. Boulnois/E. Karger/J.-L. Solère/G. Sondag (eds.), *Duns Scot à Paris 1302-2002*, Actes du Colloque de Paris, 2-4 septembre 2002, Brepols, Turnhout 2004, pp. 195-218; *Zeit (III. Mittelalter)*. Voce per lo *Historisches Wörterbuch der Philosophie*, Bd. 12 (W-Z), Schwabe & Co. Verlag, Basel 2004, coll. 1209-1219; [Curatela del volume:] C. Esposito/P. Porro (a cura di), *L’esperienza*, Brepols, Turnhout/Pagina, Bari 2005 [=“Quaestio”, 4 (2004)], pp. 1-532; [Curatela del volume:] P. Porro (a cura di), *Metaphysica – sapientia – scientia divina. Soggetto e statuto della filosofia prima nel Medioevo*, Brepols, Turnhout/Pagina, Bari 2006 [=“Quaestio”, 5 (2005)], pp. li-688. Contiene anche il saggio introduttivo: Dalla Metafisica alla metafisica, e ritorno, pp. ix-li; Doing Theology (and Philosophy) in the First Person: Henry of Ghent’s Quodlibeta, in C. Schabel (ed.), *Theological Quodlibeta in the Middle Ages. The Thirteenth Century*, E.J. Brill, Leiden 2006 (“Brill’s Companions to the Christian Tradition”, 1), pp. 171-231; [Avicenna], *Metafisica. La Scienza delle cose divine dal Libro della Guarigione*, a cura di O. Lizzini/P. Porro,

seconda edizione riveduta e corretta, Bompiani, Milano 2006 (Prefazione: pp. v-xxxvi); Intelligenze oziose e angeli attivi: note in margine a un capitolo del Convivio dantesco (II, IV), in S. Caroti/R. Imbach/Z. Kaluza/G. Stabile/L. Sturlese (eds.), *"Ad ingenii acuitiorem". Studies in Honour of Alfonso Maierù*, FIDEM, Louvain-la-Neuve 2006 ("Textes et Études du Moyen Âge", 38), pp. 303-351; Astrazione e separazione: Tommaso d'Aquino e la tradizione greco-araba, in A. Ghisalberti/A. Petagine/R. Rizzello (a cura di), *Lecture e interpretazioni di Tommaso d'Aquino oggi: cantieri aperti*, Atti del Convegno Internazionale di Studio (Milano 12-13 settembre 2005), Quaderni di Annali Chieresi, Torino 2006, pp. 121-161.

Possenti Vittorio



Date and place of birth: 25 March 1938, Rome, Italy

Wife and children: Nora Ghiglia; Renzo (1965), Damiano (1968), Enrico (1972)

Appointment to the Academy: 21 February 2004

Scientific discipline: Political and Moral Philosophy
(other concerns: Metaphysics and Epistemology)

Academic title: Full Professor

Academic awards and distinctions Member of the National Committee on Bioethics, Rome (1999-); Member of the Pontifical Academy of Social Sciences (2003-); Founder and Director of Venice University Interdepartmental Research Centre on Human Rights; Director of the Institute for Philosophical Studies, Milan (1975-1981); Founding Member of Institut International Jacques Maritain (1974); Member of Steering Committee of SITA (Thomas Aquinas International Society); Consulting Member of the *Pontificium Consilium pro Dialogo cum non-credentibus* (1992-94). 'Salvatore Valitutti International Prize' for the book *Il nichilismo teoretico e la 'morte della metafisica'* (1996); 'Capri san Michele Prize' for the book *Religione e vita civile* (2002); Member of Board of Directors: Review of World Union of Catholic Philosophical Associations; Member of the Scientific Committees of the 'Centro Studi Filosofici di Gallarate', and of the 'Institute Veritatis Splendor' (Bologna); Member of the editorial Board of the journals *La società* (Verona), *Sensus Communis* (Roma), *Per la filosofia* (Roma), *Sapientia* (Buenos Aires); Director of the series *Annuario di Filosofia* (1996-).

Summary of scientific research The main subjects of my research have focused on theoretical philosophy and on social philosophy.

In theoretical philosophy the mainstream of my research has been devoted to the metaphysical and gnoseological realism, with several insights concerning the pivotal problems of intellectual intuition, concept of being and the idea of truth as correspondence or conformity. These aspects have been developed through the metaphysical tradition of philosophy of being, considered as the 'third navigation', a more perfect progress in historical development of Western philosophy after the 'second navigation' discovered by Greeks (mainly Plato). The philosophy of being recognises as a zenith the thought of Aquinas and of

his great followers in the 20th century, who deepened the relation between natural task of reason and supernatural election of Revelation as a criterion of opening and fostering human research. A new interpretation of theoretical nihilism, understood as deep antirealism, refusal of intellectual intuition and oblivion of being, has been developed under the assumption that world philosophy, notwithstanding the huge amount of efforts devoted to this matter, is still lacking of a sufficient answer to the crucial question: what is (theoretical) nihilism?

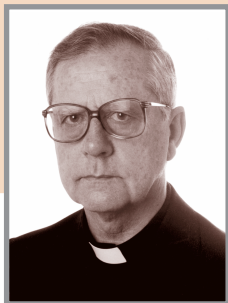
In recent years philosophy of being has been developed in the direction of a 'Principle-person', in the light of an ontological personalism, involved in bioethical questions and war-peace problems.

In the second field an effort has been carried out for the scientific restoring of political philosophy, at risk of being dissolved by the attacks of behaviourism and of radical social sciences. In a critical dialogue with the neoliberal and neonightenment traditions, the effort aimed at rediscovering central notions as practical reason, common good, people, democracy. Subsequently, close attention has been addressed to the question of political globalization, peace and the building up of political institutions capable of matching the new dimensions of common good, which now has world scope; and to the perspective of a religiously qualified 'new public sphere' where Christianity and democracy could meet. Importance has also been attached to the theologico-political problem from a twin perspective: the post-modern revival of a public role for the great world religions; the assumption that in the West the new public role for Christian faith can lead to a positive relation between religion and politics, different from the usual one in modern times, often marked by their deep separation.

Main publications **Books** *Frontiere della pace*, Massimo, Milano 1973; *Filosofia e società. Studi sui progetti etico-politici contemporanei*, Massimo, Milano 1983; *Giorgio La Pira e il pensiero di san Tommaso*, Studia Universitatis sancti Thomae in Urbe-Massimo, Roma 1983 (*La Pira tra storia e profezia*, Second revised edition, Marietti, Genova 2004); *La buona società. Sulla ricostruzione della filosofia politica*, Vita e Pensiero, Milano 1983; *Una filosofia per la transizione. Metafisica, persona e politica in J. Maritain*, Massimo, Milano 1984; *Felice Balbo e la filosofia dell'essere*, Vita e Pensiero, Milano 1984; *Tra secolarizzazione e nuova cristianità*, EDB, Bologna 1986; *Le società liberali al bivio. Lineamenti di filosofia della società*, Marietti, 2a ed., Genova 1992; *Oltre l'Illuminismo. Il messaggio sociale cristiano*, Edizioni Paoline, Roma 1992; *Razionalismo critico e metafisica. Quale realismo?*, Morcelliana, 2a ed., Brescia 1996; *Dio e il male*, Sei, Torino 1995; *Cattolicesimo e moder-*

nità, Ares, Milano 1995; *Approssimazioni all'essere (Scritti di metafisica e di morale)*, Il Poligrafo, Padova 1995; *Il nichilismo teoretico e la "morte della metafisica"*, Armando, Roma 1995; *Terza navigazione. Nichilismo e metafisica*, Armando, Roma 2004 (second ed.); *Filosofia e Rivelazione*, Città Nuova, 2a ed., Roma 2000; *La filosofia dopo il nichilismo*, Rubbettino, Soveria 2001; *Religione e vita civile. Il cristianesimo nel postmoderno*, Armando, Roma 2002; *L'azione umana*, Città Nuova, Roma 2003; *Essere e libertà*, Rubbettino, Soveria 2004; *Radici dell'ordine civile*, Marietti, Milano-Genova 2006; *Il Principio-persona*, Armando, Roma 2006; *Profili del Novecento*, Effatà, Cantalupa 2007. About 300 essays and articles. His books and essays have been translated in ten languages: English, French, Spanish, German, Portuguese, Polish, Russian, Dutch, Czech, Lithuanian.

Rodríguez Pedro



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

Priestly Ordination: 1958, Opus Dei Prelature

Appointment to the Academy: 19 May 1980

Scientific discipline: Dogmatic Theology

Academic title: Professor Emeritus

Academic awards and distinctions Prelado de Honor de Su Santidad 1993; Miembro de la Real Academia de Doctores de España 2004; 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 de 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 1978-2004; 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 tiene una doble vertiente: la preparación de la edición crítica de las Obras completas de San Josemaría Escrivá, el Fundador del Opus Dei, el estudio 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. Roegle, *Das Amt des Bischofs*, Wienand Verlag, Köln 1972; P. Rodríguez, *Fe y vida de Fe*, Eunsá ("Temas de Nuestro Tiempo", 3), Pamplona 1974; 3a ed., 1990; P. Rodríguez, J.L. Illanes, *Progresismo y liberación*, Eunsá ("Temas de Nuestro Tiempo", 11), Pamplona 1975; P. Rodríguez (dir.), *Veritas et sapientia. En el VII centenario de Santo Tomás de Aquino*, Eunsá ("Colección Teológica", 13), Pamplona 1975; P. Rodríguez (dir.), *Fe, razón y teología. En el I Centenario de la Encíclica "Aeterni Patris"*, Eunsá ("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*, Eunsá ("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*, Eunsá ("Colección Teológica", 35), Pamplona 1982; P. Rodríguez (dir.), *Sacramentalidad de la Iglesia y Sacramentos*, Eunsá ("Simposios Internacionales de Teología", 4), Pamplona 1983; P. Rodríguez, *Iglesias particulares y prelaturas personales. Consideraciones teológicas a propósito de una nueva institución canónica*, Eunsá ("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*, Eunsá ("Colección Teológica", 42), Pamplona 1985; P. Rodríguez, *Vocación, traba-*

jo, *contemplación*, Eunsá ("Colección Teológica", 50), Pamplona 1986, 2a ed. 1987; P. Rodríguez (dir.), *Iglesia Universal e Iglesias Particulares*, Eunsá ("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 eclesiológica 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 espíritu de los Padres de la Iglesia de los tres primeros siglos*, Ed. Eunat ("Biblioteca de Teología", 22), Pamplona 1996; P. Rodríguez (dir.), *Pueblo de Dios, Cuerpo de Cristo, Templo del Espíritu Santo*, Eunsá, ("Simposios Internacionales de Teología", 15), Pamplona 1996; P. Rodríguez (dir.), *Teología y espiritualidad en la formación de los futuros sacerdotes*, Eunsá ("NTReligión", 33), Pamplona 1997; P. Rodríguez, *El Catecismo Romano ante Felipe II y la Inquisición española. Los problemas de la introducción en España del Catecismo del Concilio de Trento*, Rialp, Madrid 1998; P. Rodríguez (ed.), *El Cardenal Ratzinger en la Universidad de Navarra. Discursos encuentros coloquios*, edición académica, Pamplona 1999; P. Rodríguez (dir.), *El Espíritu Santo y la Iglesia*, Eunsá ("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; P. Rodríguez, A. Aranda, Los presbíteros, instrumentos eficaces para la acción pastoral de la Iglesia, XIV Curso Internacional de actualización teológica, 1 a 5 de julio de 2002, Encuentros sacerdotales, México 2002; P. Rodríguez, Edición crítico-histórica de "Camino", de Josemaría Escrivá de Balaguer, prólogo de Javier Echevarría, vol. 1 de la Serie I de la "Colección de Obras Completas", Rialp, 1ª ed., Madrid 2002; 2ª ed. corregida, Madrid 2003; 3ª ed. corregida y aumentada, Madrid 2004, LXII + 1240 pp. **Articles and papers (selection)** 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 lute-

ranos. La Declaración de Augsburgo, 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 Ecueménico* 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 misterio petrino al filo del tercer milenio, en *Diálogos de Teología*, II, Valencia 2000, pp. 55-114; L'"exaltation" du Christ sur la Croix. Jean 12, 32 dans l'expérience spirituelle du bienheureux Josémaría Escrivá, en *Romana*, Bulletin de la Prélature de la Sainte Croix et Opus Dei, Rome 2001, 170-193; La salvación en la vida de la Iglesia, en C. Izquierdo, R. Muñoz (eds.), *Teología: misterio de Dios y saber del hombre. Textos para una conmemoración*, Ediciones Universidad de Navarra, S.A., "Colección Teológica" n. 100, Pamplona 2000, 235-258; Natura e fini del primato del Papa: il Vaticano I alla luce del Vaticano II, en Congregazione per la Dottrina della Fede (ed.), *Il primato del Successore di Pietro nel mistero della Chiesa. Testo e commenti*, coll. "Documenti e Studi", 19, Libreria Editrice Vaticana, Città del Vaticano 2002, 81-111; Il bene morale "per la vita del mondo", en *Il bene e la persona nell'agire*, a cura di L. Melina e Juan-José Pérez-Soba, Lateran University Press, Roma 2002, 203-220; En torno a la "definición" esencial de la Iglesia, en A. Carrasco, J. Prades (eds.), *In communione Ecclesiae. Miscelánea en honor del Cardenal Antonio María Rouco Varela, con ocasión del XXVº aniversario de su consagración episcopal*, volumen de la *Revista Española de Teología* 62 (2002) 739-756; Cinco tesis sobre el sentido de los "templos" en la Iglesia Católica, en Juan Chapa (ed.), *Signum et testimonium*, Eunsa [*Biblioteca de Teología*, 27] Pamplona 2003, 297-324; Tomás de Aquino y el Catecismo Romano. Una cuestión histórico-teológica acerca de la necesidad del Bautismo, en Jörgen Vijgen (ed.) *Indubitanter ad veritatem. Studies offered to Leo J. Elders SVD*, Damon 2003, 366-376; Para una comprensión del carácter "cristiano" de la gracia, en Tomás Trigo (ed.), *Dar razón de la esperanza. Homenaje al Prof. José Luis Illanes*, Eunsa [*Biblioteca de Teología*, 29], Pamplona 2004, 455-465; Responsabilidad de los cristianos en la vida universitaria. Naturaleza, Cultura y Universidad, en *Humanitas* (Santiago de

Chile), n° 35 (2004) 469-489; P. Rodríguez y J.R. Villar, Las "Iglesias y Comunidades eclesiales" separadas de la Sede Apostólica Romana, en *Diálogo Ecueménico* 39 (2004) 537-624; Lo sagrado y el misterio eucarístico, en The Pontifical Academy of St. Thomas Aquinas, *Il Sacro. Fenomenologia, Filosofia, Teologia, Mistica e Cultura del Sacro*, Atti della V Sessione Plenaria 24-26 giugno 2005, Vatican City 2006, 154-172; Der geistige Kult der Neuen Bundes, en M. Hauke, M. Stickelbroeck (Hgg.), "Donum veritatis". *Theologie im dienst an der Kirche. Festschrift zum 70. Geburtstag von Anton Ziegenaus*, Verlag Friedrich Pustet, Regensburg 2006, pp. 135-152.

Sacchi Mario Enrique



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

Appointment to the Academy: 25 November 1987

Scientific discipline: Philosophy

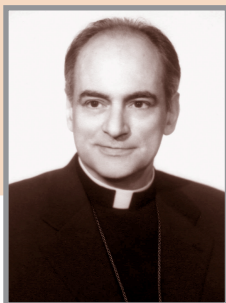
Academic title: Professor

Academic positions and titles Bachelor of Science with a major in philosophy and Doctor of Philosophy with a major in philosophy. Member of the Academia del Plata of Buenos Aires. Professor of Philosophy at the School of War of the Argentine Navy.

Main publications **Books** *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 sustancias 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.; *Scientia, Fides, Sapientia: Estudios en honor de Gustavo Eloy Ponferrada*, editados por Mario Enrique Sacchi y Gabriel Delgado. Prologo de Mons. Hector Aguer (La Plata:

Ediciones de la Universidad Católica de La Plata, 2002). **As editor** 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. **Articles and bibliographies** 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

Priestly Ordination: 7 December 1968, archdiocese of Buenos Aires

Appointment to the Academy: 15 May 1989

Scientific discipline: Philosophy

Academic title: Professor

Academic awards and distinctions Lecturer in the History of Philosophy at the Pontifical Lateran University (1976-1982), Full Professor (1982-1998); Dean of the Faculty of Philosophy at the Pontifical Lateran University (1987-1996); Professor of the History of Philosophy at the Libera Università Maria SS. Assunta since 1998; Member of the Pontifical Academy of St. Thomas Aquinas since 1989 and Secretary Prelate since 1999; Chancellor of the Pontifical Academy of Sciences and of the Pontifical Academy of Social Sciences since 1998; ordained Bishop by His Holiness John Paul II on 19 March 2001. Cavaliere di Gran Croce of the Italian Republic (1999); Official of honour of the Légion d'Honneur by the Republic of France (2000); Grão Mestre da Ordem de Rio Branco by the Republic of Brazil (2004); Official of the Republic of Austria (2004); Knight of the Republic of Chile (2006).

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 emphasized 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 have 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 Tomás 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'Energieia 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 Ermeneutiche*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1990), pp. 1-

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 Sapientziale 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), pp. 250-275; '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), pp. I-XXXVI-442; *La Vita*, 'Introduction' 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 umiejętności jako filozofii człowieka', in *Człowiek i jego świat na przełomie XX/XXI wieku*, (Częstochowa, 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; '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; 'Science and Reality', *Analecta Husserliana*, LXXIX (Kluwer, Holland, 1999), pp. 821-833; 'La paz por el diálogo', in *AA.VV., XV Aniversario de la firma del Tratado de Paz y Amistad entre las Repúblicas de Argentina y Chile*, (Vatican City, 1999), pp. 3-10; 'La Teologia di Aristotele', in *AA.VV., Pensare Dio a Gerusalemme*, (Rome, 2000), pp. 49-73; 'Food Needs of the Developing world in the Early Twenty-First Century', edited with

an introduction by M.S.S. (Vatican City, 2000), X-475 pp.; 'Science for Survival and Sustainable Development', edited with an Introduction by M.S.S., (Vatican City, 2000), pp. XII-427; 'La Strategia Filosofica di Fides et Ratio', *Alpha Omega*, III, fas. 2, (Rome, 2000), pp. 329-339; 'The Social Dimensions of Globalisation', edited with a Foreword by M.S.S., (Vatican City, 2000), pp. 93; 'Science and the Future of Mankind – Science for Man and Man for Science', edited with an Introduction by M.S.S. (Vatican City, 2001), pp. XVII-527; 'Les Enjeux de la Connaissance Scientifique pour l'homme d'aujourd'hui', edited with an Introduction by M.S.S. (Vatican City, 2001), pp. XI-102; 'Per una Metafisica aperta alla Fede', *Aquinas*, XLIV, fas. 1 (Rome, 2001), pp. 35-47; 'Per una Rivalutazione della Nozione di Sapienza', *Vita e Pensiero*, LXXXIV, fas. 3 (Milano 2001), pp. 244-263; 'Los Desafíos del Cristiano a la luz de la Pontificia Academia de las Ciencias', Embajada Argentina de la Santa Sede, Ciclo de Conferencias, nro. 16, (Rome, 2001), pp. 1-24; 'Globalization Ethical and Institutional Concerns', edited by M.S.S. (Vatican City, 2001), pp. 408; 'Globalisation and Humanity: New Perspectives', in AA.VV, *A Dialogue on Globalization: Challenges and Opportunities for Countries*, (The Asia Group, Rome, 2001), pp. 11-28.; 'The new approach on Ethics of Sciences: COMEST-Berlin 2001', in *World Commission on the Ethics of Scientific Knowledge and Technology*, (UNESCO, Paris, 2001), pp. 35-53; 'La dignità della persona: tra accanimento terapeutico e rischio di abbandono', in AA.VV., *Etica e Vita Umana*, (Crema, 2001), pp. 32-65; 'Problemi sul Cristianesimo', *Nuntium*, V, fas. 3, (Rome, 2001), pp. 49-63; 'The Challenger of Sciences – A Tribute to the Memory of Carlos Chagas', edited with an Introduction by M.S.S. (Vatican City, 2002), pp. XIX-168; 'The Pontifical Academy of Sciences: a Historical Profile in Education', in *The Challenges for Science – Education for the Twenty-First Century*, (Vatican City, 2002), pp. 272-290; 'Pontificia Accademia delle Scienze', in *Dizionario Interdisciplinare di Scienza e Fede*, (Città Nuova, Rome, 2002), vol. 1, pp. 1084-1092; 'Sulla Verità della Scienza', *Doctor Communis*, II n.s., (Vatican City, 2002), pp. 45-68; 'Science and Truth: Observations on the Truth of Science', *Analecta Husserliana*, vol. LXVII, (Kluwer Academic Publishers, London, 2002), pp. 49-73; 'Globalización y Solidaridad', *Fundación Banco de Boston*, (Buenos Aires, 2002), 43 pp.; 'Globalizzazione e Solidarietà', *Extra Series 15*, (Vatican City, 2002), 42 pp.; 'Intergenerational Solidarity', edited by M.S.S., (Vatican City, 2002), pp. 251; 'Globalisation and Inequalities', edited by M.S.S., (Vatican City, 2002), pp. 192; 'Reflexiones sobre Dios en el siglo XX', in

Nuntium, año 3, numero 6, (Madrid, Julio 2002), pp. 160-168; 'Terrorism, Culture and John Paul II', edited by M.S.S. and Claude Manoli, *World Federation of Scientists*, (Erice, 2003), 183 pp.; 'Globalisation and Terrorism', in *Terrorism, Culture and John Paul II*, (Erice, 2003), pp. 45-75; 'Papal Addresses, to the Pontifical Academy of Sciences 1917-2002 and to the Pontifical Academy of Social Sciences', edited with an Introduction, notes and index by M.S.S., (Vatican City, 2003), pp. LIV-524; 'Il Padre e il Figlio amano se stessi e noi per lo Spirito Santo (Sth I 37 2)', in *Doctor Communis*, fasc. 2, (Vatican City, 2003), pp. 41-57; 'The Truth Is the Goal of the Universe', in *E. Majorana Center for Scientific Culture*, (Erice, Italy, 10-15 May 2003), pp. 191-196; 'La rilettura storica speculativa della filosofia', in *Audacia della ragione e inculturazione della fede*, (Roma 2003), pp. 245-260; 'Una sintesi di umanesimo e scienza', in V. De Cesare (ed.), *Per l'Europa*, (Napoli, 2003), pp. 58-61; 'For a Catholic Vision of the Economy', in *Journal of Markets & Morality*, Volume 6, Number 1, (Michigan 2003), pp. 7-31, http://www.acton.org/publicat/m_and_m/2003_spring/sorondo.html; 'Per una cultura aperta alla fede', in *La Chiesa a servizio dell'uomo*, Giovanni Paolo II XXV anni di Pontificato, (Roma 2003), pp. 144-152; 'The Pontifical Academy of Sciences: A Historical Profile', The Pontifical Academy of Sciences, Extra Series 16, (Vatican City, 2003), pp. 24; 'Cien Años de Magisterio Pontificio para las Ciencias', Pontificia Academia de las Ciencias, Extra Series 19, (Ciudad del Vaticano, 2003), pp. 58; 'Science and Reality', *Analecta Husserliana*, vol. LXXIX, (Kluwer Academic Publishers, London 2004), pp. 821-833; 'The Four-Hundredth Anniversary of the Pontifical Academy of Sciences', edited with an Introduction and index by M.S.S., The Pontifical Academy of Sciences, Acta 17, (Vatican City, 2004), pp. 170; 'The Governance of Globalisation', E. Malinvaud, L. Sabourin and M.S.S. (eds.), (Vatican City, 2004), pp. XXXV-403; 'Pour un nouvel humanisme scientifique', in EWHUM (European Humanism in the World), posté 14 giugno 2004, <http://www.ewhum.org/EWHUM2/index.php?page=pour-un-nouvel-humanisme-scientifique>; 'Globalizar la solidaridad', Ciclo de Conferencias CEFOP, (La Plata, Provincia de Buenos Aires, 2004) pp. 58; 'Il Magistero dei Papi per la Pace e l'Accademia delle Scienze', in G. Prestipino (ed.), *Guerra e Pace*, (Napoli, 2004), pp. 83-110; 'Globalisation and Solidarity', in A.D. Rotfeld (ed.), *New Political Act for the United Nations*, (Warsaw, 2004), pp. 160-205; 'Human Security, Charity and Justice', in A.D. Rotfeld (ed.), *New Threats, New Responses (Towards the UN Reform)*, (Warsaw, 2004), pp. 130-135, <http://www.msz.gov.pl/docs/88/The%20Warsaw%20Report.pdf>; 'Global-

isation, Justice and Charity', *Extra Series 20*, (Vatican City, 2004), 20 pp.; 'Globalización y Justicia Social', *Extra Series 21*, (Vatican City, 2004), 28 pp.; 'Globalizzare la giustizia', in *I diritti umani nel mondo globalizzato*, a cura di E. Conti, (Brescia, 2004), pp. 61-74; 'The Pontifical Academy of Sciences', in *Interdisciplinary Encyclopaedia of Religion and Science*, ed. by G. Tanzella and A. Strumia, Roma 2005, <http://www.disf.org/en/Voci/93.asp>; 'Globalisation and Learning', in *Electronic Journal of Biotechnology*, Vol. 8, No. 1, Issue of April 15, Pontificia Universidad Católica de Valparaíso, (Chile 2005), <http://www.ejbiotechnology.info/content/vol8/issue1/full/12/#a2>; 'El Padre y el Hijo se aman y nos aman por el Espíritu Santo', in A. Galli, *Homenaje al P. Ricardo Ferrara* (Buenos Aires, 2006), pp. 80-120; 'The Various Transcendent Levels of the Sacred in History: The East, Natural Religion, and Revealed Religion' in M.S.S. (ed.), *The Sacred*, (The Pontifical Academy of St. Thomas Aquinas, Vatican City, 2006) pp. 69-81; 'Femminismo e filosofia contemporanea', in A. Luciani (ed.), *Nuovo Femminismo* (Carità Politica, Roma, 2006), pp. 35-64; 'La educación como el arte de devenir sí mismo en un mundo globalizado' in AA.VV. *La educación hoy*, (Banco de Galicia, Buenos Aires, 2006), pp 35-58; 'La libertà della Scienza', in E. Conti (ed.), *Le libertà* (Brescia, 2006), pp. 25-39; 'Globalización y justicia internacional', in E.D. Bautista (ed.), *Globalización y justicia internacional*, (Fondo de Cultura Económica, México, 2006), pp. 263-291; 'Why the Concept of Brain Death is Valid as a Definition of Death', in M.S.S. (ed.), *The Signs of Death* (The Pontifical Academy of Sciences, Vatican City, 2007), pp. xxi-xxix, 388-394; 'Statement on Globalization and Education', in M.S.S. (ed.), *Globalisation and Education*, (W. de Gruyter, Berlin, 2007), pp. 257-285; 'Philosophy, Science, Faith', in M.S.S. (ed.), *What is our Real Knowledge about the Human Being*, (The Pontifical Academy of Sciences, Vatican City, 2007), pp. 69-81; 'Introduction', in M.S.S. (ed.), *Stem Cells Technology and Other Innovative Therapies*, (The Pontifical Academy of Sciences, Vatican City, 2007), pp. vii-xi; 'Justice in Potency', in M.S.S. (ed.), *Charity and Justice Among Peoples and Nations*, (The Pontifical Academy of Social Sciences, Vatican City, 2007), pp. 150-165.

Seidl Horst



Date and place of birth: 27 August 1938, Berlin, Germany

Appointment to the Academy: 25 November 1992

Scientific discipline: Philosophy (Ethics, Ancient Philosophy)

Academic title: Professor

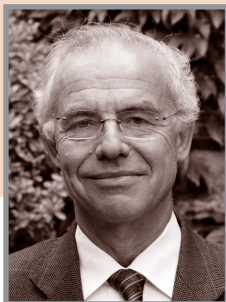
Academic awards and distinctions Member of Allgemeine Gesellschaft für Philosophie in Deutschland; Member of the Guardini-Stiftung; Member of the Pont. Accademia di San Tommaso d'Aquino; Member of the Terzo Ordine Domenicano and the Ordine Equestre del Santo Sepolcro; Editor of the series 'Epimeleia' (within the Philosophie Studien und Texte of the Olms-Verlag, Hildesheim); Co-editor of the review Aquinas.

Summary of scientific research Following my twofold 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 anthropology and metaphysics as their foundation, as indispensable for the defence of their normativity (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 and are the philosophy of religion, the latter in dialogue with Japanese colleagues (about Nishida, Nishitani and others), the philosophy of culture and of arts (with literary criticism). See home-page: <http://digilander.libero.it/intercultur>.

Main 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 and commentary of St. Thomas Aquinas, *Die Gottesbeweise in den beiden 'Summen', and De ente et essentia*, in *Meiner Philosophische Bibliothek*; Фома Анвинский, Доказательства бытия Бога в "Сумме против язычников" и "Сумме теологии", Moscow 1996; *Sittengesetz und Freiheit*, 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 1995; *Storia della filosofia e verità*, Roma (Mursia) 1999; *Sein und Bewußtsein*, Hildesheim (Olms) 2001; *Bytí a vědomí*, Prague (Vyšehrad) 2005; *Vom Dasein zum Wesen des Menschen*, Hildesheim (Olms) 2001; *Über das Verhältnis von Philosophie und Religion*, *ibid.* 2003; *Gentechnologie in ethischer Beurteilung*, Bonn (Nova & Vetera) 2003; *Der Mensch in Gottes Schöpfung*, 2 vol., *ibid.* 2005-2006; *Heideggers Fehlinterpretation antiker Texte*, *ibid.* 2005; *Critical Comments on M. Heidegger's Interpretation of Ancient Texts in his Introduction into Metaphysics*, New York (Global Scholarly Publications) 2005; *Realistische Metaphysik*, Hildesheim (Olms) 2006; *Metafisica e realismo*, Rome (Lateran Univ. Press) 2007.

Steel Carlos



Date and place of birth: 8 November 1944, Sleidinge, Belgium
Wife and children: Anne De Splenter; Steven, Wouter, Simon, Thomas
Appointment to the Academy: 8 February 2003
Scientific discipline: Ancient and Thomistic Philosophy
Academic title: Full Professor

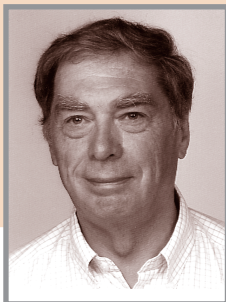
Academic biography Carlos Steel is Professor of ancient philosophy and also holds the chair of Thomistic philosophy at the Institute of Philosophy of the Catholic University of Leuven. He is past president of the Institute. Presently he is Director of the 'Aristoteles latinus', of the 'De Wulf-Mansion Centre for Ancient and Medieval Philosophy' and of the 'Institute of Medieval Studies'. He is member of the board of the 'Société internationale pour l'étude de la philosophie médiévale' and member of the editorial board of the 'Opera omnia' of Albert the Great and of the 'Series Graeca' of the 'Corpus Christianorum'.

Summary of scientific research Steel has devoted most of his research to the study of the Platonic tradition from Plato to Cusanus, with a particular emphasis on the philosophy of Proclus. He has also an international reputation for his critical editions of late antique and medieval authors, including Proclus, Maximus Confessor, Johannes Scottus Eriugena, Henricus Bate, Averroes. Another interest of his research is the moral philosophy and philosophy of mind and action of Thomas Aquinas.

Main publications *The Changing Self. A Study on the Soul in later Neoplatonism* (Brussels, 1978); *Maximus Confessor, Quaestiones ad Thalassium*, with the translation of John Scot Eriugena (Leuven, 1980-1990, coauthor C. Laga); *Priscian. On Theophrastus on Sense-Perception with Simplicius' On Aristotle on the Soul 2.5-12* (London, 1997, coauthor P. Huby), 1997; *Henricus Bate, Speculum divinorum* (4 volumes, Leuven, 1990-96); *Averroès. La béatitude de l'âme* (Paris, 2001, coauthor M. Geoffroy); *Proclus. On the Existence of Evils* (London, 2003, coauthor J. Opsomer); *On Providence and Fate* (London, 2007); *Proclus, Commentary on the Parmenides* (critical edition in the series Oxford Classical texts, volume 1: 2007); *Der Adler und die*

Nachteule. Thomas und Albert über die Möglichkeit der Metaphysik (Münster, 2001); 'The Effect of the Will on Judgement: Thomas Aquinas on Faith and Prudence', in *The Will and Human Action: From Antiquity to the Present Day*, ed. Th. Pink and M.W.F. Stone (London, 2004, 78-98); 'Thomas Aquinas on preferential love' in *Amor Amicitiae*, ed. Th. Kelly and Ph. Rosemann (Leuven-Paris, 2004, 437-458); 'Thomas' Lehre von den Kardinaltugenden' in *Thomas von Aquin. Die Summa Theologiae: Werkinterpretationen*, ed. A. Speer (Berlin, 2005, 322-342).

Wieland Georg



Date and place of birth: 8 March 1937 Prechlau/Pommern, Germany (now Poland)

Appointment to the Academy: 8 February 2003

Scientific discipline: Mediaeval Philosophy, Ethics, Anthropology, Metaphysics

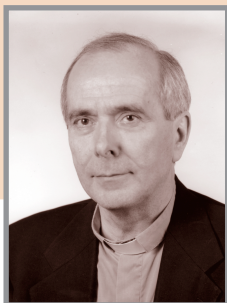
Academic title: Professor of Philosophy

Academic awards and distinctions Doctor of Philosophy (University Bochum); Habilitation (*venia legendi* in Philosophy; University Bonn); Professor of Philosophy (Theological Faculty Trier 1982); Professor of Philosophy (University Tübingen 1988); Dean of the Catholic Theological Faculty (Tübingen 1989-90); Vice-President of the University (Tübingen 1995-99); Head of the School for Doctoral Studies (Graduiertenkolleg): *Ars und Scientia im Mittelalter und in der Frühen Neuzeit* (1995-2004).

Summary of scientific research Mediaeval Philosophy: especially the process of rationalization and the development of sciences (mainly of theology); Ethics, Anthropology, Metaphysics.

Main publications *Untersuchungen zum Metaphysikkommentar Alberts des Großen*, 1972, 1992 (2nd edition); *Ethica-Scientia practica. Die Anfänge der philosophischen Ethik im 13. Jahrhundert* 1982; *Aufbruch – Wandel – Erneuerung. Beiträge zur „Renaissance“ des 12. Jahrhunderts* 1995; *Zwischen Vernunft und Natur – Alberts des Großen Lehre vom Menschen* 1999; *Vernunft und Natur. Das Secundum naturam in der Thomanischen Strebens- und Güterlehre* 2004; *Die Aristotelische Philosophie im Urteil ihrer Rezipienten* 2006.

Wielockx Robert



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

Priestly Ordination: 4 September 1966

Appointment to the Academy: 16 November 1999

Scientific discipline: Theology, Philosophy

Academic title: Professor

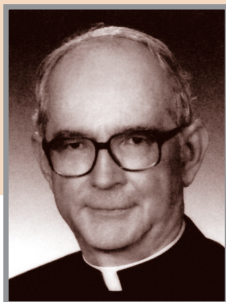
Academic awards and distinctions Member of the Albertus-Magnus-Institut Bonn (1981); Professor in Medieval Theology at the University of Leuven (1988); Member of the Leonine Commission (1995); Visiting Professor at the Pontifical University of the Holy Cross, Rome (1997); Professor at the Faculty of Theology (Pont. Univ. of the Holy Cross) (2001-).

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 700e 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. Gistelinck (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 devote': 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; Procédure 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; "Ego sum veritas": Autour de l'exégèse thomassienne de *Jn* 14,6, in *Doctor Communis*, NS 2, 2002, pp. 294-307; Incarnation et vision béatifique: Aperçus théologiques, in *Revue des sciences philosophiques et théologiques*, 86, 2002, pp. 601-639; Henry of Ghent, in J.J.G. Gracia, T.B. Noone (eds.), *A Companion to Philosophy in the Middle Ages* (Blackwell Companions to Philosophy, 24), Malden (MA) etc., 2003, pp. 296-304; Limites et ressources de l'exégèse thomassienne: Thomas d'Aquin sur *Jn* 4,46-54, in *Annales Theologici*, 18, 2004, pp. 426-447. **In press** L'oratio eucaristica di S. Tommaso, testimonianza di contemplazione cristiana, in L. Touze (ed.), *La contemplazione cristiana: esperienza e dottrina*, Roma, 2007; "Adoro te devote": Zur Lösung einer alten Crux, in *Annales Theologici*, 21, 2007 (pp. 101-140); *Boethii Daci In I-II De anima* (Corpus Philosophorum Danicorum Medii Aevi, 14), København, 2007 (o 2008), 123 pp. (*Critical Edition of Boethius of Dacia's Commentary on Aristotle's De anima I-II*, with Introduction and Notes); in collaborazione con A. Aiello, *Goffredo di Fontaines, aspirante baccelliere sentenziario: le autografe "Notule de scientia theologie" e la cronologia del ms. Paris BnF lat. 16297* (Corpus Christianorum. Autographa Medii Aevi, 5), Turnhout, 2007 (o 2008), 426 pp.; In collaborazione con A. Aiello, La versione del Quodlibet IV, qq. 7-8, di Enrico di Gand nel ms. Paris BnF lat. 16297, in *Documenti e Studi sulla tradizione filosofica medievale*, 19, 2008, 134 pp.

Wipfel John F.



Date and place of birth: 21 August 1933, Pomeroy, Ohio, USA

Priestly Ordination: 28 May 1960

Appointment to the Academy: 8 February 2003

Scientific discipline: Philosophy

Academic title: Professor

Academic awards and distinctions National Endowment for the Humanities Younger Humanist Fellowship (1970-1971); National Endowment for the Humanities Fellowship for Independent Study and Research (1984-1985); Aquinas Medal 1999 (American Catholic Philosophical Association). President of the American Catholic Philosophical Association (1986-1987); President of the Society for Mediaeval and Renaissance Philosophy (1982-1984); President of The Metaphysical Society of America (2005-2006).

Academic degrees B.A., M.A., S.T.L. The Catholic University of America. Ph.D. (philosophy), University of Louvain. Maître agrégé de l'Ecole saint Thomas d'Aquin, Louvain-la-Neuve; Doctorate of letters in Mediaeval Studies *honoris causa*, Pontifical Institute of Mediaeval Studies, Toronto (October, 2005).

Faculty positions 1960-1961 and 1963-1965, Instructor (School of Philosophy, The Catholic University of America); 1965-1967, Assistant Professor (School of Philosophy, The Catholic University of America); 1967-1972, Associate Professor (School of Philosophy, The Catholic University of America); 1972-2001, Ordinary Professor (School of Philosophy, The Catholic University of America); 2001 to present, Theodore Basselin Professor of Philosophy (School of Philosophy, The Catholic University of America). Spring semester, 1969, Visiting Associate Professor (University of California, San Diego).

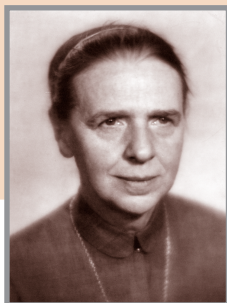
Administrative appointments 1989-1996, Academic Vice President (The Catholic University of America); 1996-1997, Provost (The Catholic University of America).

Summary of scientific research primarily in medieval philosophy, especially the metaphysics of Thomas Aquinas, his contemporaries, and in the later 13th century at Paris.

Main publications Books: *Medieval Philosophy from St. Augustine to Nicholas of Cusa*, New York: The Free Press, 1969 (with Allan B. Wolter); *The Metaphysical Thought of Godfrey of Fontaines*, Washington, D.C.: Catholic University of America Press, 1981; *Metaphysical Themes in Thomas Aquinas*, Washington, D.C.: The Catholic University of America Press, 1984; 'Part II: Quodlibetal Questions Chiefly in Theology Faculties', in *Les questions disputées et les questions quodlibétiques dans les facultés de théologie, de droit et de médecine* by B.C. Bazán, G. Fransen, D. Jacquart, and J. Wippel, Turnhout-Belgium: Brepols, 1985, pp. 153-222; *Boethius of Dacia: 'On the Supreme Good', 'On the Eternity of the World', 'On Dreams'*. Tr. and Introduction. Toronto: Pontifical Institute of Mediaeval Studies, 1987; *Studies in Mediaeval Philosophy*, Editor and author of ch. 6 ('Thomas Aquinas and Participation'), Washington, D.C.: The Catholic University of America Press, 1987; *Mediaeval Reactions to the Encounter between Faith and Reason: The Aquinas Lecture*, 1995, Milwaukee: Marquette, 1995; *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being*, Washington: The Catholic University of America Press, 2000; *Metaphysical Themes in Thomas Aquinas II*, Washington, D.C.: The Catholic University of America Press, 2007.

Articles Listed in curriculum vitae (see <http://philosophy.cua.edu/Faculty/jfw/>).

Zdybicka Zofia Józefa



Date and place of birth: 5 August 1928, Kraśnik Lubelski, Poland

Religious Ordination: 1957

Appointment to the Academy: 16 December 1999

Scientific discipline: Philosophy, Metaphysics, Philosophy of Religion

Academic title: Professor

Academic awards and distinctions 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).

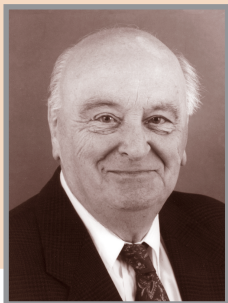
Summary of scientific research My research interests focus on the problems of God and religion. Against the background of prevailing attitudes in contemporary philosophical reflection upon God and religion, I point to the irreplaceable value of a metaphysical cognition of God, although I also strive 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 światem a Bogiem*, Lublin 1972; *Poznanie Boga w ujęciu Henri de Lubaca*, Lublin 1973; *Człowiek i religia. Zarys filozofii religii*, Lublin 1977, 2nd ed., revised 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 – światopogląd – 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, edi-

torship; 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 świecie współczesnym, Zarys problematyki religijologicznej*, Lublin 2000, pp. 22; Religia a kultura, *ibid.*, pp. 167-183; Orsola Ledóchowska. *Santa dei tempi difficili e segno di speranza*, Città del Vaticano 2004; Pełny zwrot antropologiczny. Największe dokonania Jana Pawła II [La piena svolta antropologica. Le realizzazioni di Giovanni Paolo II], *Kwartalnik Filozoficzny*, Vol. 33, q. 4, 2005, pp. 115-136; *Analogia i partycypacja w wyjaśnianiu rzeczywistości* [Analogia e partecipazione nella spiegazione della realtà], in: *Philosophiae et musicae*, Cracovia 2006, pp. 669-680; La ragione e la religione in San Tommaso e Kant, *Doctor Communis. Atti della Sessione Plenaria 24-26 giugno 2005*, Città del Vaticano 2006, pp. 187-200.

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

Academic awards and distinctions 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 Quaestiones des Siger von Brabant zur Physik des Aristoteles*, Köln 1956; partly incorporated in: *Siger de Brabant, Ecrits de 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. **As 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*.

DECEASED ACADEMICIANS

ARTIGAS Mariano (16-12-1999) Dean of the Ecclesiastical Faculty of Philosophy, Universidad de Navarra.
15-12-1938, †23-11-2006.

BIOLO Salvino, S.J. (25-11-1987) Former Dean of the Faculty of Philosophy, Pontificia Università Gregoriana.
23-5-1925, †25-12-2005.

DE MARGERIE Bertrand, S.J. (15-3-2000) Doctor in Theology.
23-2-1923, †4-7-2003.

DUCCI Edda (16-12-1999) Full Professor of the Philosophy of Education, Libera Università Maria Ss. Assunta and Università 'La Sapienza', Rome.
5-1-1929, †19-5-2007.

TURIEL GARCÍA Quintín, O.P. (25-11-1987) Former Professor of Logic and Metaphysics, Pontificia Università di San Tommaso d'Aquino.
17-9-1933, †6-10-2005.

HONORARY ACADEMICIANS

Sua Santità **BENEDETTO XVI**
S.E. Card. **William Wakefield BAUM**
S.E. Card. **Tarcisio BERTONE**
S.E. Card. **Carlo CAFFARRA**
S.E. Card. **Georges COTTIER**, O.P.
S.E. Card. **Stanisław DZIWIŚ**
S.E. Card. **Zenon GROCHOLEWSKI**
S.E. Card. **Marian JAWORSKI**
S.E. Card. **Bernard Francis LAW**
S.E. Card. **William Joseph LEVADA**
S.E. Card. **Paul POUPARD**
S.E. Card. **Giovanni Battista RE**
S.E. Card. **Camillo RUINI**
S.E. Card. **José SARAIVA MARTINS**
S.E. Card. **Christoph SCHÖNBORN**
S.E. Card. **Angelo SCOLA**
S.E. Card. **Dionigi TETTAMANZI**
S.E. Mons. **Héctor Rubén AGUER**
S.E. Mons. **Leonardo SANDRI**
S.E. Mons. **Javier ECHEVARRÍA**

EMERITUS ACADEMICIANS

Rev. P. **Edmond BARBOTIN**
Rev. P. **Roberto Busa**, S.J.
Prof. **Francisco CANALS VIDAL**
Rev. P. **Tito CENTI**, O.P.
S.E. Card. **Georges M.M. COTTIER**, O.P.
Rev. P. **Benoît DUROUX**, O.P.
Rev. P. **Leonard ELDERS**, S.V.D.
Mons. **Brunero GHERARDINI**

Rev P. **Luigi IAMMARRONE**, O.F.M.
Prof. **Bernard INAGAKI**
Prof. **Albert KRAPIEC**, M.J.
Rev. P. **Abelardo LOBATO CASADO**, O.P.
Rev. P. **Giovanni Battista MONDIN**, S.X.
Mons. **Pasquale ORLANDO**
Rev. P. **Reginaldo PIZZORNI**
Mons. **Gustavo Eloy PONFERRADA**

CORRESPONDING ACADEMICIANS

Prof. **José María ABASCAL CARRANZA**
Rev. P. **Enrique ALMEIDA**, O.P.
Prof. **Ignacio E.M. ANDEREGGEN**
Prof. **Lila Blanca ARCHIDEO**
Prof. **Juan Carlos BALLESTEROS**
Rev. P. **Giuseppe BARZAGHI**, O.P.
Mons. **Gianfranco BASTI**
Prof. **Alex BAUMGARTEN**
Rev. P. **Guy BEDOUELLE**, O.P.
Prof. **David BERGER**
Prof. **Richard BLUM**
Prof. **Stephen L. BROCK**
Prof. **Adriana CAPARELLO**
Prof. **Danilo CASTELLANO**
Rev P. **Denis CHARDONNENS**, O.C.D.
Prof. **Michael J.K. CHEN**
Rev. **Enrique COLOM COSTA**
Rev. P. **Francesco COMPAGNONI**, O.P.
Rev. **Alain CONTAT**
Rev. P. **Vicente CUDEIRO**, O.P.
Prof. **Cristina D'ANCONA**
Prof. **Marco D'AVENIA**
Rev. **Alain DE LIBERA**

Prof. **Mauricio ECHEVERRÍA**
Rev. P. **Alberto ESCALLADA**, O.P.
Prof. **José Juan ESCANDELL CUCARELLA**
Mons. **Ricardo Antonio FERRARA**
Rev. P. **Aníbal FOSBERY**, O.P.
Prof. **Umberto GALEAZZI**
Prof. **Elio GALLEGRO**
Rev. **José Ángel GARCÍA CUADRADO**
Prof. **Pasquale GIUSTINIANI**
Prof. **Ana Marta GONZÁLEZ**
Prof. **Cruz GONZÁLEZ AYESTA**
Prof. **Ignacio GUIU**
Prof. **Ronald HISSETTE**
Rev. P. **José Antonio IZQUIERDO**, L.C.
Prof. **John Francis Xavier KNASAS**
Prof. **María L. LUCKAC DE STIER**
Prof. **Michele MALATESTA**
Rev. **Mauro MANTOVANI**, S.D.B.
Rev. P. **Andrzej MARYNIARCZYK**, S.D.B.
Mons. **Guido MAZZOTTA**
Mons. **Livio MELINA**
Rev. **Julio Raúl MÉNDEZ**
Prof. **Rodolfo Julio MENDOZA MARTÍN**
Rev. P. **Jarosław MERECKI**, S.D.S.
Prof. **Cyrille MICHON**
Dott. **Emanuele MORANDI**
S.E. Mons. **Gerhard Ludwig MÜLLER**
Prof. **Manuel OCAMPO**
Rev. P. **Michał PALUCH**, O.P.
Prof. **Martin RHONHEIMER**
Rev. **Vittorio ROLANDETTI**
Prof. **Luis ROMERA**
Prof. **Margherita Maria ROSSI**
Rev. P. **Alejandro SAAVEDRA**, S.D.B.
Rev. **Juan José SANGUINETI**
Rev. **Modesto SANTOS**

Mons. **Michael SCHOOYANS**
Prof. **Rudi A. TE VELDE**
Prof. **Francisca TOMAR ROMERO**
Prof. **Luca F. TUNINETTI**
Prof. **Giovanni TURCO**
Prof. **José VEGA DELGADO**
Rev. **Aldo VENDEMIATI**
Prof. **Giovanni VENTIMIGLIA**
Rev. P. **Alfred WILDER**, O.P.

Ordinary	45
Honorary	20
Emeritus	16
Corresponding	68

TABLES

1. ACADEMICIANS IN ALPHABETICAL ORDER

<i>Name</i>	<i>Born</i>	<i>Place of Birth</i>	<i>Principal Discipline</i>
AERTSEN Jan A.	1938	The Netherlands	Philosophy
BASSO Domingo F.	1929	Argentina	Moral Theology
BERTI Enrico	1935	Italy	Philosophy
BEUCHOT PUENTE Mauricio	1950	Mexico	Hermeneutics
BIFFI Inos	1934	Italy	Sacramental Theology
BONINO Serge-Thomas	1961	France	Historia medii aevi doctr.
BRUGUÈS Jean-Louis	1943	France	Philosophy
CALDERA Rafael Tomás	1945	Venezuela	Philosophy
CAMPODONICO Angelo	1949	Argentina	Moral Philosophy
CESSARIO Romanus	1944	USA	Systematic Theology
CLAVELL Lluís	1941	Spain	Metaphysics
DALLEDONNE Andrea	1939	Italy	Philosophy
DEWAN Lawrence	1932	Canada	Philosophy
DI NOIA Joseph	1943	USA	Theology
DONADÍO M. de G. María C.	1944	Argentina	Philosophy
DOUGHERTY Jude P.	1930	USA	Philosophy
FLANNERY Kevin L.	1950	USA	History of Ancient Phil.
FLOUCAT Yves	1950	France	Philosophy
FORMENT Eudaldo	1946	Spain	Philosophy
GARCÍA ALONSO Luz	1938	Mexico	Philosophy
GIERTYCH Wojciech	1951	Great Britain	Moral Theology
HITTINGER Russell	1949	USA	Philosophy
IMBACH Ruedi	1946	Switzerland	History of Medieval Phil.
KACZYŃSKI Edward	1937	Poland	Moral Theology
LIVI Antonio	1938	Italy	Philosophy of Language
LLANO Alejandro	1943	Spain	Philosophy
LY CHEN YING Gabriel	1929	China	Philosophy



<i>Name</i>	<i>Born</i>	<i>Place of Birth</i>	<i>Principal Discipline</i>
McINERNY Ralph M.	1929	USA	Philosophy
MARTÍNEZ Enrique	1963	Spain	Philosophy
MORENO Fernando	1936	Chile	Philosophy
PANGALLO Mario	1962	Italy	Philosophy
PERINI Giuseppe	1929	Italy	Philosophy
PÖLTNER Günther	1942	Austria	Philosophy
PORRO Pasquale	1962	Italy	History of Medieval Phil.
POSSENTI Vittorio	1938	Italy	Political and Moral Phil.
RODRÍGUEZ Pedro	1933	Spain	Dogmatic Theology
SACCHI Mario Enrique	1945	Argentina	Philosophy
SÁNCHEZ S. Marcelo	1942	Argentina	Philosophy
SEIDL Horst	1938	Germany	Philosophy
STEEL Carlos	1944	Belgium	Ancient and Thomistic Phil.
WIELAND Georg	1937	Germany	Mediaeval Philosophy
WIELOCKX Robert	1942	Belgium	Theology and Philosophy
WIPPEL John F.	1933	USA	Philosophy
ZDYBICKA Zofia	1928	Poland	Philosophy
ZIMMERMANN Albert J.	1928	Germany	Philosophy

2. COUNTRY OF BIRTH

Country	Name in Alphabetical Order
Argentina	BASSO Domingo F. CAMPODONICO Angelo DONADÍO M. de G. María C. SACCHI Mario Enrique SÁNCHEZ S. Marcelo
Austria	PÖLTNER Günther
Belgium	STEEL Carlos WIELOCKX Robert
Canada	DEWAN Lawrence
Chile	MORENO Fernando
China	LY CHEN YING Gabriel
France	BONINO Serge-Thomas BRUGUÈS Jean-Louis FLOUCAT Yves
Germany	SEIDL Horst WIELAND Georg ZIMMERMANN Albert J.
Great Britain	GIERTYCH Wojciech
Italy	BERTI Enrico BIFFI Inos DALLEDONNE Andrea LIVI Antonio PANGALLO Mario PERINI Giuseppe PORRO Pasquale POSSENTI Vittorio
Mexico	BEUCHOT PUENTE Mauricio GARCÍA ALONSO Luz



<i>Country</i>	<i>Name in Alphabetical Order</i>
Netherlands, The	AERTSEN Jan A.
Poland	KACZYŃSKI Edward ZDYBICKA Zofia
Spain	CLAVELL Lluís FORMENT Eudaldo LLANO Alejandro MARTÍNEZ Enrique RODRÍGUEZ Pedro
Switzerland	IMBACH Ruedi
USA	CESSARIO Romanus DI NOIA Joseph DOUGHERTY Jude P. FLANNERY Kevin L. HITTINGER Russell McINERNEY Ralph M. WIPPEL John F.
Venezuela	CALDERA Rafael Tomás

3. YEAR OF BIRTH

Year	Name in Alphabetical Order
1928	ZDYBICKA Zofia ZIMMERMANN Albert J.
1929	BASSO Domingo F. LY CHEN YING Gabriel McINERNY Ralph M. PERINI Giuseppe
1930	DOUGHERTY Jude P.
1932	DEWAN Lawrence
1933	RODRÍGUEZ Pedro WIPPEL John F.
1934	BIFFI Inos
1935	BERTI Enrico
1936	MORENO Fernando
1937	KACZYŃSKI Edward WIELAND Georg
1938	AERTSEN Jan A. GARCÍA ALONSO Luz LIVI Antonio POSSENTI Vittorio SEIDL Horst
1939	DALLEDONNE Andrea
1941	CLAVELL Lluís
1942	PÖLTNER Günther SÁNCHEZ S. Marcelo WIELOCKX Robert



<i>Year</i>	<i>Name in Alphabetical Order</i>
1943	BRUGUËS Jean-Louis DI NOIA Joseph LLANO Alejandro
1944	CESSARIO Romanus DONADÍO M. de G. María C. STEEL Carlos
1945	CALDERA Rafael Tomás SACCHI Mario Enrique
1946	FORMENT Eudaldo IMBACH Ruedi
1949	CAMPDONICO Angelo HITTINGER Russell
1950	BEUCHOT PUENTE Mauricio FLANNERY Kevin L. FLOUCAT Yves
1951	GIERTYCH Wojciech
1961	BONINO Serge-Thomas
1962	PANGALLO Mario PORRO Pasquale
1963	MARTÍNEZ Enrique

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, juxta 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 concordēs, 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): "È 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, nonchè 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 relativo 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 (Litt. 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 between 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 meetings 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 FROM 2001

'Fides et ratio e San Tommaso', Atti della I Sessione Plenaria, 23-25 giugno 2000/Proceedings of the I Plenary Session, 23-25 June 2000, *Doctor Communis*, I n.s. (Vatican City, 2001), 192 pp., ISBN 88-7761-077-8.

Yearbook 2001, Pontificia Academia Sancti Thomae Aquinatis, First Edition, Extra Series 1 (Vatican City, 2001) 160 pp., ISBN 88-88353-00-3.

'Il Dibattito Contemporaneo sulla Verità/The Contemporary Debate on the Truth', Atti della II Sessione Plenaria, 22-24 giugno 2001/Proceedings of the II Plenary Session, 22-24 June 2001, *Doctor Communis*, II n.s. (Vatican City, 2002) 327 pp., ISBN 88-88353-01-1.

Commento al Pater Noster, Cornelio Fabro, Pontificia Accademia di San Tommaso d'Aquino, Extra Series 2 (Vatican City, 2002) 102 pp. ISBN 88-88353-03-8.

Doctor Communis, III n.s. (Vatican City, 2002) 175 pp., ISBN 88-88353-02-x.

'Dialogo sul Bene/Dialogue on Good', Atti della III Sessione Plenaria, 21-23 Giugno 2002/Proceedings of the III Plenary Session, 21-23 June 2002, *Doctor Communis*, fasc. 1 (Vatican City, 2003) 213 pp., ISBN 88-88353-04-6.

Doctor Communis, fasc. 2 (Vatican City, 2003) 218 pp., ISBN 88-88353-05-4.

Doctor Communis, fasc. 1-2 (Vatican City, 2004) 283 pp., ISBN 88-88353-07-0.

Atti del Congresso Internazionale su 'L'umanesimo cristiano nel III millennio: la prospettiva di Tommaso d'Aquino', 21-25 Settembre 2003/Proceedings of the International Congress on 'Christian Humanism in the Third Millennium: The Perspective of Thomas Aquinas', 21-25 September 2003, vol. 1 (Vatican City, 2004) 1005 pp., ISBN 88-88353-09-7.

'Essere e Persona/Being and Person', Atti della IV Sessione Plenaria, 25-27 giugno 2004/Proceedings of the IV Plenary Session, 25-27 June 2004, *Doctor Communis*, fasc. 1-2 (Vatican City, 2004) 177 pp., ISBN 88-88353-10-0.

Atti del Congresso Internazionale su 'L'umanesimo cristiano nel III millennio: la prospettiva di Tommaso d'Aquino', 21-25 Settembre 2003/Proceedings of the International Congress on 'Christian Humanism in the Third Millennium: The Perspective of Thomas Aquinas', 21-25 September 2003, vol. 2 (Vatican City, 2005) 1011 pp., ISBN 88-88353-06-2.

'Il Sacro. Fenomenologia, Filosofia, Teologia, Mistica e Cultura del Sacro/The Sacred. Phenomenology, Philosophy, Theology, Mysticism and Culture of the Sacred', Atti della V Sessione Plenaria, 24-26 giugno 2005/Proceedings of the V Plenary Session, 24-26 June 2005, *Doctor Communis*, fasc. 1-2 (Vatican City, 2006) 246 pp., ISBN 88-88353-12-7.

Atti del Congresso Internazionale su 'L'umanesimo cristiano nel III millennio: la prospettiva di Tommaso d'Aquino', 21-25 Settembre 2003/Proceedings of the International Congress on 'Christian Humanism in the Third Millennium: The Perspective of Thomas Aquinas', 21-25 September 2003, vol. 3 (Vatican City, 2006) 945 pp., ISBN 88-88353-11-9.

'Persona, legge naturale, diritti umani in una società complessa e globale / The Human Person, Natural Law, Human Rights in a Complex and Globalised World', Atti della VI Sessione Plenaria, 23-25 giugno 2006/Proceedings of the VI Plenary Session, 23-25 June 2006, *Doctor Communis*, fasc. 1-2 (Vatican City, 2007) 283 pp., ISBN 978-88-88353-13-5.

ACADEMICIANS' ADDRESSES

Prof. Jan A. Aertsen

Universität zu Köln

Thomas-Institut

Universitätsstraße 22

D-50923 Köln (Germany)

Tel: +49 221 4702309 • Fax: +49 221 4705011

Email: jan.aertsen@uni-koeln.de

Home address:

Engweg 37

NL-3972 JC Driebergen – Rijnsburg (The Netherlands)

Tel: +31 343 512820

Prof. Domingo F. Basso, O.P.

Convento Santo Domingo

Defensa 422

1065 Buenos Aires (Argentina)

Tel: +54 11 43311668 • Fax: +54 11 43435009

Email: bceccato.domingo@gmail.com

Prof. Enrico Berti

Università degli Studi di Padova

Dipartimento di Filosofia

Piazza Capitaniato, 3

I-35139 Padova (Italy)

Tel: +39 049 8274753 • Fax: +39 049 8274701

Email: enrico.berti@unipd.it

Home address:

Via Nazareth, 6

I-35128 Padova (Italy)

Tel: +39 049 751455

Prof. Mauricio Beuchot Puente, O.P.

Convento Santo Tomás de Aquino
Dept. Filosofía
Apartado Postal 23-161
16000 Xochimilco (Mexico)
Tel: +52 5 6848377 • Fax: +52 5 6771862
Email: hardie@servidor.unam.mx
Home address:
Calzada de las Brujas 51
14300 Tlalpan (Mexico)
Tel: +52 5 6848377

Prof. Mons. Inos Biffi

Piazza del Duomo, 16
I-20122 Milano (Italy)
Email: inbiffi@libero.it

Prof. Serge-Thomas Bonino, O.P.

Couvent Saint-Thomas d'Aquin
1 Impasse Lacordaire
F-31078 Toulouse Cedex 4 (France)
Tel: +33 5 62173131 • Fax: +33 5 62173117
Email: serge-thomas.bonino@dominicains.com

H.E. Mons. Jean-Louis Bruguès

Evêché d'Angers
8 Place Monseigneur Rumeau
B.P. 90246-49002
F-Angers Cedex 01 (France)
Tel: +33 2 41880700 • Fax: +33 2 41252908
Email: michel-jacquet-eveche-angers@wanadoo.fr
Website: <http://catholique-angers.cef.fr/site/263.html>

Prof. Rafael Tomás Caldera

Universidad Simón Bolívar
Departamento de Filosofía
Apartado Postal 89000
Caracas – Estado Miranda (Venezuela)
Tel: +58 2 9063765 • Fax: +58 2 9063768
Email: rtcaldera@hotmail.com, rcaldera@usb.ve
Home address:
Apartado Postal 2060
Caracas 1010-A (Venezuela)

Prof. Angelo Campodonico

Università di Genova
Dipartimento di Filosofia
Via Balbi, 4
I-16126 Genova (Italy)
Tel: +39 010 2095956 • Fax: +39 010 2099864
Mobile: +39 334 3592125
Email: 7988@unige.it, campodonico@alice.it
Home address:
Via Fiume, 1/8
I-16043 Chiavari, GE (Italy)
Tel: +39 0185 301770 / 363141

Prof. Romanus Cessario, O.P.

St. John's Seminary
127 Lake Street
Brighton, MA 02135 (USA)
Tel: +1 617 7465461 • Fax: +1 617 7895526
Email: mpcop@aol.com

Prof. Lluís Clavell

Pontificia Università della Santa Croce

Facoltà di Filosofia

Biblioteca

Via dei Farnesi, 82

I-00186 Roma (Italy)

Tel: +39 06 681641 (centralino), +39 06 68164584 (ufficio)

Mobile: +39 334 9845460 • Fax: +39 06 68164600

Email: clavell@pusc.it

Prof. Andrea Dalledonne

Via Sicilia, 17/7

I-06128 Perugia (Italy)

Tel: +39 075 5056460

Prof. Lawrence Dewan, O.P.

Dominican University College

96 Empress Ave

Ottawa, Ontario K1R 7G3 (Canada)

Tel: +1 613 2327363 / 423 • Fax: +1 613 2336064

Email: lawrence.dewan@collegedominicain.ca

Prof. Joseph Di Noia, O.P.

Sottosegretario

Congregazione per la Dottrina della Fede

V-00120 Città del Vaticano

Tel: +39 06 69884015 • Fax: +39 06 69883409

Email: vati561@cfaith.va

Prof. María C. Donadio Maggi de Gandolfi

Pontificia Universidad Católica Argentina

Facultad de Filosofía y Letras

Avda. Alicia Moreau de Justo 1500

1107 Buenos Aires (Argentina)

Tel: +54 11 43380680 • Fax: +54 11 43380791 / 43490444

Email: sta@maggi.cyt.edu.ar

Home address:

Hipólito Yrigoyen 1018

1638 Vicente López

Buenos Aires (Argentina)

Tel: +54 11 47951371

Email: postmast@maggi.cyt.edu.ar

Prof. Jude P. Dougherty

The Catholic University of America

School of Philosophy

Washington, D.C. 20064 (USA)

Tel: +1 202 3195589 • Fax: +1 202 3194731

Email: dougherj@cua.edu

Website: <http://philosophy.cua.edu/Faculty/jpd/>

Home address:

9036 Rouen Lane

20854 Potomac, MD (USA)

Tel: +1 301 2997886 • Fax: +1 301 9834916

Prof. Kevin L. Flannery, S.J.

Pontificia Università Gregoriana

Piazza della Pilotta, 4

I-00187 Roma (Italy)

Tel: +39 06 67015213 • Mobile: +39 334 3995899

Email: flannery@unigre.it

Prof. Yves Floucat

Faculté de Philosophie

Institut Catholique de Toulouse

31, rue de la Fonderie, B.P. 7012

F-31068 Toulouse Cedex (France)

Tel: +33 5 61368100 / 61368138 • Fax: +33 5 61368137

Email: yves.floucat@cegetel.net, yvesfloucat@yahoo.fr

Home address:

58, rue Achille-Viadieu

Bât. B

F-31400 Toulouse (France)

Tel/Fax: +33 5 61527987

Prof. Eudaldo Forment

Universidad de Barcelona

Facultat de Filosofia

Departamento de Filosofía Teórica y Práctica

Montalegre, 6-8

08001 Barcelona (Spain)

Tel: +34 93 4037839 • Fax: +34 93 4037833

Email: eforment@ub.edu

Prof. Luz García Alonso

Centro Universitario de la Ciudad de Mexico

Tula # 66

Col. Condesa

06140 Mexico, D.F. (Mexico)

Tel: +55 5 2118233 • Fax: +55 5 5530886

Email: ucime@prodigy.net.mx

Rev. P. Wojciech Giertych

Teologo della Casa Pontificia

Palazzo Apostolico

V-00120 Città del Vaticano

Tel: +39 06 69882384

Email: giertych@dominikanie.pl, teologo@petrus.va

Prof. Russell Hittinger

The University of Tulsa

Dept. of Philosophy and Religion

600 S. College Ave

Tulsa, OK 74104 (USA)

Tel: +1 918 6313081 • Fax: +1 918 6312057

Home address:

2300 Riverside Dr. #9-G

Tulsa, OK 74114 (USA)

Tel: +1 918 7127639

Email: francis.hittinger@cox.net

Prof. Ruedi Imbach

Université de Paris, Sorbonne (Paris IV)

1 rue Victor Cousin

F-75230 Paris (France)

Email: ruedi.imbach@wanadoo.fr

Home address:

14 rue Paul Laneyrie

F-21200 Beaune (France)

Prof. Edward Kaczyński, O.P.

Pontificia Università San Tommaso d'Aquino

Largo Angelicum, 1

I-00184 Roma (Italy)

Tel: +39 06 6702229 • Fax: +39 06 6790407

Email: ekacz@pust.urbe.it

Prof. Mons. Antonio Livi

Pontificia Università Lateranense
Decano della Facoltà di Filosofia
Piazza di S. Giovanni in Laterano, 4
V-00120 Città del Vaticano
Tel: +39 06 69895633 • Fax: +39 06 69886508
Email: antoniolivi@libero.it
Home address:
Via Belvedere, 5
I-00058 Santa Marinella, RM (Italy)
Tel: +39 0766 514014

Prof. Alejandro Llano

Universidad de Navarra
Departamento de Filosofía
Facultad de Filosofía y Letras
Campus Universitario – Edificio Central
31080 Pamplona (Spain)
Tel: +34 948 425600 • Fax: +34 948 425619
Email: allano@unav.es
Home address:
Benjamín de Tudela 21, 2ºa
31008 Pamplona (Spain)
Tel: +34 948 178350

Prof. Gabriel Ly Chen Ying

The Institute of Scholastic Philosophy
Fu Jen Catholic University
510 Chun Cheng Rd., HsinChuang
Taipei County 24205, Taiwan (Republic of China)
Tel: +886 2 29031111 Ext. 3260 • Fax: +886 2 29018536
Email: isp@mails.fju.edu.tw

Prof. Ralph M. McNerny

University of Notre Dame

Jacques Maritain Center

714B Hesburgh Library

Notre Dame, IN 46556 (USA)

Tel: +1 574 6315825 • Fax: +1 574 6318211

Email: rmcinern@nd.edu, osberger.1@nd.edu

Home address:

1010 E. Village Drive

Holy Cross Village

Notre Dame, IN 46556-0839 (USA)

Tel: +1 574 2320313

Prof. Enrique Martínez

Universidad Abat Oliba CEU

Bellesguard 30

08022 Barcelona (Spain)

Tel: +34 932540900 • Fax: +34 934189380

Email: emartinez@uao.es

Prof. Fernando Moreno

Universidad Gabriela Mistral

Avenida Ricardo Lyon 1177

Providencia (Comuna)

Santiago (Chile)

Tel: +56 2 2744545 • Fax: +56 2 2049074

Home address:

Isidoro Goyenechea, 2947, depto. 42

Las Condes – Santiago (Chile)

Tel: +56 2 3333255

Prof. Mario Pangallo

Pontificia Università Gregoriana

Facoltà di Filosofia

Piazza della Pilotta, 4

I-00187 Roma (Italy)

Tel: +39 06 67015511

Email: maripang@tin.it

Home address:

Pontificio Seminario Romano Maggiore

Piazza S. Giovanni in Laterano, 4

V-00120 Città del Vaticano

Tel: +39 06 698621 • Fax: +39 06 69886159

Prof. Giuseppe Perini, C.M.

Collegio Alberoni

Via Emilia Parmense, 77

I-29100 Piacenza (Italy)

Tel: +39 0523 577024 • Fax: +39 0523 577052

Email: segreteria.alberoni@yahoo.it

Prof. Günther Pöltner

Universität Wien

Institut für Philosophie

Universitätsstraße 7

A-1010 Wien (Austria)

Tel: +43 1 427747460 • Fax: +43 1 427747496

Email: guenther.poeltner@univie.ac.at

Home address:

Pötzleinsdorfer Straße 99

A-1180 Wien (Austria)

Tel/Fax: +43 1 4781847

Prof. Pasquale Porro

Università degli Studi di Bari
Dipartimento di Scienze Filosofiche
Palazzo Ateneo
Piazza Umberto I
I-70121 Bari (Italy)
Tel: +39 080 5714091
Email: porro@filosofia.uniba.it, pasquale.porro@libero.it
Website: <http://www.filosofia.uniba.it/home/docenti/porro/porro>

Prof. Vittorio Possenti

Dipartimento di Filosofia e Teoria delle Scienze
Università ca' Foscari di Venezia
Palazzo Nani Mocenigo
Dorsoduro, 960
I-30123 Venezia (Italy)
Tel: +39 041 2347376 / 7253 • Fax: +39 041 5230243
Email: vittorio.possenti@tin.it
Home address:
Via Mozart, 3
I-20052 Monza, MI (Italy)
Tel: +39 039 360103

Prof. Pedro Rodríguez

Universidad de Navarra
Facultad de Teología
Biblioteca de Humanidades
31080 Pamplona (Spain)
Tel: +34 948 425600
Email: prodriguez@unav.es
Home address:
Calle Benjamín de Tudela, 21 – 2º izq
31004 Pamplona (Spain)
Tel: +34 948 178350

Prof. Mario Enrique Sacchi

Chacabuco 1252 piso 6° A

1140 Buenos Aires (Argentina)

Tel: +54 11 43713077 • Fax: +54 11 43742921

Email: mesacchi@speedy.com.ar, mesacchi@gmail.com

S.E. Prof. Marcelo Sánchez Sorondo

Pontificia Accademia di San Tommaso d'Aquino

Casina Pio IV

V-00120 Città del Vaticano

Tel: +39 06 69883451 • Fax: +39 06 69885218

Email: past@acdscience.va

Home address:

Via della Pace, 8

I-00186 Roma (Italy)

Tel: +39 06 6872786

Prof. Dr. Horst Seidl

Via del Pergolato, 84

I-00172 Roma (Italy)

Website: <http://digilander.libero.it/intercultur>

Prof. Dr. Carlos Steel

Vice-dean Research

Institute of Philosophy

KU Leuven

K. Mercierplein, 3

B-3000 Leuven (Belgium)

Tel: +32 16326332 • Fax: +32 16326311

Email: carlos.steel@hiw.kuleuven.ac.be

Website: <http://www.hiw.kuleuven.ac.be/dwmc/plato/about/staff/steel.htm>

Prof. Dr. Georg Wieland

Eberhard Karls Universität Tübingen

Katholisch-Theologische Fakultät

Liebermeisterstrasse 18

D-72076 Tübingen (Germany)

Email: wieland-tuebingen@t-online.de

Home address:

Rammertblick 18

D-72072 Tübingen (Germany)

Tel: +49 747241708

Email: georg.wieland@uni-tuebingen.de

Prof. Robert Wielockx

Pontificia Università della Santa Croce

Facoltà di Teologia

Piazza di S. Apollinare, 49

I-00186 Roma (Italy)

Tel: +39 06 681641 • Fax: +39 06 68164400

Email: wielockx@usc.urbe.it

Home address:

Via S. Giovanna d'Arco, 12

I-00186 Roma (Italy)

Tel: +39 06 6869215

Rev. Prof. John F. Wippel

School of Philosophy

The Catholic University of America

Washington, D.C. 20064 (USA)

Tel: +1 202 3196648 • Fax: +1 202 3195523

Email: wippel@cua.edu

Website: <http://philosophy.cua.edu/Faculty/jfw/>

Prof. Zofia Zdybicka

Ul. Konstantynów 1
PL-20-708 Lublin (Poland)
Tel: +48 81 4454584
Email: zj.zdybicka@op.pl

Prof. Albert J. Zimmermann

Universität zu Köln
Thomas-Institut
Albertus-Magnus-Platz
D-50923 Köln (Germany)
Tel: +49 221 4702309 • Fax: +49 221 4705011
Email: thomas-institut@uni-koeln.de
Home address:
Hauptstraße 279
D-51143 Köln (Germany)
Tel: +49 2203 86717
Email: silvia.donati@uni-koeln.de