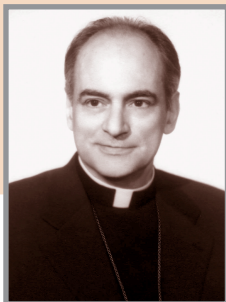


## Sánchez Sorondo Marcelo

Sánchez S.



**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-

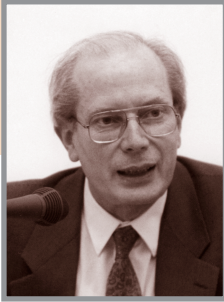
XII-388; *Ragione Pratica, Libertà, Normatività*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1991), pp. I-XXIV-474; *Teologia Razionale, Filosofia della Religione, Linguaggio su Dio*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1992), pp. 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 Sapienziale della Filosofia nella Chiesa', *Aquinas*, XXXVII, fas. 3 (Rome, 1994), pp. 483-500; *Περὶ Ψυχῆς, De Homine, Antropologia*, 'Introduction' and edited by M.S.S. (Herder, Università Lateranense, Rome, 1995), pp. I-XXVIII-590; 'Stato, Libertà e Verità', in *La Forma Morale dell'Essere* (Rosminiane, Stressa, 1995), pp. 91-133; 'Francis of Vitoria', in *Hispanic Philosophy in the Age of Discovery* (The Catholic University of America, Washington, 1995), 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, número 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](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

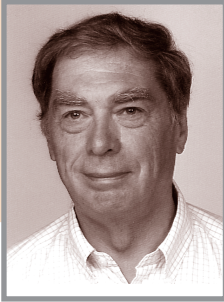
**Academic biography** Carlos Steel is Professor of ancient philosophy and also holds the chair of Thomistic philosophy at the Institute of Philosophy of the Catholic University of Leuven. He is past president of the Institute. Presently he is Director of the 'Aristoteles latinus', of the 'De Wulf-Mansion 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, Averroës. 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); *Averroës. 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

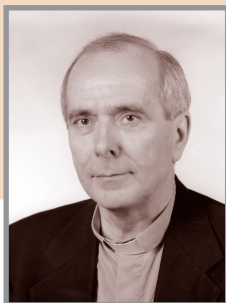
**Academic title:** Professor of Philosophy

**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

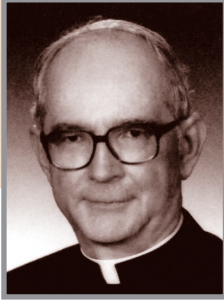
**Academic awards and distinctions** Member of the Albertus-Magnus-Institut Bonn (1981); Professor in Medieval Theology at the University of Leuven (1988); Member of the Leonine Commission (1995); Visiting Professor at the Pontifical University of the Holy Cross, Rome (1997); Professor at the Faculty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

## Wippel 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

Wippel

**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).

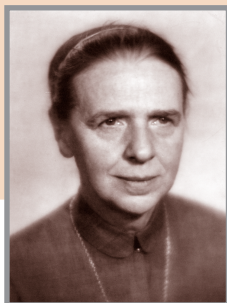
**Administrative appointments** 1989-1996, Academic Vice President (The Catholic University of America); 1996-1997, Provost (The Catholic University of America).

**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).

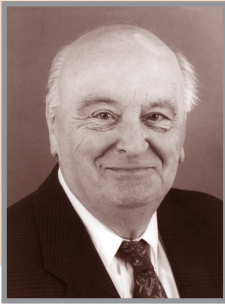
**Summary of scientific research** My research interests focus on the problems of God and religion. Against the background of prevailing attitudes in contemporary philosophical reflection upon God and religion, I point to the irreplaceable value of a metaphysical cognition of God, although I also strive 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 Theologica" 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 religiozologicznej*, 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 des logique, de morale et de physique*, ed. B. Bazan, Louvain 1974; *Ontologie oder Metaphysik. Die Diskussion über den Gegenstand der Metaphysik im 13. und 14. gahrhundert*; 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 SCHOOPYANS**  
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.

<b>Ordinary</b> .....	45
<b>Honorary</b> .....	20
<b>Emeritus</b> .....	16
<b>Corresponding</b> .....	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 doct.
BRUGUÈS Jean-Louis	1943	France	Philosophy
CALDERA Rafael Tomás	1945	Venezuela	Philosophy
CAMPDONICO 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

<i>Year</i>	<i>Name in Alphabetical Order</i>
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	BRUGUÈS 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. *Iam pridem 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 *Iam pridem 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 – Rijsenburg (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.ber ti@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 Brugès**

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, 2<sup>o</sup>a  
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. McInerny**

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@fin.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:*

Pötzeinsdorfer 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