**CURRICULUM VITAE OF KEVIN L. FLANNERY, S.J.**

**UNIVERSITY FORMATION**

Bachelor of Arts (B.A.), English Literature, Ohio State University, 1972;

Master of Arts (M.A.), Anglo-Irish Studies, University College, Dublin, 1974;

Master of Arts (M.A.), Philosophy, Politics and Economics (emphasis on 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 (dissertation on Maximus Confessor), Weston School of Theology, 1989;

Doctor of Philosophy (D.Phil.), dissertation: "The Logic of Alexander of Aphrodisias," University of Oxford, 1992.

**ACADEMIC POSITIONS**

1983-1984: Lecturer in philosophy, Department of Philosophy, Loyola University Chicago;

1992-1995: Adjunct professor of philosophy, Faculty of Philosophy, Pontifical Gregorian University;

1995-1998: Extraordinary Professor of the History of Ancient Philosophy, Faculty of Philosophy, Pontifical Gregorian University;

1998-2020: Ordinary Professor of the History of Ancient Philosophy, Faculty of Philosophy, Pontifical Gregorian University;

1998-2004: Dean of the Faculty of Philosophy, Pontifical Gregorian University;

2002-present: Ordinary member of the Pontifical Academy of St. Thomas Aquinas;

2006-2007: Mary Ann Remick Senior Visiting Fellow at the Center for Ethics and Culture at Notre Dame University;

2007 (Trinity Term): Senior Visiting Fellow at the Centre for Philosophical Psychology (Oxford);

2010-present: Member, Advisory Board, *Espíritu* (Barcelona);

2014-present: Member, Academic Advisory Panel, Anscombe Bioethics Centre (Oxford);

2014-2015: Vice-president of the American Catholic Philosophical Association;

2015-2016: President of the American Catholic Philosophical Association;

2020-present: Emeritus Professor, Faculty of Philosophy, Pontifical Gregorian University;

2020-2021: Anna and Donald Waite visiting professor at Creighton University;

2021-2022: guest lecturer at the Pontifical University of St. Thomas Aquinas (the *Angelicum*);

2021-present: Ralph McInerny Senior Research Fellow, the Jacques Maritain Center, University of Notre Dame.

**PRINCIPAL AREAS OF INTEREST**

The ethics of Aristotle, especially his action theory; the ethics of Thomas Aquinas, especially his action theory; cooperation with evil; Aristotle's metaphysics; ancient logic.

**PUBLICATIONS**

**Books authored**

1. *Alexander of Aphrodisias: Commentary on Aristotle's Prior Analytics A1-7* (with Jonathan Barnes, Susanne Bobzien and Katerina Ierodiakonou), London: Duckworth, 1991; Ithaca, N.Y.: Cornell University Press, 1992;

2. *Ways into the Logic of Alexander of Aphrodisias*, Leiden: Brill, 1995;

3. *Acts Amid Precepts: the Aristotelian logical structure of Thomas Aquinas's moral theory*, Washington D.C.: Catholic University of America Press; Edinburgh: T & T Clark, 2001;

4. *Christian and Moral Action*, Institute for the Psychological Sciences Press (distributed by Catholic University of America Press), 2013;

5. *Action and Character according to Aristotle: The logic of the moral life*, Washington, D.C.: Catholic University of America Press, 2013;

6. *Cooperation with Evil*: *Thomistic tools of analysis*, Washington, D.C.: Catholic University of America Press, 2019.

**Edited book**

1. *"Faith Once For All Delivered": Tradition and Doctrinal Authority in the Catholic Church*, edd. Robert Dodaro and Kevin Flannery, Steubenville, Ohio: Emmaus Academic Press [forthcoming].

**Articles**

1. "Leibniz reconsidered," *Heythrop Journal* 24 (1983) 408-416;

2. "Kripke and Wittgenstein: Intention without paradox," (with Paul Moser) *Heythrop Journal* 26 (1985) 310-318;

3. "A rationale for Aristotle's notion of perfect syllogisms," *Notre Dame Journal of Formal Logic* 28 (1987) 455-471;

4. "Three-dimensional logic," *Philosophical Investigations* 11 (1988) 74-87;

5. "A critical note on Thomas Morris's *The Logic of God Incarnate*," *Thomist* 54 (1990) 141-149;

6. "How to think about hell," *New Blackfriars* 72 (1991) 469-481;

7. "What is included in a means to an end?" *Gregorianum* 74 (1993) 499-513;

8. "Traditional teaching on abortion," *Linacre Quarterly* 60 (1993): 67-71;

9. "Alexander of Aphrodisias and others on a controversial demonstration in Aristotle's modal syllogistic," *Journal of the History and Philosophy of Logic* 14 (1993) 201-214;

10. "Philosophical arguments against and for *Humanae Vitae*," *Anthropotes* 10 (1994) 189-204;

11. "*Living a Christian Life*: a Review Article," *Gregorianum* 76 (1994) 535-548;

12. "Natural law *mens rea* vs. the Benthamite tradition," *American Journal of Jurisprudence* 40 (1995) 377-400;

13. "The Aristotelian first principle of practical reason," *Thomist* 59 (1995) 441-464;

14. "Response to Peter Ryan's 'The Catholic university and the idea of academic freedom,'" *The Nature of Catholic higher education: Proceedings from the eighteenth convention of the Fellowship of Catholic Scholars*, ed. A. J. Mastroeni, Fellowship of Catholic Scholars 1995, 157-161;

15. "Robinson's Lukasiewiczian *Republic* IV, 435-439," *Gregorianum* 77 (1996) 705-726;

16. "Ancient philosophical theology," *A Companion to the Philosophy of Religion*, ed. P. Quinn; C. Taliaferro, Blackwell 1997, 73-79;

17. "More on abortion," *Gregorianum* 79 (1998) 163-167;

18. "Aquinas on analogy," *Gregorianum* 79 (1998) 381-384;

19. "Practical reason and concrete acts," *Natural Law and Moral Inquiry: Ethics, Metaphysics and Politics in the Work of Germain Grisez*, ed. R. P. George, Georgetown University Press 1998, 107-134;

20. "Twinning embryos and ensoulment," *Anthropotes* 14 (1998) 429-433;

21. "Può un aristotelico considerarsi amico di Dio?" *Domanda sul Bene, Domanda su Dio*, ed. L. Melina e J. Noriega, Pontificia Università Lateranense / Mursia 1999, 131-137;

22. "The synonymy of homonyms," *Archiv für Geschichte der Philosophie* 81 (1999) 268-289;

23. "Plato and platonism," *The Oxford Companion to Christian Thought*, ed. A. Hastings, Oxford University Press 2000, 542-44;

24. "*Dignitatis Humanae*: the development of doctrine," *Catholic Dossier* 6 (2000) 31-35;

25. "Homosexuality and types of dualism: A platonico-aristotelian approach," *Gregorianum* (2000) 81 335–72;

26. "Due sensi della logica in Aristotele," *L'attualità di Aristotele*, ed. S. L. Brock, Armando 2000, 73–84;

27. "Theology, metaphysics and other sciences," *Faith* 33 (2001) 28–32;

28. "Logica e significato nel commento di Alessandro di Afrodisia alla Metafisica, libro IV" / "Logic and ontology in Alexander of Aphrodisias's commentary on Metaphysics, book IV," *Alessandro di Afrodisia e la 'Metafisica' di Aristotele*, ed. G. Movia, Vita e Pensiero 2003,117-52;

29. "The multifarious moral object of Thomas Aquinas," *Thomist* 67 (2003) 95–118;

30. "Applying Aristotle in contemporary embryology," *Thomist*67 (2003) 249–78;

31. "Mathematical entities in Alexander and pseudo-Alexander of Aphrodisias," *Il libro B della Metafisica di Aristotele*, ed. V. Celluprica,  Bibliopolis 2003, 127–57;

32. "Marriage, mental handicap, and sexuality," *Studies in Christian Ethics* 17 (2004), 11-26 [= "Marriage, mental handicap, and sexuality," *Dignità e Diritti delle Persone con Handicap Mentale: Atti del simposio promosso dalla Congregazione per la Dottrina della Fede, Roma, gennaio 2004,* ed. Congregation for the Doctrine of the Faith (Vatican City: Libreria Editrice Vaticana, 2007), 124–40];

33. "The field of moral action according to Thomas Aquinas," *Thomist* 69 (2005), 1-30;

34. "Ethical force in Aristotle," *Vera Lex* 6 (new series) (2005), 147-162;

35. "Five republics," *Human Nature in its Wholeness:  A Roman Catholic Perspective*, edd. D. N. Robinson, G. M. Sweeney & R. Gill (Catholic University of America Press, 2006), 34-56;

36. "Placing oneself 'in the perspective of the acting person': *Veritatis splendor* and the nature of the moral act," *Live the Truth: The moral legacy of John Paul II in Catholic health care*, ed. Edward J. Furton (Philadelphia: National Catholic Bioethics Center, 2006) 47–68;

37. "Force and compulsion in Aristotle's ethics" *Proceedings of the Boston Area Colloquium in Ancient Philosophy: Volume XXII (2006)*, edd. John J. Cleary e Gary M. Gurtler (Leiden: Brill), 41-67 [61-66 = commentario by Thornton C. Lockwood];

38. "The conjugal act and the use of prophylactics" (preface to and translation of "De natura et de applicatione Decreti S. Congregationis pro Doctrina Fidei diei 13 maii 1977 circa impotentiam viri" ["On the nature and application of the decree of the Congregation for the Doctrine of the Faith of May 13, 1977, regarding male impotence"] by Urbano Navarrete, S.J.), *National Catholic Bioethics Quarterly* 6 (2006) , 733-54;

39. "Tommaso d'Aquino sulla possibilità che l'inclinazione naturale verso il matrimonio sia sradicata dalla psiche del nubendo," *Peridodica de re canonica* 95 (2006), 619-25;

40. "Moral taxonomy and moral absolutes," *Wisdom's Apprentice: Thomistic essays in honor of Lawrence Dewan, O.P.*, ed. Peter A. Kwasniewski. Washington, D.C.: Catholic University of America Press, 2007, 237-59;

41. "Two wings: Aquinas and Aristotle," *On Wings of Faith and Reason: The Christian difference in culture and the sciences*, ed. Craig Steven Titus (Institute for the Psychological Sciences Press, 2008), 43-55;

42. "Capital punishment and the law," *Ave Maria Law Review* 5 (2008), 399-427;

43. "Aristotle and human movements," *Nova et Vetera* (English) 5 (2008), 113-38;

44. "Can an Aristotelian consider himself a friend of God?" *Virtue's End: God in the Moral Philosophy of Aristotle and Aquinas*, edd. Fulvio Di Blasi, Hochschild Joshua P., and Jeffrey Langan (South Bend, Indiana: St. Augustine's Press, 2008), 1-12;

45. "Anscombe and Aristotle on corrupt minds," *Christian Bioethics* 14 (2008), 151-164;

46. "Ultimate ends and incommensurable lives in Aristotle," *Intractable Disputes about the Natural Law: Alasdair MacIntyre and critics*, ed. Lawrence S. Cunningham (Notre Dame, Indiana: U of Notre Dame P, 2008), 227–50;

47. "Possibilities and limitations of gene therapy," *L'Osservatore Romano (weekly edition in English)* 18 (6 May 2009), 13 [Italian: "Possibilità e limiti della terapia genetica," *L'Osservatore Romano* 27–28 Aprile 2009, 6];

48. "The division of action in Thomas Aquinas," *American Catholic Philosophical Quarterly* 83 (2009), 421-440;

49. "La felicità perfetta nell'*Etica Nicomachea* diAristotele," *Studi sul pensiero di Tommaso d'Aquino: In occasione del XXX anniversario della S.I.T.A.*, edd. Lorella Congiunti, Graziano Perillo (Rome: Libreria Ateneo Salesiano, 2009), 211-215;

50. "Why does Elizabeth Anscombe say that we need today a philosophy of psychology?" *Philosophical Psychology: Psychology, emotions, and Freedom* (Washington, D.C.: Institute for the Psychological Sciences Press, 2009), 38-54;

51. "The methodology of Aristotle's *Metaphysics* and the problem of modern atheism," *Faith* 42.6 (Nov.-Dec 2010), 15;

52. "Natural law as the law of survival: An exegesis of Thomas Aquinas's *Summa theologiae* 1–2.94.2," *L'animale umano: Procreazione, educazione e le basi della società / The Human Animal: Procreation, education, and the foundations of society (Proceedings of the 10th Plenary Session 18–20 June 2010)*, *Doctor Communis* (Vatican City: Pontificia Academia Sancti Thomae Aquinatis, Libreria Editrice Vaticana, 2011), 142–62;

53. "Marriage, Thomas Aquinas, and Jean Porter," *Journal of Catholic Social Thought* 8 (2011), 1–13;

54. "'In this regard, the teaching of the magisterium is already explicit': On *Dignitas personae* §12," *Fertility and Gender: Issues in Reproductive and Sexual Ethics*, ed. Helen Watt (Oxford: Anscombe Bioethics Centre, 2011), 184–200;

55. "Sull'interpretazione di Enrico Berti della causalità del primo motore immobile," *Humanitas* 66 (2011), 615–43;

56. "Determinacy in natural law," *Nova et Vetera (English)* 9 (2011) 763–773;

57. "On counseling the lesser evil," *The Thomist* 75 (2011) 245-89;

58. "God and evil actions," *Gregorianum* 92 (2011), 415-421;

59. "'Vital Conflicts' and the Catholic magisterial tradition," *National Catholic Bioethics Quarterly* 11 (2011) 691-704 [also published at *Life & Learning, XXI and XXII: Proceedings of the twenty-first (2011) and twenty-second (2012) conferences of the University Faculty for Life*, ed. Joseph W. Koterski, S.J. (Bronx, New York: University Faculty for Life, 2018), pp.265-282];

60. "Making Christian life and death decisions," *Christian Bioethics* 17 (2011) 140–52;

61. "The preamble to a reform," *Seminarium* 52 (2012): 439-50;

62. "On Professor Berti's interpretation of the causality of the first unmoved mover," *Nova et Vetera* (English) 10 (2012) 833–61;

63. "*Persona humana*," in *Encyclopedia of Catholic Social Thought, Social Science, and Social Policy, v.3*, edd Joseph A. Varacalli, Richard S. Myers, and Michael L. Coulter (Lanham, Maryland: Scarecrow Press, 2012), 272-74;

64. "Thomas Aquinas and the New Natural Law Theory on the object of the human act," *National Catholic Bioethics Quarterly* 13 (2013) 79-104;

65. "Being truthful with (or lying to) others about oneself," *Aquinas and the* Nicomachean Ethics, edd. Tobias Hoffmann, Jörn Müller, and Matthias Perkams (Cambridge: Cambridge University Press) (2013), 129-45;

66. "John Finnis on Thomas Aquinas on human action," in *Reason, Morality and Law: The Philosophy of John Finnis*, edd. John Keown and Robert P. George (Oxford.: Oxford University Press, 2013) 118-132;

67. "Two Factors in the analysis of cooperation in evil," *National Catholic Bioethics Quarterly* 13 (2013), 663-675;

68. "Mean, doctrine of the," in *New Catholic Encyclopedia, Supplement 2012-2013: Ethics and Philosophy (v.3)*  (Detroit, New York, etc.: Gale, Cenage Learning, 2013), 981-82;

69. "*Phronēsis*," in *New Catholic Encyclopedia, Supplement 2012-2013: Ethics and Philosophy (v.3)*  (Detroit, New York, etc.: Gale, Cenage Learning, 2013), 1219-20;

70. "A contemporary Aristotelian embryology" (with Maureen L. Condic), *Nova et Vetera* (English) 12 (2014) 495-508;

71. "A causalidade do deus aristotélico: A propósito da interpretação de Enrico Berti a respeito do primeiro motor imóvel," *Síntese, Revista de Filosofia* 41 (2014): 173-200;

72. "Voting, intrinsic evil, and commensuration," *American Journal of Jurisprudence* 60 (2015): 181-197;

73. "Anscombe on two Jesuits and lying," in *The Moral Philosophy of Elizabeth Anscombe*, edd. Luke Gormally, David Albert Jones, and Roger Teichmann (Exeter: Imprint Academic, 2016) 192-211;

74. "The beatitudes, prudence (acquired and infused), Aristotle, and Aquinas," *Le beatitudini: Programmma di Cristo per l'evangelizzazione in ogni tempo e cultura/The Beatitudes: Christ's evangelisation programme for all time and for every culture: Proceedings of the 14th plenary session, 20-22 June 2014* (Vatican City: Pontificia Academia Sancti Thomae Aquinatis, Libreria Editrice Vaticana, 2015), 74-99;

75. "What does St. Thomas make of Aristotelian religion?" *Religione e religioni, uno sguardo tomista / Religion and Religions, a Thomistic look: Proceedings of the XV Plenary Session, 19-21 June 2015* (2016) (Vatican City: Pontificia Academia Sancti Thomae Aquinatis, Libreria Editrice Vaticana, 2016), 39-61;

76. "Zašto bi danas katolici trebali studirati Aristotela?" In *Aktualne moralne teme: Meðunarodni znanstveni simpozij uz 90. obljetnicu života p. Ivana Fučeka S.J. (Zagreb, 4. prosinca 2015)*, edd Marijan Steiner and Ivan Šestak. Biblioteka Theosis v.15 ( Zagreb: Filozofsko-Teološki Institut Družbe Isusove, 2016) 103–14;

77. "Rejoinder" [a response to M. Cathleen Kaveny's response to "Voting, intrinsic evil, and commensuration"] *American Journal of Jurisprudence* 61 (2016), 271-273;

78. "Reflections on Ralph McInerny's *Dante and the Blessed Virgin Mary*," in *Theology Needs Philosophy: Acting against reason is contrary to the nature of God*, ed. Matthew L. Lamb (Washington, D.C.: Catholic University of America Press, 2016), 240-49.

79. "Rule of law and the virtue of justice: the Socrates of Plato's *Crito* and a pair of later moral issues,"  *Proceedings of the American Catholic Philosophical Association* 90 (2017), 1-19;

80. "Defining death with Aristotle and Aquinas," in *Contemporary Controversies in Catholic Bioethics*, ed. Jason Τ. Eberl (Cham, Switzerland: Springer, 2017) 389-403;

81. "*Amoris Laetitia*, pastoral discernment, and Thomas Aquinas" (with Thomas V. Berg), *Nova et Vetera* (English) 16 (2018), 81–111;

82. "Being bad: Aristotelian resonances in Aquinas's conception of evil," in *Evil in Aristotle*, ed. Pavlos Kontos (Cambridge: Cambridge University Press, 2018), 205-221;

83. "Aquinas" and "Aristotle" in *A Dictionary of Philosophy of Religion* (second edition), edd. Charles Taliaferro and Elsa J. Marty (London: Bloomsbury, 2018);

84. "The common good in Aristotle and Aquinas," in *Self-Transcendence and Virtue: Perspectives from philosophy, psychology, and theology*, ed. Jennifer A. Frey and Candace Vogler (New York / Abingdon: Routledge, 2019), 154-172;

85. "The natural law in Catholic ethics," *Oxford Handbook of Catholic Theology*, edd. Lewis Ayres and Medi Ann Volpe (Oxford: Oxford University Press, 2019), 388-402;

86. "The complexity of justice: Thomas Aquinas’s interpretation of the fifth book of Aristotle’s *Nicomachean Ethics*," in *Beyond the Self: Virtue Ethics and the Problem of Culture, Essays in Honor of W. David Solomon*, ed. Raymond Hain (Waco, Texas: Baylor University Press, 2019), 25-41;

87. "The moral principles governing the immigration policies of polities," in *Catholic Social Teaching*, ed. Christian Brugger and Gerard V. Bradley (Cambridge: Cambridge University Press, 2019), 365-386;

88. "Platone e la sessualità," in *Dizionario su Sesso, Amore e Fecondità*, ed. José Noriega, René Ecochard, and Isabelle Ecochard (Siena: Cantagalli, 2019), 744-750;

89. "Analogy in Alexander of Aphrodisias," in *La Dottrina dell’Analogia dell’Essere nella «Metafisica» di Aristotele e i suoi sviluppi nel pensiero tardo-antico e medievale*, Rita Salis (ed.) (Padua: Il Poligrafo, 2019), 119-142;

90. "The legal and theological background of *Summa Theologiae* 2-2.64.7," *The Thomist* 84 (2020), 509-46;

91. "The intertwining of natural law and the laws of nature in Thomas Aquinas," *Lumen: A Journal of Catholic Studies* 8 (2021), 104-122;

92. "Reason and being, precepts and good in Thomas Aquinas's understanding of the natural law," in *Virtù, legge e fioritura umana: Saggi in onore di Angelo Campodonico*, ed. Maria Silvia Vaccarezza (Milan: Mimesis, 2022), 119-128;

93. "Avoiding illicit connection with evil: Alphonsus Liguori, Thomas Aquinas, contemporary issues," *National Catholic Bioethics Quarterly* 21 (2021), 231-246;

94. "Analogy (in medieval theology)," in *The Encyclopedia of Philosophy of Religion*, edd. Stewart Goetz and Charles Taliaferro (Hoboken, New Jersey: Wiley-Blackwell, 2021), https://doi.org/10.1002/9781119009924.eopr0015;

95. "Immanence and transcendence," in *The Encyclopedia of Philosophy of Religion*, edd. Stewart Goetz and Charles Taliaferro (Hoboken, New Jersey: Wiley-Blackwell, 2021), https://doi.org/10.1002/9781119009924.eopr0179;

96. "Act, human," "casuistry," "forum," "lying," "probabilism," "truth-telling," in *The Oxford Dictionary of the Christian Church, 4th edition*, ed. Andrew Louth (Oxford: Oxford University Press, 2022);

97. "Thomas Aquinas on the connatural, the supernatural, love, and charity," in *A Handbook to Platonic Love from Antiquity to the Renaissance*, edd. John Dillon and Carl Sean O’Brien (Cambridge: Cambridge University Press, 2022 [forthcoming]);

98. "Francisco de Toledo on Thomas Aquinas and the possibility of coerced faith," in *Ignatius the Thomist* (Washington, D.C.: Catholic University of America Press, 2021 [forthcoming]);

99. "The logic of doctrinal development," in *"Faith Once For All Delivered": Tradition and Doctrinal Authority in the Catholic Church*, edd. Robert Dodaro and Kevin Flannery [forthcoming];

100. "Contradiction and legislation regarding the right to life" (review article on *Unborn Human Life and Fundamental Rights: Leading constitutional cases under scrutiny*, Zambrano, Pilar, and Saunders, William L. edd.), *Nove et Vetera* (English) (2021 [forthcoming]);

101. "*Synderesis*, *Conscientia* and Human Rights," in *The Handbook on Natural Law and Human Rights*, edd. Thomas Angier, Iain Benson, and Mark Retter (Cambridge: Cambridge University Press [forthcoming]).

**Major reviews**

1. Review of R. Smith, *Aristotle: Prior Analytics, translation with introduction, commentary and notes*, in *Ancient Philosophy* 11 (1991) 187-193;

2. Review of W. Demopoulos (ed.), *Frege's Philosophy of Mathematics* in *Review of Metaphysics* 52 (1998) 670-672;

3. Review of L. Gormally (ed.), *Moral Truth and Moral Tradition: Essays in honour of Peter Geach and Elizabeth Anscombe* in *International Philosophical Quarterly* 35 (1995), 497-501;

4. Review of M. Rhonheimer, *Die Perspektive der Moral: philosophische Grundlagen der Tugendethik* in *Gregorianum* 83 (2002) 591-94;

5. Review of J. O'Callaghan, *Thomist Realism and the Linguistic Turn: Toward a more perfect form of existence* in *Gregorianum* 86 (2005) 401-404;

6. Review of M. Geach and L. Gormally (edd.), *Human Life, Action and Ethics: Essays by G.E.M. Anscombe* in *Acta Philosophica* 15 (2006) 141-44;

7. Review of C. Natali, *L'action efficace: Études sur la philosophie de l'action d'Aristote* in *Gregorianum* 87 (2006), 860-62;

8. Review of S. Cunningham, *Reclaiming Moral Agency: The moral philosophy of Albert the Great* in *Ethics* 120 (2009), 161-165;

9. Review of I. Bejczy, ed., *Virtue Ethics in the Middle Ages: Commentaries on Aristotle's "Nicomachean Ethics," 1200 -1500* in *Speculum* 85 (2010), 363-64;

10. Review of G. Emery and M. Levering, edd., *Aristotle in Aquinas's Theology* in *The Thomist* 83 (2019), 295-300.