

## **LAWRENCE DEWAN, O.P.**

### ***Curriculum vitae (as of 2006)***

- Born March 22, 1932, at North Bay, Ontario, Canada. Professed in Order of Preachers Sept. 8, 1973; ordained priest Dec. 11, 1976.
- Ph.D. in Philosophy; Thesis: "The Doctrine of Being of John Capreolus: a contribution to the history of the notion of *esse*", University of Toronto, 1967 [Director: (begun with Etienne Gilson) Joseph Owens, C.Ss.R.]
- 1974-present: teaching philosophy at Dominican College of Philosophy and Theology, Ottawa (now called "Dominican University College")
- Vice-President, Dominican University College (Ottawa), 1984-1990.
- 1983-1989 Visiting professor of the Metaphysics of St. Thomas (Second Semester), Pontifical Institute of Mediaeval Studies, Toronto (and School of Graduate Studies, University of Toronto). Also lectured on St. Thomas, (undergraduate) Department of Philosophy, University of Toronto, Second Semester, 1987-1989.
- 1990-1997 Visiting Professor of Philosophy (Metaphysics of St. Thomas) (Second Semester), Catholic University of America, Washington, D.C. [except for one year]
- 1991-present. Adjunct Professor of Philosophy, and Member of the School of Graduate Studies and Research, University of Ottawa.
- 2003 (November): Lokuang Chair in Philosophy, Institute of Scholastic Philosophy, Fu Jen Catholic University, Taipei, R.O.C.
- 2005 (Jan.-May): Visiting Professor of Philosophy, International Theological Institute for Studies on Marriage and the Family, Gaming, Austria.

### **Some Honours**

- Past President, American Catholic Philosophical Association (President: 1992-1993). Past President, Canadian Maritain Association (President, 1988-1995).
- 1998: (May 1) Master of Sacred Theology (a special honour conferred by the Dominican Order [the Order of Preachers])
- 1999 (December) Member, Pontifical Academy of St. Thomas Aquinas (Vatican appointment).

### ***Bibliography***

1. *Doctrine of Being of John Capreolus: A Contribution to the History of the Notion of ESSE* (2 volumes), University of Toronto, 1967 [available on microfilm from the National Library of Canada, Ottawa]; abstract published in *Dissertation Abstracts*, vol. 29, no. 9, 1969. Copies in

the libraries of the Pontifical Institute of Mediaeval Studies, Toronto, and of the University of Toronto.

2. Leslie Dewart and Spiritual Hedonism, *Laval théologique et philosophique* 27 (1971), 25-39.
3. Leslie Dewart, St. Thomas, and Knowledge, *Downside Review* 91 (1973), 51-64.
4. Number and Order of St. Thomas's Five Ways, *Downside Review* 92 (1974), 1-18.
5. St. Thomas and the Ontology of Prayer, *Divus Thomas* 77 (1974), 392-402.
6. St. Thomas, Capreolus, and Entitative Composition, *Divus Thomas* 80 (1977), 355-375.
7. Being *per se*, Being *per accidens*, and St. Thomas' Metaphysics, *Science et Esprit* 30 (1978), 169-184.
8. St. Thomas and the Causality of God's Goodness, *Laval théologique et philosophique* 34 (1978), 291-304.
9. St. Thomas and the Possibles, *New Scholasticism* 53 (1979), 76-85.
10. St. Thomas, Ideas, and Immediate Knowledge, *Dialogue* 18 (1979), 392-404.
11. Review of A. Guindon, *La pédagogie de la crainte dans l'histoire du salut selon Thomas d'Aquin*, in *The Thomist* 43 (1979), 670-672.
12. St. Albert, the Sensibles, and Spiritual Being, in *Albertus Magnus and the Sciences*, ed. James A. Weisheipl, Toronto, 1980: Pontifical Institute of Mediaeval Studies, 291-320.
13. St. Thomas and the Divine Names, *Science et Esprit* 32 (1980), 19-33.
14. Distinctiveness of St. Thomas' Third Way, *Dialogue* 19 (1980), 201-218.
15. St. Thomas, Metaphysics, and Formal Causality, *Laval théologique et philosophique* 36 (1980), 285-316.
16. Real Distinction between Intellect and Will, *Angelicum* 57 (1980), 557-593.
17. St. Thomas and the Ground of Metaphysics, in *Philosophical Knowledge*, edited by John B. Brough, Daniel O. Dahlstrom, and Henry B. Veatch [*Proceedings of the American Catholic Philosophical Association*, vol. 54], Washington, DC, 1980: ACPA, 144-154.
18. Review of G. Kopaczynski, *Linguistic Ramifications of the Essence-Existence Debate*, *Laval théologique et philosophique* 37 (1981), 107-108.
19. St. Thomas, Jacques Maritain, and the Philosophy of Religion, *University of Ottawa Quarterly* 51 (1981), 644-653.

20. OBIJECTUM: Notes on the Invention of a Word, *Archives d'histoire doctrinale et littéraire du moyen âge* 48 (1981), 37-96.
21. St. Thomas, Joseph Owens, and Existence, *New Scholasticism* 56 (1982), 399-441.
22. St. Thomas Aquinas against Metaphysical Materialism, in *Atti del'VIII Congresso Tomistico Internazionale*, t. V, 412-434, Vatican City, 1982: Libreria Editrice Vaticana.
23. Review of Francis J. Kovach and Robert W. Shahan, eds., *Albert the Great. Commemorative Essays*, in *Canadian Philosophical Reviews* 2 (1982), 282-285.
24. Punzo on Ethics, *New Scholasticism* 58 (1984), 464-470.
25. St. Albert, Creation, and the Philosophers, *Laval théologique et philosophique* 40 (1984), 295-307.
26. St. Thomas, Joseph Owens, and the Real Distinction between Being and Essence, *The Modern Schoolman* 61 (1984), 145-156.
27. St. Thomas and the Integration of Knowledge into Being, *International Philosophical Quarterly* 24 (1984), 383-393.
28. St. Thomas and the Principle of Causality, in *Jacques Maritain: philosophe dans la cité/ A Philosopher in the World*, ed. J.-L. Allard, Ottawa, 1985: University of Ottawa Press, 53-71.
29. Jacques Maritain and the Philosophy of Co-operation, in *Alterité. Vivre ensemble différents* ed. M. Gourgues and G.-D. Mailhiot, Montréal and Paris, 1986: Bellarmin/Cerf, 109-117.
30. Charles De Koninck, article *ad loc.* in *The Oxford Companion to Canadian Literature*, ed. William Toye, Toronto/New York, 1983: Oxford University Press.
31. La Mort dans la perspective de la sagesse divine, selon saint Thomas, in *Urgence de la philosophie*, ed. Thomas De Koninck and Lucien Morin, Quebec, 1986: Les Presses de l'Université Laval, 571-579. [Death in the Setting of Divine Wisdom, *Angelicum* 65 (1988), 117-129.]
32. St. Thomas, Our Natural Lights, and the Moral Order, *Maritain Studies/Études maritainiennes* (Ottawa) 2 (1986), 59-92. [reprinted in *Angelicum* 67 (1990), 285-307.]
33. St. Thomas, St. Bonaventure, and the Need to Prove the Existence of God, in *Philosophie et culture (Actes du XVIIe Congrès mondial de philosophie)*, Montréal, 1988: ed. Montmorency, vol. III, 841-844.
34. Something Rather than Nothing, and St. Thomas' Third Way, *Science et Esprit* 39 (1987), 71-80.
35. Review of Joseph Owens, *Elementary Christian Metaphysics and An Interpretation of Existence* (reprints), *Dialogue* 26 (1987), 572-574.

36. Laurence Foss and the Existence of Substances, *Laval théologique et philosophique* 44 (1988), 77-84.
37. Communion with the Tradition. For the Believer who is a Philosopher, in *Science et Esprit* 40 (1988), 315-325.
38. Saint Thomas, Alvin Plantinga, and the Divine Simplicity, in *The Modern Schoolman* 66 (1989), 141-151.
39. Saint Thomas, Metaphysical Procedure, and the Formal Cause, in *The New Scholasticism* 63 (1989), 173-182.
40. Concerning the Person and the Common Good, in *Études Maritainiennes /Maritain Studies* 5 (1989), 7-21.
41. Some Observations on Professor Armour's Paper (on God), in *De Philosophia* (Ottawa) 8 (1989), 115-124.
42. Saint Thomas, Form, and Incorruptibility, in Jean-Louis Allard (ed.), *Être et Savoir* (Philosophica 37), Ottawa, 1989: Les Presses de l'Université d'Ottawa, 77-90.
43. "Big Bang, If There Was One, Was No Big Deal" [letter to the Editor, title given by the Editor], *New York Times*, May 27, 1990.
44. "S. Thomas et le bien: métaphysique et moral", in *Études Maritainiennes/Maritain Studies* 7 (1991), 27-48.
45. "Aristotelian Features of the Order of Presentation in St. Thomas Aquinas' *Summa theologiae, Prima pars*, qq. 3-11", in *Philosophy and the God of Abraham* (Essays in Memory of James A. Weisheipl, OP), ed. R. James Long, Toronto, 1991: Pontifical Institute of Mediaeval Studies.
46. "The Interpretation of St. Thomas's Third Way", in *Littera, sensus, sententia*, Studi in onore del Prof. Clemente J. Vansteenkiste, O.P. (edited by A. Lobato, O.P.), Milan, 1991: Massimo.
47. ["Foreward", for the re-publication of] John N. Deck, *Nature, Contemplation, and the One* (A Study in the Philosophy of Plotinus), Burdett, N.Y., 1991: Larson, pp. 9-10.
48. St. Thomas, James Ross, and Exemplarism, in *American Catholic Philosophical Quarterly* 65 (1991), pp. 221-234.
49. St. Thomas, Aristotle, and Creation, in *Dionysius* (annual of the Classics Dept., Dalhousie U., Halifax, N.S.) 15 (1991), 81-90.
50. St. Thomas, God's Goodness, and God's Morality, in *The Modern Schoolman* 70 (1992), 45-51.

51. A Book on the Philosophical Theology of St. Thomas Aquinas [Review Article on a work by Leo J. Elders], *Science et esprit*, 44 (1992), pp. 205-220.
52. Antimodern, Ultramodern, Postmodern: A Plea for the Perennial, *Études Maritainiennes\Maritain Studies* 9 (1993), pp. 7-28.
53. What is Metaphysics?, *Études Maritainiennes\Maritain Studies* 9 (1993), pp. 145-160.
54. Philosophy and Spirituality: Cultivating a Virtue, *Homiletic and Pastoral Review*, November, 1993, pp. 25-30.
55. Truth and Happiness [Presidential Address to the American Catholic Philosophical Association], *American Catholic Philosophical Quarterly* 67 (1993) [Annual Supplement: ACPA Proceedings], pp. 1-21. [subsequently republished in *Eleutheria* [Ottawa, Canada] vol. 7, no. 1 (1995), pp. 3-15.]
56. Thomas Aquinas, Creation, and Two Historians, *Laval théologique et philosophique* 50 (1994), pp. 363-387.
57. Man: The Perennial Metaphysician, *Études Maritainiennes\Maritain Studies* 10 (1994), pp. 11-33.
58. History of Philosophy, Personal or Impersonal?: Reflections on Étienne Gilson, *Études Maritainiennes\Maritain Studies* 11 (1995), pp. 7-31.
59. St. Thomas and Pre-Conceptual Knowledge, *Études Maritainiennes \Maritain Studies* 11 (1995), pp. 220-233.
60. [Compte rendu de] James A. Weisheipl, *Frère Thomas d'Aquin: Sa vie, sa pensée, ses oeuvres*, *Science et Esprit* 47 (1995), pp. 122-123.
61. St. Thomas, James Keenan, and the Will, *Science et Esprit* (47), 1995, pp. 153-176.
62. St. Thomas, the Fourth Way, and Creation, *The Thomist* 59 (1995), pp. 371-378.
63. St. Thomas's Successive Discussions of the Nature of Truth, in Daniel Ols, O.P. (ed.), *Sanctus Thomas De Aquino: Doctor Hodiernae Humanitatis* (Miscellanea offerta ... al Prof. Abelardo Lobato, O.P.), Vatican City, 1995: Libreria Editrice Vaticana, 153-168.
64. St. Thomas and the First Cause of Moral Evil, in *Moral and Political Philosophies in the Middle Ages [Proceedings of the Ninth International Congress of Medieval Philosophy]*, ed. B. Carlos Basan et al, Ottawa, 1995: Legas, vol. 3, pp. 1223-1230.
65. St. Albert, St. Thomas, and Knowledge, *American Catholic Philosophical Quarterly* 70 (1996), pp. 121-135.
66. Natural Law and the First Act of Freedom: Maritain Revisited, *Études Maritainiennes \Maritain Studies* 12 (1996), pp. 3-32.

67. Capreolus, saint Thomas et l'être, in *Jean Capreolus et son temps 1380-1444 Colloque de Rodez* [special number, #1 of *Mémoire dominicaine*], Paris, 1997: Cerf, pp. 77-86.
68. Jacques Maritain, St. Thomas, and the Birth of Metaphysics, *Études Maritainiennes* \ *Maritain Studies* 13 (1997), pp. 3-18.
69. St. Thomas, Lying, and Venial Sin, *The Thomist* 61 (1997), pp. 279-299.
70. St. Thomas, Physics, and the Principle of Metaphysics, in *The Thomist* 61 (1997), pp. 549-566.
71. Review of Norman Kretzmann, *The Metaphysics of Theism* in *EIDOS* (U. of Waterloo), XIV (1997), pp. 97-121 [special issue on medieval philosophy edited by Martin Tweedale].
72. "God and the Big Bang" [an excerpt], in *Thomas Aquinas College Newsletter* [Santa Paula, California], Summer, 1998, p. 8.
73. "Torrell on Aquinas" [Review of Jean-Pierre Torrell, *Saint Thomas d'Aquin, Maître Spirituel*] in *The Thomist* 62 (1998), pp.623-631.
74. "St. Thomas and Creation: Does God Create 'Reality'?", in *Science et Esprit* 51 (1999), pp. 5-25.
75. "St. Thomas and the Distinction between Form and *Esse* in Caused Things", *Gregorianum* 80 (1999), pp. 353-370.
76. "St. Thomas and the Causes of Free Choice", in *Acta Philosophica* 8 (1999), pp. 87-96.
77. "The Individual as a Mode of Being According to Thomas Aquinas", *The Thomist* 63 (1999), pp. 403-424.
78. "Jacques Maritain and Toronto", *Maritain Studies/Études Maritainniennes* 15 (1999), pp. 13-51.
79. "Étienne Gilson and the *Actus essendi*", *Maritain Studies/Études Maritainniennes* 15 (1999), pp. 70-96.
80. "St. Thomas and Moral Taxonomy", *Maritain Studies/Études Maritainniennes* 15 (1999), pp. 134-156.
81. "St. Thomas and the Existence of God: Owens vs Gilson, and Beyond", in *God and Argument*, ed. William Sweet, Ottawa, 1999: University of Ottawa Press, pp. 115-141.
82. "Jacques Maritain's Legacy in Canada", *Catholic Insight*, vol. 8, no. 2, March, 2000, pp. 32-34.
83. "Politics of the Heart: Elián in the Middle", *New York Times*, April 15, 2000 [letter to the editor, title from the editor]

84. "Review of Vivian Boland, O.P., *Ideas in God According to Saint Thomas Aquinas: Sources and Synthesis*", in *Review of Metaphysics*, 2000, pp. 429-430.
85. "Some Philosophers on the University", in *Maritain Studies / Études Maritainiennes XVI* (2000), pp. 35-58.
86. "St. Thomas, John Finnis, and the Political Good", *The Thomist* 64 (2000), pp. 337-374.
87. "Thomas Aquinas, Gerard Bradley, and the Death Penalty: Some Observations", *Gregorianum* 82 (2001), pp. 149-165.
88. "Wisdom as Foundational Ethical Theory in St. Thomas Aquinas", in William Sweet (ed.), *The Bases of Ethics*, Milwaukee, 2001: Marquette U.P., pp. 39-78.
89. "Some Remarks Occasioned by a Reading of Otto Hermann Pesch [concerning Thomas and theology of history]", *Science et Esprit* 53/1 (2001), pp. 143-153.
90. "Étienne Gilson", in Jean Genest (ed.), *Penseurs et Apôtres du XXme Siècle*, (Montreal), 2001: Fides, pp. 170-182.
91. "St. Thomas and Infinite Causal Regress", in (ed.) William Sweet, *Idealism, Metaphysics, and Community*, Aldershot, England, 2001: Ashgate, pp. 119-130.
92. "Jean Porter on Natural Law: Thomistic Notes", *The Thomist* 66 (2002), pp. 275-309.
93. "Etienne Gilson and the *Actus Essendi*" (revised version of 1999 publication), *International Journal of Philosophy* 1 (2002), pp. 65-99.
94. "A Note on Metaphysics and Truth", in *Doctor Communis* II n.s. [Vatican City, 2002], pp. 143-153 [Volume entitled: *The Contemporary Debate on the Truth*, Proceedings of the II Plenary Session, Pontifical Academy of St. Thomas Aquinas].
95. "Review of Mark Wynn, *God and Goodness. A natural theological perspective*", *The Review of Metaphysics* (2002).
96. "Maritain, Einstein, and Special Relativity", *Maritain Studies XVIII* (2002), pp. 29-44.
97. "La sabiduria y la vida humana: lo natural y lo sobrenatural", in *Idea Cristiana del Hombre: III Simposio Internacional: Fe Cristiana y Cultura Contemporanea*, Pamplona, 2002: Ediciones Universidad de Navarra; ed. Juan Jesus Borobia, Miguel Lluch, José Ignacio Murillo, Eduardo Terrasa, pp. 303-338.
98. "On Milbank and Pickstock's *Truth in Aquinas*", *Nova et Vetera*, English Edition, vol. 1, no. 1, 2003, pp. 199-212.
99. "Thomas Aquinas and Being as a Nature", *Acta Philosophica* 12 (2003), pp. 123-135.
100. "St. Thomas's 'Fifth Way' Revisited", *Universitas* [Taipei], vol. 31, #3 (March, 2004), pp. 47-67.

101. “Is Truth a Transcendental for St. Thomas Aquinas?”, *Nova et Vetera* [English edition], 2 (2004), pp. 1-20.
102. “Does Being Have a Nature? (Or: Metaphysics as a Science of the Real)”, in *Approaches to Metaphysics* (ed. William Sweet), Dordrecht, Holland, 2004: Kluwer Academic Publishers, pp. 23-59.
103. “What Does It Mean to Study Being ‘as Being’?”, *International Journal of Philosophy* [Taipei], July 2004, pp. 63-86. [“Cosa Significa Studiare l’Ente ‘inquanto Ente’?”, in Stephen L. Brock (ed.), *Tommaso D’Aquino e L’Oggetto della Metafisica*, Rome, 2004: Armando Editore.]
104. “Richard Swinburne, St. Thomas, and Many Gods”, in James R. Ginther and Carl N. Still (eds.), *Essays in Medieval Philosophy and Theology in Memory of Walter H. Principe, C.S.B.: Fortresses and Launching Pads*, Aldershot, England and Burlington, VT, 2005: Ashgate.
105. “On Anthony Kenny’s *Aquinas on Being*”, *Nova et vetera* [English language ed.], Vol. 3, No. 2 (2005): pp. 335-400.
106. “Maritain on Religion in a Democratic Society: *Man and the State Revisited*”, *Études Maritainiennes / Maritain Studies XXI* (2005), pp. 32-60.
107. “St. Thomas, Norman Kretzmann, and Divine Freedom in Creating”, *Nova et vetera* [English language ed.], Vol. 4, No. 3 (2006): pp. 495-514.
108. “Faith and Reason from St. Thomas Aquinas’s Perspective”, *Science et Esprit* 58/2 (2006), pp. 113-123.
109. *Form and Being: Studies in Thomistic Metaphysics*, Washington, D.C., 2006: The Catholic University of America Press [Studies in Philosophy and the History of Philosophy, vol. 45]