MARITAIN
CENTER
UNIVERSITY OF NOTRE DAME

ANNUAL REPORT

2024/2025

UNIVERSITY OF
NOTRE DAME

"What we need is not truths that serve us but a truth we may serve."

—Jacques Maritain, The Degrees of Knowledge

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Denis Robichaud
John and Patrice Kelly Associate Professor of Liberal Studies

Mission

With Maritain as its model, the Jacques Maritain Center aims to foster deep intellectual conversations and world-class research on the perennial questions of human existence, drawing special inspiration from the thought of St. Thomas Aquinas and Maritain's own vision of "integral Christian humanism," but also more broadly from the great traditions of human reasoning in conversation with faith.

FROM THE DIRECTOR

DEAR FRIENDS,

The Maritain Center finds itself in an exciting period of growth, building upon its cherished legacy as a global hub for Catholic philosophy and Notre Dame's longest-running research center. This past year has been marked with the establishment of new research initiatives, a renewed dedication to student formation, and promising collaborations with international partners. As this report communicates, we have much to celebrate at the close of this academic year and much to look forward to in years to come.

From when philosophy professor Joseph W. Evans first founded the Maritain Center on September 25, 1958, until now, we have looked to St. Thomas Aquinas and Jacques Maritain as models for philosophical engagement. Steeped in traditions that integrated faith and philosophical reasoning and attentive in particular to their own moment in history, both Aquinas and Maritain were unswerving in their pursuit of truth and an integrated vision of the whole of reality. We continue to foster scholarship that is dedicated to this fundamental pursuit and to form young minds for the philosophical life.

Toward this end, the Maritain Center has undertaken two central initiatives in the realm of research and student formation. First, the Maritain Center is now the home of the History of Philosophy Forum, an interdisciplinary program that I founded in 2020 to support research into the great philosophical thinkers of the past, emphasizing collaboration across time-periods, intellectual traditions, and disciplinary methodologies. Second, we have established the Maritain Fellows program to provide intellectual formation for undergraduate and graduate students eager to study philosophy's fundamental questions in conversation with faith. Both initiatives have enjoyed great successes in their early development, and we are heartened to see burgeoning communities form around them.

The Maritain Center's marquee event this year was its "Aquinas at 800: Ad multos annos" conference, a commemorative gathering of scholars celebrating the 800th anniversary of St. Thomas Aquinas' birth. Tallying over 150 speakers and over 500 registrants, the conference has been hailed as a generational event in Thomistic studies, testifying to the continued vitality of the Angelic Doctor's thought today. Fittingly, the conference concluded on September 25, the 66th anniversary of the Maritain Center's founding. In March, we welcomed the renowned philosopher Eleonore Stump to deliver our second annual Maritain Lecture on what neuroscience, metaphysics, and theology reveal about human nature. Our students also had the unique experience of being able to meet her and pose questions in a special quodlibetal session held the day following her lecture.

We hope you can join us in this important moment in the life of the Maritain Center, as we draw new participants into our mission of promoting philosophy that matters to the Catholic intellectual tradition at Notre Dame and beyond.

Thérèse Cory

THERESE CORY
Director of the Maritain Center
John and Jean Oesterle Associate Professor of Thomistic Studies

HISTORY OF THE CENTER

The first visit of the great French Catholic philosopher, Jacques Maritain, to the University of Notre Dame took place in the fall semester of 1938. Subsequently, Maritain became one of the many European intellectuals who took refuge in the United States during the upheaval of World War II.

At the founding of the Jacques Maritain Center in 1958. Left to right: Victor Schaefer, librarian emeritus; Joseph W. Evans, founder and inaugural director; Jacques Maritain; Rev. Herman Reith, C.S.C., associate professor emeritus of philosophy; Frank Keegan, former assistant dean of College of Arts & Letters and former associate professor in the Program of Liberal Studies.

Jacques Maritain Center Directors

JOSEPH W. EVANS
1958–1979

RALPH MCINERNY
1979-2005

JOHN O'CALLAGHAN
2005-2023

THERESE CORY
2023-present

"During his long tenure as director of the Maritain Center, Joe labored to make Maritain known to English readers by way of a large number of translations, among them Integral Humanism, The Grace and Humanity of Jesus, and God and the Permission of Evil. At the same time, Joe introduced class after class of undergraduates to the thought of Maritain."

— **Ralph McInerny,** Professor of Philosophy
Maritain Center Director, 1979-2005

Amidst appointments at various American and Canadian institutions from 1940 to 1944, Maritain frequently came to the University of Notre Dame, where his student Yves R. Simon was already on the philosophy faculty. During his visits Maritain would lecture and meet with colleagues such as Rev. Gerald B. Phelan, who had known Maritain at the Pontifical Institute of Medieval Studies in Toronto and moved to Notre Dame as the inaugural director of the Medieval Institute in 1946. From these visits blossomed Maritain's long-standing relationship with Notre Dame, which even involved Maritain's being consulted on the core curriculum. Eventually, this relationship culminated in the founding of the Jacques Maritain Center on September 25, 1958, with the aim of ensuring that Maritain's thought and spirit would remain active at Notre Dame.

The Center was founded by Notre Dame philosophy professor Joseph W. Evans in collaboration with his colleagues Frank Keegan and Fr. Leo R. Ward, and received great encouragement from Fr. Theodore M. Hesburgh, himself an admirer of Maritain. In the press release for the Center's founding, Evans praised Maritain as someone who is "admirably attentive to the real, a man who goes beyond phenomena and signs, a man who really comes to grips with the deepest dimensions of things," but also someone who expresses a "profound sense of love" that has "touched and stirred people in every walk of life." Evans directed the Center from 1958 until his death in 1979, focusing his activities on the twin occupations of translating works of Maritain into English and teaching thousands of students. The indelible personal impression that Evans made on his students was a living tribute to the impact that the thought and life of Maritain had on him.

Under the leadership of Ralph McInerny, director from 1979-2005, the Maritain Center grew to become a widely respected center for Thomistic studies at Notre Dame, collecting and preserving books, dissertations, and archival materials to facilitate re-

Rev. Theodore Hesburgh, president of Notre Dame, and Ralph McInerny, director of the Jacques Maritain Center, stand beside a bust of Jacques Maritain in 1987. McInerny named Hesburgh the honorary editor of the English edition of theCollected Works of Jacques Maritain.

"For twenty-seven years as director of the Maritain Center Ralph McInerny provided a locale for intellectual discussion among graduate and undergraduate students alike. Despite his very busy schedule of writing, teaching, and speaking, he was always willing to drop it all and spend hours talking philosophy in his office if one had a question or two or three."

— John O'Callaghan, Associate Professor of Philosophy, Maritain Center Director, 2005-2023

search into the thought of Maritain and promote the neo-Thomistic revival—material that grew to become the collections that the Center proudly houses today. During this time, the Center held regular weeklong summer schools or "Thomistic Institutes," bringing together leading Catholic Thomistic scholars and junior scholars. Other activities included a Thomistic reading group and the "Thomas Aquinas Society" for undergraduates, as well as meetings devoted to the thought of Maritain, in conjunction with the Institut International Jacques Maritain and the American Maritain Association.

From 2005-2023, John O'Callaghan took up the reins of the Center. Under his leadership, the Center expanded its international profile, welcoming scholars from Kenya, Argentina, Italy, France, Mexico, Spain, Chile, Switzerland, China, Venezuela, who came to work with the Center's collections for periods varying from a week to a year. The Center also collaborated regularly with the Pontifical Academy of St. Thomas Aquinas (Rome) and the Symposium Thomisticum (a major conference held each summer in a different European country). In 2022, a "virtual colloqui-

"Under John O'Callaghan's leadership, scholars from around the world travelled to Notre Dame to study and conduct research in the Maritain Center's extensive library and archive, advancing scholarship and exchange in Thomistic and medieval philosophy and cementing Notre Dame's place as one of the preeminent universities for serious research in the Thomist tradition."

—O. Carter Snead, Charles E. Rice Professor of Law

Prof. John O'Callaghan delivering remarks on July 21, 2023.

Prof. Therese Cory convening the Aquinas at 800: "ad multos annos" on Sept. 22, 2024

um" on Thomas Aquinas and the Natural Law that the Center sponsored, together with the Angelicum's Thomistic Institute and the Notre Dame Beijing Global Gateway, drew over a thousand participants.

The Maritain Center, originally located in Bond Hall, moved to the seventh floor of the newly constructed Hesburgh Library in 1963. There it remained, adjoining the Medieval Institute, until 2011, when O'Callaghan oversaw the move to its new quarters on the fourth floor of Geddes Hall, where it remains located today.

Beginning in 2023, the Center is directed by Therese Cory, John and Jean Oesterle Associate Professor of Thomistic Studies, working with a team of talented and dedicated faculty and staff. Under her leadership, the Maritain Center has begun sponsoring the History of Philosophy Forum in order to promote the study of the world's great traditions of human reasoning, and the wisdom they continue to offer us today. Prof. Cory's early tenure has been marked with the hosting of the Aquinas at 800 conference, the establishment of the annual Maritain Lecture, and the roll-out of the Maritain Fellows program.

FELLOWS

Through its various fellowship programs, the Maritain Center supports philosophical and theological inquiry advancing the Catholic intellectual tradition. Our fellows range from undergraduate students to early-career and senior scholars. Our fellows constitute a core part of the Center's community and contribute to important conversations taking place on Notre Dame's campus and in the broader academy.

RALPH MCINERNY DISTINGUISHED RESEARCH FELLOW

The Ralph McInerny Distinguished Fellow is an eminent scholar who has made exceptional contributions in the areas of our research priorities. Recipients are selected by invitation only and conduct research in residence at Notre Dame.

Fr. Kevin Flannery, SJ

Professor of the History of Ancient Philosophy at the Pontifical Gregorian University

Fr. Kevin L. Flannery, S.J., is professor of the history of ancient philosophy at the Pontifical Gregorian University and serves as a consultor of the Dicastery for the Doctrine of the Faith. He works on the ethics of Thomas Aquinas and Aristotle, with a special emphasis on action theory, as well as ancient logic. His main publications include *Ways into the Logic of Alexander of Aphrodisias* (Brill, 1995) and *Acts Amid Precepts: the Aristotelian Logical Structure of Thomas Aquinas's Moral Theory* (Catholic University of America Press; T & T Clark, 2001). Fr. Flannery maintains a five-year appointment in this fellowship, conducting research on Notre Dame's campus each spring from 2023 to 2027.

MICHAEL NOVAK AND KAREN LAUB-NOVAK FELLOWSHIP IN PHILOSOPHY AND PUBLIC POLICY

The Michael Novak and Karen Laub-Novak Fellowship in Philosophy and Public Policy is named after Michael Novak, a philosopher, theologian, and political theorist, and Karen Laub-Novak, a prolific artist. The fellowship supports doctoral students pursuing research on questions of public significance.

Tyler Castle

Tyler Castle is a fourth-year doctoral candidate in the Department of Political Science, with concentrations in political theory and constitutional studies. He is researching the notion of moderation in Christian political thought, attending especially to the contributions of Augustine, Pascal, and Alexis de Tocqueville. Shortly after completing his fellowship, Tyler became Associate Director of Notre Dame's Center for Citizenship and Constitutional Government, where he advises Constitutional Studies minors and manages programming for undergraduate Tocquesville Fellows and alumni.

Cait Lemos

Cait Lemos is a fifth-year doctoral candidate in the Department of Theology. She completed a B.A. at the University of Chicago, where she specialized in ancient and moral philosophy. Her dissertation constructs an account of the contribution of human-made law to moral growth, especially growth in the virtues, drawing on Aquinas and an interdisciplinary set of interlocutors. She is interested in research projects that employ historical retrieval of Christian theology to answer questions about the common good today.

MARITAIN FELLOWS

The Maritain Fellows program was launched in fall 2024 to provide fellowship and intellectual formation for undergraduate and graduate students at the University of Notre Dame, Saint Mary's College, and Holy Cross College. Fellows come together to closely study and discuss fundamental questions in philosophy and related disciplines, particularly as informed by the thought of St. Thomas Aquinas and Jacques Maritain's vision of "integral Christian humanism."

The Maritain Fellows have the opportunity to invite leading scholars to campus for lectures and personal engagement through dinners, workshops, and seminars. Furthermore, the Maritain Fellows provide forums for discussion among students and faculty about key philosophical questions, facilitated both through formal academic events and informal social gatherings.

Meet the Maritain Fellow Presidents

Arjun Wasan, *President of Undergraduate Maritain Fellows*
B.A., class of 2026, philosophy major with German minor

What inspired you to serve as founding president the undergraduate Maritain Fellows?

I felt that there was a great gap in providing in-depth philosophical and other intellectual formation in the Catholic tradition to Notre Dame undergraduates, and the Jacques Maritain Center seemed to be the best fit for starting something new to fill this gap.

What questions in philosophy do you find yourself returning to?

I am most interested in questions of aesthetics. I have an extensive background in classical music, and bring much of this to my interest in philosophy. I enjoy the works of the ancients, especially Plato on these issues, but also later thinkers like Winckelmann, Schopenhauer, Nietzsche, and von Hildebrand. Finally, I am very interested in the work of the lesser known Colombian philosopher Nicolás Gómez Dávila, and find that his work encompasses so many other thinker's work in compact form.

Alexa Hassell, *President of Graduate Maritain Fellows*
J.D. Candidate, 2026

What inspired you to serve as founding president the graduate Maritain Fellows?

I wanted to continue engaging with my liberal arts education and interest in philosophy and ethics while I pursue a degree in law. Legal education, and very specialized graduate education in the liberal arts, often requires students to intensely study one area without considering the whole picture. The Maritain Fellows take students back to the whole picture, to the roots of western and Christian thought.

What has been the highlight of the program for you so far?

The highlight of my semester was participating in our first reading group! Led by Professor MacArt, we studied works by Charles De Koninck and Jacques Maritain on the concept of the common good. We asked why and how these debates are important for our modern society on a level that I had not explored before.

Supporting Maritain Fellows' Research

Nicholas Ramirez, *MTS in Moral Theology, class of 2025*

I attended the Moral Theology and Seminary Teaching Conference held at St. Mary's Seminary and University and presented a paper titled, "The Primacy of Devotion in the Moral Life and Formation of the Seminarian." My paper draws upon the philosophical and theological thought of Saint Thomas Aquinas and one of his intellectual inheritors, Fr. Ambroise Gardeil, O.P., to illuminate the importance of devotion, the principal act of religion, in the formation of the seminarian. In this way my research project is particularly aligned with the Maritain Center's mission to think through such important questions by drawing on inspiration from Saint Thomas and his followers.

Caitlin Fitzgerald, *Ph.D. in Sociology, second year*

I have been accepted to participate in the 2025 Institute for Human Ecology's Rome Seminar on "The Vision of God," taking place in Rome at the Angelicum. By engaging in this intense formation in the Catholic intellectual tradition, I will strengthen my spiritual life as I believe that it is through knowledge and study of the faith that one comes to deepen their love and relationship with God. I am excited by the idea of taking the ideas learned in this seminar and applying them to my prayer life. Moreover, as a social scientist committed to integrating the Catholic intellectual tradition into my future research and teaching, this seminar will equip me with theological and philosophical insights that will enrich my academic contributions and mentoring of students.

Reading Groups

The Person and the Common Good, *with Theresa MacArt, assistant professor of politics and public service at Holy Cross College*

Amidst the ravages of 20th-century totalitarianism, various Catholic intellectuals sought to avoid the errors of collectivism and individualism by probing the rich concept of "the person" grounded in Thomistic thought. Yet articulating the proper relationship between person and society was—and is—not easy. 20th-century debate over personalism and the common good by exploring contributions from Charles de Koninck, Yves Simon, Fr. Ignatius Eschmann, and Jacques Maritain. With Prof. MacArt's guidance, participants worked both to grasp what is at stake in the disagreements among these philosophers, and to gain a better theological, metaphysical, and political understanding of the common good for ourselves.

Killing and Christian Ethics, *with Christopher Tollefsen, visiting fellow at the de Nicola Center for Ethics and Culture and professor of philosophy at the University of South Carolina*

In this reading group, fellows were able to get an inside look at Prof. Tollefsen's book manuscript *Killing and Christian Ethics*, which considers the Christian ethical tradition's attempts to clarify the fifth commandment, "Thou shall not kill." Participants explored key issues such as abortion, euthanasia, self-defense, lethal combat, and capital punishment with the aid of key ethical concepts such as intention, the principle of double effect, and the principle of proportionality.

AN INTERVIEW WITH PHILOSOPHER CHRISTOPHER TOLLEFSEN

Alexa Hassell, president of the graduate Maritain Fellows, was able to interview Christopher Tollefsen, who led a reading group with the Maritain Fellows while on campus as a visiting fellow with the de Nicola Center for Ethics and Culture.

ALEXA HASSELL: You are a visiting fellow with the de Nicola Center for Ethics and Culture at Notre Dame. How have you liked your time at the university? How has your research benefited from being at ND?

CHRISTOPHER TOLLEFSEN: It has been a wonderful year! The intellectual and spiritual environment at Notre Dame has been extremely enriching. I've been to talks in a wide variety of disciplines, spent time with friends in the law school, theology, and philosophy, and benefitted from Notre Dame's library, which is outstanding. The de Nicola Center has been a lovely home away from home. And a special word of thanks is due to my "fellow fellows" in the Center, Chris Kaczor, Fr. Javier Prades Lopez, and Dan Philpott. It has been a pleasure and privilege to spend time with them.

AH: The dCEC maintains the papers of Germain Grisez, an eminent moral philosopher who helped develop an approach to ethics now often called "new natural law theory." What are the salient features of "new natural law theory?" How can it be contrasted with other predominant approaches to ethical inquiry? In what ways have Grisez's life and work impacted your own philosophical career?

CT: I guess it is worth saying to begin with that I did not know that the archived papers of Grisez were here at Notre Dame until this interview! I plan to spend some time with them before I leave.

Like John Paul II, in one way, and Elizabeth Anscombe, in another, Germain Grisez helped remind philosophy (and theology) of the importance of considering human goods and human acts from the standpoint of the acting person. Rather than view human nature "sideways on," as a fact to be contemplated theoretically before drawing moral conclusions, Grisez stressed the importance of the agent's practical perspective, and of deliberating practically with a view to what is understood by practical reason as giving the person reason to act: basic or fundamental human goods that promise aspects of genuine human fulfillment.

For me, that has always been methodologically fundamental: in ethical reflection, one must consider practical problems in light of the goods such as life, health, knowledge, sociality, marriage, or religion that are at stake. One must also consider what it means to be uprightly related toward those goods, not destroying some for the sake of others, and towards all the human beings for whom they are good, not discounting some because they are very young, or very old, or disabled, for example.

AH: What is your current research project? What motivated you to undertake it?

CT: I've worked on two book projects this year. One is a book about the ethics of killing titled *Killing and Christian Ethics*. The book is a kind of sequel to my earlier *Lying and Christian Ethics* and addresses a puzzle raised by a reviewer of the earlier book: I argued there that Christian ethics should reappropriate the Augustinian and Thomistic view that lying is always morally impermissible. Yet I have argued over my career that both saints are too permissive in their views about intentional killing when undertaken by those with public authority. Both hold, for example, that an executioner may permissibly intend the death of a convicted criminal.

By contrast, *Killing and Christian Ethics* argues for a view that is expressed in recent editions of the *Catechism of the Catholic Church*, as at 2268: "The fifth commandment forbids direct and intentional killing as gravely sinful." That claim makes no exceptions for those in public authority, and thus rules out, among other things, capital punishment.

The other book is tentatively titled *The Neglected Goods: The Ethics and Politics of Play and Aesthetic Experience*. I think that both play and the experience of beauty are among the basic human goods that are constitutive aspects of human flourishing, but by and large, natural law theorists have not had a lot to say about these goods: they've been neglected! Being at ND has allowed me to make a good start on this project, but there is a lot of work left, and I look forward to thinking and writing more about this topic in the year to come.

AH: Your scholarship often engages ethical questions that are matters of vigorous debate in the public square and among those shaping government policy. How do you see the intersection of ethical questions and public policy? In other words, what ways do philosophical contributions to a topic of contemporary significance exert influence on the shaping of public policy?

CT: Very frequently there is not one right answer to a public policy question: there can be multiple morally upright ways of pursuing some reasonable political purpose, and part of the purpose of ethical reflection is to identify the permissible alternatives. But often there are certainly wrong ways of seeking politically important ends, and a further purpose of ethical reflection is to identify those prospective public policy choices that go definitely morally wrong.

So, for instance, it is important to promote family and procreation: any polity that does not do so is sowing the seeds of its own destruction. And there are surely many ways to permissibly do this. But to promote the population growth by focusing on various forms of artificial reproductive technology, such as in vitro fertilization, is gravely immoral. Such technologies typically result in the creation and destruction or cryopreservation of many surplus ("spare") human embryos, and always involve treating a human person as a thing to be made at will. And so it is an important task of moral philosophers and theologians to make this case in the public square, in an effort to shape a morally sound public policy.

Of course, success is never guaranteed. But what is the alternative? The stakes in this, and many other cases, are too high to simply throw up one's hands, and so moral philosophers and theologians need to continue to make their case in the public square as best they can.

AH: What's in store for the future? What's your next project?

CT: In 2021, The University of Notre Dame Press published a book I co-wrote with a physician friend and colleague, Farr Curlin, of Duke University, called *The Way of Medicine: Ethics and the Healing Profession*, in which we argued that contemporary medicine has lost sight of a foundational question its practitioners need to ask: what is medicine, and what is medicine for? We argued for a simple answer: the purpose of medicine is human health, and in particular the health of the physician's patient. But that simple answer is currently contested by those who see medicine only as a set of technical skills which are to be deployed to satisfy a wide array of patient desires and preferences.

Dr. Curlin and I are planning to teach a graduate seminar at Duke in Spring 2026 that we hope will provide a springboard for a sequel to *The Way of Medicine*, which we plan to call *Suffering and the Limits of Medicine*. The view that the relief or end of suffering is among the most fundamental purposes of medicine is not entirely wrong—to heal is to relieve suffering. But it is not entirely right either: many forms of suffering lie outside the physician's purview, and the idea that ending suffering is the goal that matters most can lead, for example, to ending the life of the sufferer, if that is what is necessary to end a patient's suffering. We're both looking forward to working together on this new project.

THE HISTORY OF PHILOSOPHY FORUM

The History of Philosophy Forum is a sponsored initiative of the Jacques Maritain Center. It serves as Notre Dame's hub for research activity in the history of philosophy, drawing on our exceptionally large research community on campus in interlinked areas including Christian, Jewish, and Muslim intellectual traditions, intellectual history, history of political thought, history of the study of the natural world, and more.

The Three Philosophers by Giorgione

RESEARCH CLUSTERS

Since its inception, the Forum has developed its programming around multi-year research clusters. In addition to supporting the scholarship of students, faculty, and visiting researchers, the Forum hosts flagship events such as annual colloquia, invited lectures, and book workshops which bring eminent scholars to campus.

Modeling the Mind in the History of European Philosophy

2021-2025

This research cluster co-sponsored by the Nanovic Institute for European Studies explores various ways of modeling the mind in the European history of philosophy and its global interlocutors. The concept of "the mind"—modeled as a private inner realm, the locus of thought, choice, and selfhood—is often elevated as a key contribution of European philosophy and associated with modern political conceptions of the individual or self.

Through its annual themes of "Cognizing as Being," "The Life of the Mind," and "Minds in Dialogue," this Research Cluster has showcased alternative models that hold considerable value for philosophical reflection today, but that have been buried under layers of historical sediment in the meantime. As historians of philosophy specializing in different time periods and traditions, we have been especially interested in tracking how certain models recur, overlap, and interact across different historical periods and traditions, thus providing a case study for the transformation of concepts through time.

Historical Traditions of Ethics

2025-2028

The field-shaping contributions to virtue ethics that have defined Notre Dame's reputation in ethics have grown out of a deep appreciation of how the historical ethical traditions arising from thinkers such as Plato, Aristotle, the Stoics, Ibn Sīna, Aquinas, Pascal, Kant, Confucius, and many others, continue to define our thinking about moral issues today. In a world plagued by increasing social isolation, it is more urgent than ever to reconnect with longstanding traditions of reason that can not only foster a sense of historical "belonging," but make possible mutual understanding across cultures shaped by those traditions.

Building on Notre Dame's areas of research excellence in ethics and the history of philosophy and supported by the Office of the Provost's Strategic Framework Grant program, this research cluster will stimulate global collaborations on how major historical thinkers have tackled the most important ethical problems, and how their intellectual contributions have been developed in traditions of inquiry across time. The first year's research theme will be "Emotions and Morality in the History of Philosophy."

VISITING RESEARCHER PROGRAM

The Forum regularly hosts visiting researchers working on topics in the history of philosophy, funding visits through two competitive grants programs and welcoming scholars eager to collaborate with Notre Dame's resesarch community. Below are projects that the Forum supported this past academic year.

SUF AMICHAY, *United Kingdom*
The Active Intellect as Ground for Avicenna

ROSABEL ANSARI, *New York, US*
Language and Being in al-Fārābī: Doubt and the Question of What Is

JOHN ANTTURI, *Finland*
Causation and Intellectual Representation: The Implications of Universal Cognition 1255–1513

CLAUDIA APPOLLONI, *Italy*
Olivi vs. Aquinas? Intentional Objects, Social Ontology and the Causality of Sacraments in Olivi's Unedited De Sacramentis

CAROLINA ARMENTEROS, *Dominican Republic*
The Reception of Joseph de Maistre's Du Pape in the Catholic World, 1819-1870

VIKTORIA BACHMANN, *Germany*
Human's path to himself. On the beginnings of anthropological thought in antiquity from the pre-Socratics to Plato

FRANCESCO BINOTTO, *Italy*
External vs. Internal Objects of Knowledge in the Late Middle Ages: Hervaeus Natalis's Theory of Knowledge

NEVIM BORÇIN, *Hungary*
Ethical Methodology in Aristotle's Eudemian Ethics

MACIEJ CZERKAWSKI, *China*
Heidegger on the Analogy of Being

FRANCESCO DE BENEDITTIS, *Germany*
John Pecham's Commentary on the First Book of the Sentences of Peter Lombard. Critical Edition of principium, quaestiones, prologus, and distinctions 1 to 3

DOMINIC DOLD, *Germany*
Later-Medieval Theories of Definition

EVAN DUTMER, *Indiana, US*
"Cicero's New Leadership: A Proto-Transformational Vision"

EMMA EMRICH, *New York, US*
Richard of Mediavilla and Thomas Aquinas on the Unity of the Soul

CHRISTIAN EMRICH, *New York, US*
The Virtue of Religion: John Henry Newman's Theory of Epistemic Normativity and Its Application to Our Faith Commitments

WOLFGANG ERTL, *Japan*
Kant's Molinism

GERAD GENTRY, *Germany*
Kant, Free Lawfulness of the Mind, and Subjective Self-legislation

NATHAN GILBERT, *United Kingdom*
Pagan Philosophers and Church Fathers in China: The Jesuit Reading of the Buddha and Confucius

LINGCHANG GUI, *China*
The Problem of Causation in Aquinas's Thought on Action

SU GUOXIN, *China*
Normative Foundations of Ethical action: A Cross-Cultural Inquiry into Moral Universals and Situational Discretion in Aquinas and Mencius

MARTIN HÄHNEL, *Germany*
Between Eclecticism and Originality: The Philosophy of Robert Spaemann (1927-2018)

TAMAR KHUBULAVA, *Georgia*
The meaning of the term "epistreptikos eros" in Pseudo-Dionysius the Areopagite, Ioane Petritsi and Proclus

ELISA MAGRÌ, *Massachusetts, US*
The Life of the Mind in Hegel's Philosophy of Subjective Spirit

KAMIL MAJCHEREK, *United Kingdom*
Medieval Metaphysics of Numbers, 1250-1500

GRAYDEN MCCASHEN, *Georgia, US*
Historical Christian Philosophies of Mind and the Shaping of Modern Society

EMANUELE PILI, *Italy*
Merit and Inequalities. Pathways in Modern and Contemporary Thought, between Philosophy and Economics

MARCO RAINI, *Italy*
Critical Edition of Joachim of Fiore

NICHOLAS WESTBERG, *Massachusetts, US*
Descartes among the Scholastic Natural Philosophers

WORKS-IN-PROGRESS LUNCHEONS

A core way that we support research within the Forum community is through our works-in-progress luncheons where a faculty member, graduate student, or visiting researcher presents a current project and receives feedback from other members in the Forum community. The workshop is designed to give contributors the opportunity to develop ideas and introduce their research to a receptive audience with diverse academic backgrounds.

20
PRESENTATIONS DELIVERED IN 2024

15
AUDIENCE MEMBERS ON AVERAGE

7
DEPARTMENTS RESPRESENTED
Classics
English
History
Medieval Institute
Philosophy
Program of Liberal Studies
Theology

"Its really important both to have the opportunity to present the work that I am doing and to get feedback on it and also to see much more senior scholars doing the same thing as me, to see that modelled for me, and then to be able to participate in that myself. That has been a very important part of my intellectual formation here."

—Claire Murphy, Forum Fellow and Ph.D. Candidate in the History and Philosophy of Science

GOING GLOBAL

The History of Philosophy Forum continually aims to form and bolster an international network of scholars. This year we have seen tremendous accomplishments in this aspect of our mission, with new partnerships and programs developing across the globe.

PHYSIS (Notre Dame's Laboratory for the Study of Nature in the Premodern World)

Housed in the University of Notre Dame's John J. Reilly Center for Science, Technology and Values and co-sponsored by the History of Philosophy Forum and the Medieval Institute, PHYSIS launched with its first summer seminar in June 2024. The seminar Elements of Nature/Elements of Reasoning studied a distinctive feature of premodern philosophy and science, namely, the organization of nature, reasoning, and methods into elements (στοιχεῖα). Organized by Denis Robichaud, John and Patrice Kelly Associate Professor of Liberal Studies and Forum steering committee member, the seminar gathered faculty and graduate students from Notre Dame and across Europe to present and discuss papers at Notre Dame's Rome Global Gateway.

Collaborating with University of Notre Dame Australia

The Forum took part in the launch of the University of Notre Dame Australia's Centre for the History of Philosophy, directed by Professors David Bronstein and Nathan Lyons. In September 2024, the Forum welcomed Bronstein to campus for a workshop on his current book project and to arrange a partnership between the two research units. In October 2024, Forum director Therese Cory and steering committee member Sean Kelsey travelled to Sydney, Australia, to deliver the Centre's launch lecture and a master class on Aristotle, respectively. These collaborations began a promising relationship, with a joint workshop in ancient and medieval philosophy hosted by the Forum planned for September 2025, in which faculty and students from the University of Toronto and KU Leuven will also participate.

Spring Colloquium: Minds in Dialogue in the History of Philosophy

This spring we hosted the third and final colloquium for the research cluster "Modeling the Mind in the European History of Philosophy," cosponsored by the Nanovic Institute for European Studies. Speakers at the colloquium addressed models of mind that prioritize the "social" or "intersubjective" nature of the mental.

"An aspect of the Forum that has been wonderful for me is our yearly colloquium … I get to learn from not just my colleagues here at Notre Dame but some of the best minds in the history of philosophy around the world."

—Denis Robichaud, John and Patrice Kelly Associate Professor of Liberal Studies and Forum steering committee member

Midwest Annual Workshop on Ancient Philosophy

The Midwest Annual Workshop in Ancient Philosophy is a new initiative established by Ph.D. candidate and Forum Fellow Gonzalo Gamarra Jordán to cultivate and strengthen the community of scholars working in ancient philosophy across the Midwest. The workshop will serve as a dedicated space for scholars—especially early-career researchers—to present their work, engage in constructive discussions, and foster collaborations that will enrich the study of ancient philosophy in the region.

One of the primary objectives of this initiative is to provide early-career scholars with an accessible and constructive environment in which to present their work. These scholars are in greater need of time-sensitive and high-quality feedback since they are on the tenure clock or about to enter the job market. Having a workshop that meets annually is able to accommodate these needs by establishing a recurring venue for scholars to convene, this initiative seeks to strengthen the research and ties among ancient philosophy scholars and create a hub for excellence in ancient philosophy in the Midwest.

SIGNATURE EVENTS

In addition to serving as the principal sponsor for the international conference Aquinas at 800: "Ad multos annos" commemorating the 800th anniversary of St. Thomas Aquinas's birth in September 2025, the Maritain Center also welcomed five speakers in a series organized by its Maritain Fellows and hosted its second annual Maritain Lecture. Through these events we have been able to highlight aspects of Catholic philosophy central to our mission for the wider campus community.

MARITAIN FELLOWS' LECTURE SERIES

The Classical Conception of Natural Law

Michael Pakaluk (Political Economy, Catholic University of America)

In the first invited lecture hosted by the Maritain Fellows, Prof. Pakaluk considered theses that are considered evident to all in the classical conception of natural law but controversial in contemporary society: natural teleology, the existence of pre-political natural institutions with their own authority such as the family, and the ultimate source of human political authority in a "numen supremum" (God). He both presented why these these are considered fundamental in the classical conception and what role they should play today.

The Global Grotto: A Subterranean Mary for the Universal Church

Matthew Milliner (Art History, Wheaton College)

Beginning with Notre Dame's special relationship with the Potawatomi, in this lecture Prof. Milliner explored Marian culture in the Midwest and beyond that is, figuratively if not literally, underground. The grottoes and shrines of popular Marian piety were presented to students as a gateway to global Christianity, political humility, and the hidden recesses of contemplative prayer.

Thomas Aquinas and Catherine of Siena on Friendship as Communion

Thomas Hibbs (Philosophy, Baylor University)

In the first invited lecture of the spring semester, Prof. Hibbs considered how Aquinas and Catherine of Siena introduced radical developments in the Aristotelian concept of friendship by presenting charity as friendship with God and showing that friendship can be a dynamic arena of growth among those with diverse strengths and weaknesses.

What Can an Adulteress Teach Us About Happiness: *Anna Karenina* and the Project of Literature?

Sr. Jane Dominic Laurel, O.P. (Theology, Aquinas College)

In a wide-ranging exploration of the role of literature in our moral formation, Sr. Laurel considered the protagonists of Tolstoy's *Anna Karenina* as exemplars of moral development and moral failure in the domains of love, marriage, and social solidarity.

The Intellectual Legacy of Robert Spaemann

Martin Hähnel (Philosophy, University of Bremen)

Drawing upon his personal acquaintance with Robert Spaemann (1927-2018), Prof. Hähnel presented the eminent German Catholic philosopher's vast contributions in the fields of ethics and history of philosophy and encouraged Maritain Fellows to pick up the mantle he left behind.

SECOND ANNUAL MARITAIN LECTURE

The Maritain Lecture is our flagship annual lecture series, at which a prominent scholar addresses questions core to our mission.

Eleonore Stump, Robert J. Henle Professor of Philosophy at Saint Louis University and renowned philosopher with hallmark contributions in the fields of philosophy of religion, medieval philosophy, and metaphysics, delivered the second annual Maritain Lecture on March 19, 2025. In a lecture titled "What Are We? Collective Neuroscience, Metaphysics, and Theology," Professor Stump delivered a talk that addressed fundamental issues in metaphysics, philosophy of mind, and theological anthropology, all while integrating the newest insights from cognitive science.

Professor Stump's visit also included many opportunities for interaction with faculty and students, including a quodlibetal question session with graduate students from the departments of philosophy, theology, and political science, as well as a dinner shared with the student fellows of the Jacques Maritain Center. At the conclusion of her visit, Professor Stump generously donated her works to the Maritain Center, to be included in the Maritain Library in Geddes Hall.

AQUINAS AT 800 CONFERENCE

From September 22 to 25, 2024, the Maritain Center hosted the international conference Aquinas at 800: “Ad multos annos” in celebration of the 800th anniversary of the birth of the great Catholic theologian and philosopher St. Thomas Aquinas. Over 580 individuals from more than 20 countries around the globe registered to attend the conference and to explore the ongoing importance of Aquinas’ thought to contemporary cultural, philosophical, and theological discussions.

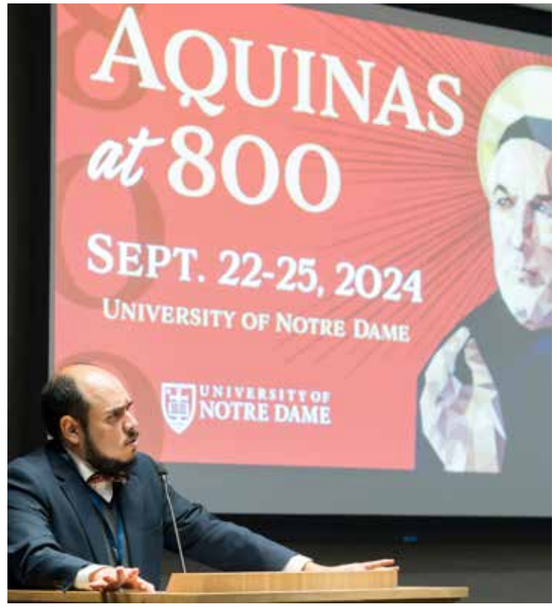
As the largest gathering of Aquinas scholars by far in recent years, "Aquinas at 800" attracted attendees from as far away as Chile and Hong Kong, as well as nearly 200 Notre Dame students and many local South Bend community members. Four scholars whose work has transformed our understanding of Aquinas over the years delivered inspiring keynote addresses. Jean Porter, the John A. O'Brien Professor of Theology at Notre Dame, examined whether justice and charity are in tension in Aquinas's moral theology. Fr. Serge-Thomas Bonino, O.P., President of the Pontifical Academy of St. Thomas Aquinas (Vatican City), spoke on what the demons could have known about Christ before the Resurrection. Rudi te Velde, Professor of Philosophy at the Tilburg School of Theology (the Netherlands) explored Aquinas's evocative remark that our minds participate in the eternal law. Fr. Thomas Joseph White, O.P., Rector Magnificus of the Angelicum (Rome), unfolded the deep significance of Aquinas's theology of Christ's atonement.

In his opening remarks, Fr. Wojciech Giertych, O.P., Theologian of the Papal Household, mapped out how Aquinas's moral psychology can continue to serve us today, and where his thought needs further development and study.

During the three and a half days of the conference, conference presentations from over 150 speakers ranged over an unprecedented breadth of topics. Topics included, for instance, happiness, biblical theology, the *actus essendi*, citizenship, the unity of the Church, prophetic knowledge, Christology, Trinitarian theology, legal theory, the soul, morality, metaphysics, bioenhancement, business, and more.

"What is beautifully illustrated here is on the one hand, the impressively systematic character of Aquinas's thought—and on the other hand, the ongoing vitality of this scholarly community dedicated to his thought, and the many ways in which Aquinas's philosophy and theology retains its capacity to inspire us and teach us, even 800 years after his birth," said Therese Cory, the director of the Jacques Maritain Center and one of the conference's co-organizers.

The conference's opening keynote address by Jean Porter was followed by a surprise presentation of a Festschrift volume of scholarly studies in her honor written by prominent interlocutors as well as former students at Notre Dame, now theologians in their own right at universities around the world, many of whom were in attendance at the conference. The work of "Aquinas at 800" is expected to produce an



exciting new body of scholarly work, breaking new ground both in our understanding of Aquinas and in the effort to extend his thought into contemporary problems of philosophy, theology, law, politics, and economics. The keynote and semi-plenary papers will be published in two volumes, to be released by the Catholic University of America Press next year, under the title, *Aquinas at 800: Commemorative Studies 1225-2025*. A selection of submitted papers will be published in special issues from some of the most important journals in the field.

"In terms of the quality of scholarship and the vitality of scholarly community, the 'Aquinas at 800' conference was truly a generational event. Participants regularly remarked that it was the best conference they had ever attended," said Bill Mattison, Wilsey Professor of Theology at Notre Dame, and one of the conference's co-organizers.

As a special event, attendees were also treated to a lively concert by the "Hillbilly Thomists," who played to a sizable crowd on Tuesday evening, sponsored by the de Nicola Center for Ethics and Culture and the Center for Citizenship and Constitutional Government. "Aquinas at 800" was co-organized by Therese Cory, director of the Maritain Center at Notre Dame; David Cory, Assistant Teaching Professor of Philosophy at Notre Dame; Bill Mattison, Wilsey Professor of Theology at Notre Dame; John O'Callaghan, Associate Professor of Philosophy at Notre Dame; and Michael Waddell, Edna and George McMahon Chair in Philosophy at Saint Mary's College.

The conference was generously co-sponsored by many units at Notre Dame and Saint Mary's College, including the Office of the Provost, the Office of the Dean of the College of Arts & Letters, the Office of Mission Engagement and Church Affairs, the Institute for Scholarship in the Liberal Arts, the McMahon Aquinas Chair in Philosophy at Saint Mary's College, the Nanovic Institute for European Studies, the Medieval Institute, McGrath Institute for Church Life, the de Nicola Center for Ethics and Culture, the Center for Citizenship and Constitutional Government, the Department of Philosophy, and the Department of Theology.

ALUMNI REMEMBER JOSEPH EVANS, FOUNDER OF THE MARITAIN CENTER

"a man for whom 'philo-sophy' was truly a love-story"

–Fr. Laurence (Jerry) Kriegshauser, O.S.B. '61

This past August marked 55 years since the death of Joseph W. Evans, the founding director of the Maritain Center and beloved professor of philosophy at the University of Notre Dame, who was buried in Cedar Grove Cemetery on August 27, 1979. Evans, a native of Windsor, Ontario, came to Notre Dame as a doctoral student in philosophy. Completing his dissertation on "The Development of Thomistic Principles in Jacques Maritain's Notion of Society" in 1951, he soon was offered a place in the philosophy faculty.

After both intensively studying and becoming personally acquainted with Jacques Maritain, who regularly visited Notre Dame during his residence in the United States, Evans resolved to translate and disseminate Maritain's philosophical *oeuvre*, establishing the Jacques Maritain Center in 1958 to support this mission. Another element of Evans' academic career, of equal importance with his Maritain publications, was his role as teacher of undergraduate students. In recognition for his extraordinary dedication to undergraduate teaching, Evans was awarded the first Sheedy Award for Excellence in Teaching in 1970. Forming students for almost three decades at Notre Dame, Evans made a lasting impression upon the many that entered his classroom. With this in mind, the Maritain Center reached out to alumni to gather memories of Joseph Evans.

A Preternaturally Gentle Person

Evans had a very distinctive presence on campus, unique in appearance and ubiquitous in his daily meanderings across the quads. Paul McGee '73 remembers Evans with an "always very pronounced part down the hair" and always meticulously dressed, with a pressed coat, starched shirt, and tie, something that was not so common among faculty in the 1970s. Evans' figure was all the more exceptional on football gamedays, during which he would mingle with fans, persisting in his formal attire. Allan LaReau '70 (who also wrote an article about Evans' legacy in Notre Dame Magazine) can recall him, "dressed in a suit outside the stadium on a football Saturday, eating a hot dog."

Whatever the weight of the proverb, "the clothes make the man," it is obvious that Evans radiated a distinct warmth and kindness from his very person, emblazoned deeply in the memory of his students. LaReau shares that, "he was tall and dignified in appearance, yet always with a warm smile." Jack Cahalan '61, '69 Ph.D., describes him as, "a preternaturally gentle person (no exaggeration)." Tom Musial '61, '70 Ph.D., recalls how his one-on-one meetings with Evans, "left an indelible impression of being in the presence of a very holy man—a mystic who lived in a state of unitive consciousness."

An Education in Wonder

Evans was a man who lived the life of the mind, "a man for whom 'philo-sophy' was truly a love-story", as Fr. Laurence (Jerry) Kriegshauser, O.S.B. '61, puts it. He recalls Evans discussing Aquinas' distinction between existence and essence, learning it from him and appreciating it for the first time. "Being fascinated him," says Fr. Kriegshauser. A genial man, he was known to gaze at his students with "a smile of wonder," entering the classroom with a dreamy air and sitting silently until the room went quiet.

His fondness for Aquinas's intellectual system by no means made him inaccessible to his novice students; on the contrary, it energized his teaching efforts to connect his students with the vividness of reality. He was also a lover of poetry and literature, known for quoting Gerard Manley Hopkins to elucidate Aquinas. Fr. Kriegshauser learned "Hopkins' vision of Christ present in all creation" from Evans, and the experience was "powerfully meaningful" for his life as a Benedictine monk. Allan LaReau, '70, recalls Evans' love for Antoine de Saint-Exupéry's *Le petit prince*, which he included as the first reading for his class on "Basic Concepts of Political Philosophy" despite the protests of those who considered it merely a children's book. "Dr. Evans taught me the beauty of nature and the wonders of everyday encounters … as the little Prince said, 'What is essential is invisible to the eye.'"

A Maritain Scholar

Of course, Evans was also a "friend and disciple of Maritain," as LaReau puts it, and he taught Maritain frequently in the classroom. Musial remembers taking directed readings with Evans on Maritain and Gabriel Marcel in his senior year. Kriegshauser recalls another eccentric reading assignment, *The Creative Process* by Brewster Ghiselin, "a very influential book for me with many memorable accounts of how hard work and intense thinking suddenly met with creative inspiration to generate great discoveries and works of art."

Before the opening of the Maritain Center, Evans had already completed *The Social and Political Philosophy of Jacques Maritain*, and he later co-edited two anthologies on Maritain: *Jacques Maritain: the Man and His Achievement*, a collection of essays about Maritain, and *Challenges and Renewals*, essays by Maritain on Thomism. He also worked on the English translations of many of Maritain's philosophical works. For all of these projects, he ended up doing "the lion's share" of the work, according to Jack Cahalan, '61, '70 Ph.D., a testament to his work ethic and his deep appreciation for Maritain's philosophy.

Late in his life, Maritain was invited to live with the Little Brothers of Jesus in Toulouse, France. In the summers, Evans would go to France to see Maritain and visit with him, stopping at Paris on the way, which he deemed the most beautiful city in the world. Evans founded the Maritain Center, in the words of John Hickey, '69, to "ensure that the thought and spirit of his friend and mentor would remain at Notre Dame long after both men were gone."

Today, the Maritain Center at the University of Notre Dame works to preserve and cherish the legacy of Joseph Evans, and his intellectual mentor, Jacques Maritain. Seeking to perpetuate Evans' extraordinary commitment to teaching and forming students, the Maritain Center has recently founded the Maritain Fellows program to form undergraduate and graduate students in the shared pursuit of philosophical inquiry. If you would like to commemorate Joseph Evans' lasting impact on Notre Dame's students and support this exciting new chapter in the Maritain Center's history, please consider donating to the Joseph Evans' Memorial Fund (bit.ly/evansmemorialND).

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