

## What I Do and Why?

As a Professor of Philosophy who is also a Dominican priest, I derive special inspiration from a dictum that has guided the Order of Friars Preachers since its inception: *Contemplare et contemplata aliis tradere*, that is, "To contemplate and bring the fruits of contemplation to others." This ideal reflects all that I strive to do as a teacher: to teach with a passion for the life of the intellect, and a zeal to share knowledge and the excitement of the learning process to my students. From my standpoint, such a commitment renders teaching well worth a life-time commitment. But my conception of effective pedagogy encompasses more than an attempt to inculcate critical and analytical skills. As a philosopher who defines himself as a metaphysical and epistemological realist, I affirm the mind's capacity to discern the truth of reality in its broadest terms. My own understanding of the philosophical enterprise as engagement in the "love of wisdom" presupposes that the ultimate goal of philosophizing is nothing less than the pursuit of truth and intelligibility. For me, this level of commitment is vital if the learning experience is to contribute to the development of persons with a sensitivity to the objective nature of moral principles and the courage to uphold them in a personal and professional context.

In a very real sense, I view my scholarly endeavors as extensions of my life as a teacher. From my perspective, scholarship is another expression of my desire to "bear the fruits of contemplation to others." As I survey my research and writing over the course of my academic career, I discern a developmental process that proceeds along three distinct but complementary tracks. On the one hand, this development reflects my specialization in later Greek and early Medieval Philosophy, with a special focus upon philosophical anthropology. But several years after completing my doctorate in Philosophy at Fordham University, I had the opportunity to pursue graduate work in Greek and Latin Patristics at The Catholic University of America as an Andrew W. Mellon Fellow. This academic experience yielded a second doctorate in Early Christian Studies and the cultivation of new scholarly interests in the theology of creation and the philosophical underpinnings of early patristic theories of cosmological origins. In this connection, my work can be characterized as an extended exercise in *Quellenforschung*, the investigation of the philosophical sources of Christian thought in its most seminal stages of development. More specifically, this interest focuses upon an exploration of the Middle Platonic, Neoplatonic, and Stoic background of the work of St. Augustine of Hippo, and to a lesser extent, such Greek patristic figures as Justin the Martyr, Athenagoras of Athens, Tatian of Syria, Theophilus of Antioch, Origen, and Clement of Alexandria.

In the late 1990's, my scholarly life took a new turn when I commenced my formal theological studies for the priesthood. A summer ministry addressing the legal rights of the physically and mentally disabled sparked an interest in the bioethical dimension of end-of-life decisions. The following year, I assumed the position of Visiting Research Scholar at the Center for Clinical Bioethics at Georgetown University. This period of research provided the basis for a thesis concerning the personhood of persistent vegetative state patients. In broader terms, that study served as a critical touchstone for exploring various criteria of personhood proposed by postmodernist thinkers from a Thomistic perspective.

If I perceive a common theme that runs throughout my work, it lies in a desire to harmonize the contents of faith with the resources of reason. In this respect, I have been consistently motivated

by the challenge of what the 20th century theologian Paul Tillich characterized as “standing on the boundary” between faith and reason, and thereby, subjecting both dimensions to critical scrutiny. For me, the dicta *Credo ut intelligam* ("I believe that I may understand") and *Fides quaerens intellectum* ("Faith seeking understanding") are more than platitudes; they constitute guiding principles of all my intellectual pursuits.

## **Mapping the Terrain: My Extended Scholarly Project**

My scholarly endeavors since the early 1980's, then, have encompassed three distinct but overlapping phases of what I consider an extended project. These phases reflect my ongoing interest in conceptual history, as well as in the interface between philosophy, theology, and the classical Greek and Latin intellectual traditions. The project itself is ongoing, exploring new areas of inquiry, in keeping with my efforts to attain some semblance of scholarly excellence. In the context of my research and writing, I find an incentive in a paraphrase of the words of the artist Renoir: "The...salvation is to work like a laborer..." In a very real sense, I view my scholarship as a craft that requires continual honing and refinement, with the admonition of my mentor, Robert J. O'Connell, S.J., echoing in my ear: "Say it better!". (See my detailed CV below for a complete listing of the publications to which I refer on a selective basis in this overview.)

### **Phase I: Testing a "Plausible Hypothesis"**

The initial phase of the project entailed a testing of the "plausible hypothesis" (proposed by Robert J. O'Connell, S.J., in his prolific writings) that Plotinus' *Enneads* provided the philosophical matrix within which St. Augustine of Hippo articulated his early theory of humans as "fallen souls". This theory was an all-pervasive feature of this seminal period in Augustine's intellectual development and sheds light upon his overall interpretation of human existence, time, and history. The "plausible hypothesis" under scrutiny explores the extent to which Augustine's earliest writings (up to and including the *Confessiones*) can be understood on the basis of the assumption that the positive influence he derived from the "Books of the Platonists" (*libri platoniorum*) to which he refers in *Confessiones* VII was Plotinian in origin. In this connection, I analyzed the *Enneads* as the framework within which Augustine developed his distinctively Christian world-view by means of a creative adaptation and synthesis of insights drawn from the Neoplatonism of Plotinus, along with various other classical influences (e.g., Cicero), Scripture, and other representatives of the patristic tradition.

I became acquainted with O'Connell's work during my period of research at The University of St. Andrews in Scotland following graduation from college. My exposure to his writings intensified the interest in Plotinus and his influence that I had already cultivated as an undergraduate. It was further nurtured by my study with A.H. Armstrong during the Spring semester of 1979 when he was a Visiting Professor at Villanova University. Under O'Connell's mentorship at Fordham University, I assessed the degree to which Plotinus' use of the notion of *to/ma* provides a means of illuminating key aspects of Augustine's psychological and anthropological theories. (For examples of this scholarship, see: Plotinus, *To/ma*, and the Descent of Being: An Exposition and Analysis. New York: Peter Lang Publishers, Inc., 1993. Reviewed in *Vigiliae Christianae* 48 (1994): 189-190; *Augustinian Studies* 26-2 (1995): 168-171; *Greece and Rome* (April, 1995);

Augustinus XL (1995): 454; "St. Augustine's Treatment of Superbia and its Plotinian Heritage," Augustinian Studies XVIII (1987): 66-79; "St. Augustine's Triadic Interpretation of Iniquity in the Confessiones," in *Collectanea Augustiniana I* (Augustine: Second Founder of Faith), edited by Joseph C. Schnaubelt. O.S.A. and Frederick Van Fleteren (New York: Peter Lang Publishing, Inc., 1989), pp. 159-174). This investigation later found a focal point in a book-length study of Plotinus' inspiration for Augustine's interpretation of curiositas, and the role of cognitive desire in his charting of the journey of the restless heart and mind. In this vein, another book delineates the significance of the theme of the soul's mid-rank in Plotinus and Augustine, and their mutual reliance upon the motif of human existence as a prolonged voyage or journey. (*Restless Mind. Curiositas and the Scope of Inquiry in St. Augustine's Psychology*. Milwaukee, WI: Marquette University Press, 2013. Reviewed in *Augustinian Studies* 44, issue 2 (2013): 304-307; *Bryn Mawr Classical Review* 2013.10.58; *Speculum* 90/2 (April 2015): 591-592; "Curiositas in the Early Philosophical Writings of Saint Augustine," *Augustinian Studies* XIX (1988): 111-119; "Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's GEM," *Method: Journal of Lonergan Studies*, n.s. 4.2 (2013): 79-105; Plotinus and Augustine on the Mid-Rank of Soul. *Navigating Two Worlds*. Lanham/Boulder/New York/London: Lexington Books, 2023). As I reflect on this and the next phase of my scholarly endeavors, I consider myself graced indeed to have enjoyed the privileged opportunity for the tutelage and guidance of three of the most profound exponents of Plotinus and Augustine in the past century: Arthur Hilary Armstrong, Robert J. O'Connell, S.J., and Gerald Bonner. Requiescat in Pace.

## **Phase II: Creation *ex nihilo*/Cosmological Origins**

My scholarly project expanded into the realm of patristic studies during my pursuit of a second doctorate at The Catholic University of America through an extended Andrew W. Mellon Fellowship. During the course of my program, I became intrigued with the philosophical underpinnings of the theological doctrine of creation *ex nihilo* and its antecedents in the Middle Platonic tradition. My study of St. Augustine's interpretation of the doctrine in a polemical context against Manichaeism (under the directorship of Professor Gerald Bonner) promoted me to delve deeper into the sources of a Christian understanding of creation and the gradual emergence of a full-fledged articulation of the notion of creation from nothing. (*Creatio ex nihilo And The Theology of St. Augustine. The Anti-Manichaean Polemic And Beyond*. New York: Peter Lang Publishers, Inc., 1999. Reviewed in *Theological Studies* 61, no. 3 (September 2000): 588-589; *Vigiliae Christianae* 55 (2001): 111-113; *AVGVSTINVS* XLVI (2000): 180-181; *Augustinian Studies* 32, #2 (2001): 259-262; *The Thomist* (7/01), v. 65, no. 3, 496-498; *Review of Metaphysics* (9/02), v. 56, #1, issue #221, 204-205).

My treatment of early patristic theories of cosmological origins (up to and including St. Augustine's contribution to this topic) unfolded with an ongoing attentiveness to the parallel tradition of later Platonic commentaries upon the account of cosmic generation in Plato's *Timaeus*. Just as Judeo-Christian thinkers sought to explicate the meaning of Gn. I: 1-2, the Middle Platonic successors to Plato's Academy debated the meaning of Plato's teaching that the universe was generated (*gegonen*), and thus, had a beginning. As my investigations disclosed, Plato's *Timaeus* and the doxographical commentaries it inspired provided Judeo-Christian intellectuals with a philosophical idiom for depicting the act of creation with a new precision and technicality. We confront, then, the seeming paradox that the *Timaeus* served as an appealing

touchstone for deliberations on the creation of the universe for Judeo-Christian thinkers and their pagan counterparts alike. The fact that both the *Timaeus* and Genesis say something about the beginning of all things provides a means of bridging the conceptual gap between the Hellenic/Hellenistic and Judeo-Christian intellectual traditions. (*Creation and Contingency in Early Patristic Thought. The Beginning of All Things*. Lanham/Boulder/New York/London: Lexington Books, 2019. Reviewed in *The Review of Metaphysics*, Volume 73, Number 3 (Issue No. 291), March 2020, pp. 628-629; "Theories of Creation in the Second Century Apologists and their Middle Platonic Background," *Studia Patristica* XXVI: 192-199. Papers of the 1991 Oxford Patristics Conference. Edited by Elizabeth A. Livingstone. Leuven: Peeters Press, 1993; "The Implications of the Doctrine of *Creatio ex nihilo* in Saint Augustine's Theology," *Studia Patristica* XXXIII: 266-273. Papers of the 1995 Oxford Patristics Conference. Edited by Elizabeth A. Livingstone. Leuven: Peeters Press, 1997. In Spanish Translation as "Implicaciones de la doctrina de la creacion 'de la nada' en la teologia de san Agustin," in *Augustinus* (Madrid) XLIV (1999), San Agustin en Oxford (5.0), XII Congreso Internacional de Estudios Patristicos: 283-290).

### **Phase III: The Metaphysical Foundation of Human Personhood**

The general thrust of my scholarship in Plotinus and Augustine assumes a distinct anthropological focus, directed toward an investigation of their understanding of what it means to be human and how humans occupy something of an intermediary role, integrating spiritual and material dimensions in their very constitution. This interest in philosophical anthropology was further stimulated by an opportunity for research into the bioethical issue of end-of-life decisions, specifically in regard to the status of persistent vegetative state patients, and the degree to which personhood is defined exclusively in terms of the acquisition or loss of cognitive (i.e., higher brain) capacity. (This project yielded an S.T.L. thesis entitled "Personhood, Consciousness, and the Moral Status of Permanent Vegetative State Patients: A Critical Assessment of the Postmodernist Response of H. Tristram Engelhardt, Jr. from a Thomistic Perspective" and subsequent articles: "Postmodernism and the Persistent Vegetative State," *The National Catholic Bioethics Quarterly*, Vol. 2, No. 2 (Summer, 2002): 257-275; "Artificial Hydration and Nutrition for the PVS Patient," *The National Catholic Bioethics Quarterly*, Vol. 3, No. 4 (Winter, 2003): 719-730; "Father Torchia Replies," Colloquy response to Rev. Benedict Ashley, O.P. and Rev. Kevin O'Rourke, O.P., "Food Water, and the PVS Patient," *The National Catholic Bioethics Quarterly*, Vol. 4, No. 2 (Summer, 2004): 236).

This work led to a more extensive exploration of the metaphysical grounding of theories of human nature, personhood, and the self against the background of the history of western philosophy, from the Pre-Socratics to postmodernity, but with a special attunement to the contribution of the Thomistic tradition of inquiry. In the Thomistic notion of humans as embodied spirits, I discerned the basis of a robust conception of persons, as unique and subsistent individuals, but relational to the core of their being. Such a model of personhood is broad and comprehensive enough to do justice to the depth of our intellectual life and the biochemical complexity of bodily existence. In Aquinas' personalism, then, I found a viable touchstone for responding to the challenge of reductionism and the postmodern distinction between biological humanity and a moral personhood based upon the highly variable and arbitrary criterion of "morally relevant traits". In this area of my work, I sought (and continue

to seek), *by* means of a recovery of the metaphysical foundation of human personhood, what I characterize as an "elusive common ground" which enables us to overcome the apparent incommensurability of competing anthropological perspectives, and thereby, reaffirm the inherent and inviolable dignity of each and every human being, simply by virtue of the fact that they are human. From my standpoint, only a metaphysically grounded interpretation of personhood allows us to move beyond what I perceive as the artificial dichotomy between biological humanity (based upon membership in the human species) and moral personhood (based upon overt behavioral characteristics and neurophysiological responses). In this respect, I am committed to the position that human rationality encompasses far more than our capacity to reason. Rather, it is a mark of a distinctive way of being derived from that enduring mode of subsistence rooted in the spirituality of the soul.

**Curriculum Vitae of Joseph Torchia, O.P.**  
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**Providence, Rhode Island (Joint Appointment in Department of Theology)**

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#### **EDUCATION**

**B.A. in Philosophy (1975)**, St. Joseph's University. Minor Concentration: Classical Studies  
Special Honor: Philosophy Medal (May 1975)

Research student in Theology at St. Mary's College of The University of St. Andrews,  
Scotland (1975-1977)

**M.A. in Philosophy** (1980), Villanova University.

**Ph.D. in Philosophy** (1987), Fordham University.

*Dissertation: "Plotinian To/ma and the Fall of the Soul in the Early Philosophy of Saint Augustine," Dissertation Abstracts International 48, issue #4 (1987), Fordham University.*  
Mentor: Robert J. O'Connell, S.J. Readers: W. Norris Clarke, S.J.; Gerald A. McCool, S.J.

- Graduate Assistantships, Fordham University (1980-1982)
- Teaching Fellowships, Fordham University (1982-1984)
- Elected to Membership in Honor Society of Phi Kappa Phi (1987)

**M.A. in Early Christian Studies** (1992), The Catholic University of America.

**Ph.D. in Early Christian Studies** (1994), The Catholic University of America.

*Dissertation: "The Theological Significance of Creatio ex nihilo in Saint Augustine's Anti-Manichaeic Polemic," Dissertation Abstracts International 55, issue #09 (1994), The Catholic University of America.* Mentor: Professor Gerald Bonner. Readers: Robert Eno, S.S. Dr. Therese-Anne Druart.

**Andrew W. Mellon Fellow in Graduate Program in Early Christian Studies at The Catholic University of America (1990-1993).**

**M.Div. (2000),** S.T.L. (2001) The Dominican School of Theology, Washington, D.C.

*Thesis: "Personhood, Consciousness, and the Moral Status of Permanent Vegetative State Patients: A Critical Assessment of the Postmodernist Response of H. Tristram Engelhardt, Jr. from a Thomistic Perspective"* Director: Basil Cole, O.P. Reader: John Corbett, O.P.

## **APPOINTMENTS**

**Visiting Research Scholar, Center for Clinical Bioethics of Georgetown University Medical Center.**

Period of Affiliation: May 24-August 3, 1999.

Activities: Engaged in bioethical research under the supervision of Dr. Edmund Pellegrino.

**Coordinator and Seminar Leader, Interdisciplinary Faculty Seminar** at Providence College entitled "Being Human" (Spring, 2007). Sponsored by the Center for Teaching Excellence.

**Visiting Research Scholar, The School of Philosophy of The Catholic University of America.**

Period of Affiliation: Academic Year 2007-2008

Activities: Research and Writing Project devoted to the development of a book on St. Augustine.

**Editor-in-Chief, THE THOMIST.** A Speculative Journal of Philosophy and Theology. 2005-2010.

**Associate Editor, THE THOMIST.** 2010-.

**Coordinator and Seminar Leader, Interdisciplinary Faculty Seminar** at Providence College entitled "Curiosity" (Spring, 2014). Sponsored by the Center for Teaching Excellence.

**Regent of Studies,** Dominican Province of St. Joseph (Eastern, USA), 2010-2014.

**Visiting Scholar, Pontifical Faculty of the Immaculate Conception** of the Dominican House of Studies (Washington, (D.C.), 2014-2015.

## **PROFESSIONAL ORGANIZATION MEMBERSHIPS**

American Philosophical Association  
Phi Kappa Phi (National Honor Society)

## **PUBLICATIONS**

### **Books**

**Plotinus, Tolma, and the Descent of Being: An Exposition and Analysis.** New York: Peter Lang Publishers, Inc., 1993. Reviewed in *Vigiliae Christianae* 48 (1994): 189-190; *Augustinian Studies* 26-2 (1995): 168-171; *Greece and Rome* (April, 1995); *Augustinus XL* (1995): 454.

**Creatio ex nihilo And The Theology of St. Augustine. The Anti-Manichaean Polemic And Beyond.** New York: Peter Lang Publishers, Inc., 1999. Reviewed in *Theological Studies* 61, no. 3 (September 2000): 588-589; *Vigiliae Christianae* 55 (2001): 111-113; *AVGVSTINVSXLVI* (2000): 180-181; *Augustinian Studies* 32, #2 (2001): 259-262; *The Thomist* (7/01), v. 65, no. 3, 496-498; *Review of Metaphysics* (9/02), v. 56, #1, issue #221, 204-205.

**Exploring Personhood. An Introduction to the Philosophy of Human Nature.** Lanham/Boulder/New York/Toronto/Plymouth, UK: Rowman & Littlefield Publishers, Inc., 2008. Reviewed in *Fellowship of Catholic Scholars Quarterly* 31, Number 1 (Winter, 2008): 34-37; *Theological Studies* 70, no. 3 (September 2009): 741-742.

**Restless Mind. Curiositas and the Scope of Inquiry in St. Augustine's Psychology.** Milwaukee, WI: Marquette University Press, 2013. Reviewed in *Augustinian Studies* 44, issue 2 (2013): 304-307; *Bryn Mawr Classical Review* 2013.10.58; *Speculum* 90/2 (April 2015): 591-592.

**Creation and Contingency in Early Patristic Thought. The Beginning of All Things.** Lanham/Boulder/New York/London: Lexington Books, 2019. Reviewed in *The Review of Metaphysics*, Volume 73, Number 3 (Issue No. 291), March 2020, pp. 628-629.

**Plotinus and Augustine on the Mid-Rank of Soul. Navigating Two Worlds.** Lanham/Boulder/New York/London: Lexington Books, 2023.

## ARTICLES/MONOGRAPHS

### Philosophy

"Curiositas in the Early Philosophical Writings of Saint Augustine," *Augustinian Studies* XIX (1988): 111-119.

"St. Augustine's Treatment of Superbia and its Plotinian Heritage," *Augustinian Studies* XVIII (1987): 66-79.

"The Commune/Proprium Distinction in Saint Augustine's Moral Theory," *Studia Patristica* XXII: 356-363. Papers of the 1987 Oxford Patristics Conference. Edited by Elizabeth Livingstone. Leuven: Peeters Press, 1989. In Spanish translation as "La distincion entre Commune y Proprium en la primitiva teologia moral de san Agustin," in *Augustinus* (Madrid) XXXVI (1991), *San Agustin en Oxford*(3.0), X Congreso Internacional de Estudios Patristicos: 311-320.

"The Significance of the Moral Concept of Virtue in Saint Augustine's Ethics," *The Modern*

Schoolman LXVIB (November 1990): 1-17.

"'Pondus meum amor meus ': The Significance of the 'Weight' Metaphor in St. Augustine's Early Philosophical Writings," *Augustinian Studies* XXI (1990): 163-176.

"The Significance of Ordo in St. Augustine's Moral Theory," in *Collectanea Augustiniana III* (New York: Peter Lang Publishing, Inc, 1991), pp. 321-335.

"The Significance of 'Privation' Language in Saint Augustine's Analysis of the Happy Life," *Augustinus* 37(1992): 519-536.

Entries in *Saint Augustine through the Ages: an Encyclopedia*. Allan D. Fitzgerald, O.S.A., General Editor. (Grand Rapids, Michigan: William B. Eerdmans, 1999): "Contemplation and Action," 233a-235b; "Curiosity," 259b-261a; "Stoics, Stoicism," 816b-820a.

"St. Augustine's Critique of the Adiaphora: A Key Component of his Rebuttal of Stoic Ethics," *Studia Moralia* 38 (2000): 165-195.

"Postmodernism and the Persistent Vegetative State," *The National Catholic Bioethics Quarterly*, Vol. 2, No. 2 (Summer, 2002): 257-275. Selected as "Best Feature Article" in the Scholarly Category by The Catholic Press Association for 2003.

"Incommensurability and Moral Conflicts: A Critical Assessment of the Response of Alasdair C. MacIntyre," *Providence: Studies in Western Civilization*, Volume 7, No. 2 (Fall/Winter, 2003): 40-68.

"The Limits of Virtuous Action: Aquinas on the Subjective Conditions of Moral Virtue," *Angelicum* 19 (2002): 855-877.

"Artificial Hydration and Nutrition for the PVS Patient," *The National Catholic Bioethics Quarterly*, Vol. 3, No. 4 (Winter, 2003): 719-730.

"Father Torchia Replies," Colloquy response to Rev. Benedict Ashley, O.P. and Rev. Kevin O'Rourke, O.P., "Food Water, and the PVS Patient," *The National Catholic Bioethics Quarterly*, Vol. 4, No. 2 (Summer, 2004): 236.

"Creation, Finitude, and the Mutable Will: Augustine on the Origin of Moral Evil," *Irish Theological Quarterly* 71 (February 2006): 47-66.

Aquinas, Personhood, and Postmodernism: In Search of an Elusive Common Ground," in *Dominicans and the Challenge of Thomism*. Edited by Michal Paluch and Piotr Lichacz. Warsaw: Instytut Tomistycznym 2012, 251-259.

"Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's GEM," *Method: Journal of Lonergan Studies*, n.s. 4.2 (2013): 79-105.

## Historical Theology/Patristics/Scripture

"Satiety and the Fall of Souls in Origen's *De Principiis*," *Studia Patristica* XVIII-3: 455-462. Papers of the 1983 Oxford Patristics Conference. Edited by Elizabeth A. Livingstone. Kalamazoo, Michigan: Cistercian Publications, 1989.

"St. Augustine's Triadic Interpretation of Iniquity in the *Confessiones*," in *Collectanea Augustiniana I* (Augustine: Second Founder of Faith), edited by Joseph C. Schnaubelt, O.S.A. and Frederick Van Fleteren (New York: Peter Lang Publishing, Inc., 1989), pp. 159-174.

"Theories of Creation in the Second Century Apologists and their Middle Platonic Background," *Studia Patristica* XXVI: 192-199. Papers of the 1991 Oxford Patristics Conference. Edited by Elizabeth A. Livingstone. Leuven: Peeters Press, 1993.

"The Implications of the Doctrine of *Creatio ex nihilo* in Saint Augustine's Theology," *Studia Patristica* XXXIII: 266-273. Papers of the 1995 Oxford Patristics Conference. Edited by Elizabeth A. Livingstone. Leuven: Peeters Press, 1997. In Spanish Translation as "Implicaciones de la doctrina de la creacion 'de la nada' en la teologia de san Agustin," in *Augustinus* (Madrid) XLIV (1999), *San Agustin en Oxford* (5.0), XII Congreso Internacional de Estudios Patristicos: 283-290.

"*Sympatheia* in Basil of Caesarea's *Hexameron*: A Plotinian Hypothesis," *Journal of Early Christian Studies* 4, #3 (Fall, 1996): 359-377.

Entries in *Saint Augustine through the Ages: an Encyclopedia*. Allan D. Fitzgerald, O.S.A., General Editor. (Grand Rapids, Michigan: William B. Eerdmans, 1999): "De agone christiano," 15b-16b; "De disciplina christiana," 272b-273a; "De patientia," 620a-621b.

"The Significance of Chrismation in the Mystagogical Lectures of Cyril of Jerusalem," *Diakonia* (Journal of the Center for Eastern Christian Studies), Volume XXXII, No. 2 (1999): 128-144.

"Eschatological Elements in Jesus' Healing of the Gerasene Demoniac: An Exegesis of Mk. 5:1-20," *Irish Biblical Studies* 23 (January 2001): 2-27.

"The Significance of the *communicatio idiomatum* in St Augustine's Christology, with special reference to his rebuttal of later Arianism," *Studia Patristica* XXXVIII: 323. Papers of the 1999 Oxford Patristics Conference. Edited by M. F. Wiles and E. J. Yarnold. Leuven: Peeters Press, 2001. In Spanish Translation as "Importancia de la '*communicatio idiomatum*' en la cristologia de san Agustin, con referencia especial a su refutación del ultimo arrianismo," in *Augustinus* (Madrid) XLVIII (2003), *San Agustin en Oxford* (6.0), XIII Congreso Internacional de Estudios Patristicos: 243-262.

"The Death of a Righteous Man: Redactional Elements in Luke's Passion Narrative (23:44-56)," *Irish Biblical Studies*, Volume 26, Issue 2 (2005): 60-94.

"The Theology of the Real Presence in the Theology of Cyril of Jerusalem," *Josephinum Journal of Theology* 15, No. 2 (2008): 355-371.

"Manichaeism," entry in *The Cambridge Dictionary of Theology*. Edited by Ian A. Macfarland, David A.S. Fergusson, Karen Kilby, Iain R. Torrance. Cambridge, UK: Cambridge University Press, 2011. 295-296.

Articles in *Augustinus-Lexikon*, Volume 4, Fasc. 3/4 (Schwabe Basel: Verlag/Publishers/Editions, 2014): "Patientia," 515-519; "Patientia (De-)," 520-524.

### CONFERENCE PRESENTATIONS

"Satiety and the Fall of Souls in Origen's *De Principiis*," presented at the Ninth International Conference on Patristic Studies at Oxford, England (9/83).

"Curiositas in the Early Philosophical Writings of Saint Augustine," presented at the International Congress on Augustinian Studies at Rome, Italy (9/19/86).

"The Commune/Proprium Distinction in Saint Augustine's Early Moral Theory," presented at the Tenth International Conference on Patristic Studies at Oxford, England (8/26/87).

"St. Augustine's Triadic Interpretation of Iniquity in the *Confessiones*," presented at the Twelfth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (10/18/87).

"*Pondus meum amor meus*': The Significance of the 'Weight' Metaphor in Saint Augustine's Early Philosophical Writings," presented at the Twenty-Third International Congress on Medieval Studies at Kalamazoo, Michigan (5/8/88).

"*Epithumia/Prothumia*: Possible Plotinian Referents for Saint Augustine's Interpretation of *Concupiscentia Carnis*," presented at the Thirteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/25/88).

"The Role of Plotinian *To/ma* on the Level of *Nous*," presented at the Fourteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/16/89).

"The 'Polupragmatic' Character of *Curiositas* in Saint Augustine's Early Account of the Soul's Fall," presented at the Fourteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/17/90).

"The Significance of the Moral Concept of Virtue in St. Augustine's Ethics," presented at the Twenty-Fifth International Congress on Medieval Studies at Kalamazoo, Michigan (5/10/90).

"The Genesis of Soul in Plotinus," presented at the Fifteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/21/90).

"The Significance of Ordo in Saint Augustine's Moral Theory," presented at the St. Augustine Conference at Marquette University (11/10/90).

"Theories of Creation in the Second Century Apologists And Their Middle Platonic Background," presented at the Eleventh International Conference on Patristic Studies at Oxford, England (8/22/91).

"The Significance of 'Privation' Language in St. Augustine's Account of the Happy Life," presented at The Sixteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/20/91).

"Scriptural Symbols of the Active and Contemplative Ways of Life in St. Augustine's Spirituality," presented at 18th International Congress on Patristic, Medieval, and Renaissance Studies at Villanova University (10/1/93).

"A Hypothesis Regarding the Plotinian Background of Basil of Caesarea's Hexameron Homilies," presented at The Nineteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (10/7/94).

"The Implications of the Doctrine of Creatio ex nihilo in Saint Augustine's Theology," presented at the Twelfth International Conference on Patristic Studies at Oxford, England (8/25/95).

"The Significance of the communicatio idiomatum in St. Augustine's Christology, with a special reference to his rebuttal of later Arianism," presented as a "Master Theme" at the Thirteenth International Conference on Patristic Studies at Oxford, England (8/18/99).

"Aquinas, Personhood, and Postmodernism: In Search of an Elusive Common Ground," presented at Dominicans and the Challenge of Thomism," Warsaw, Poland (7/1/10).

"God, Soul, and Personhood: Divine Subsistence and Its Anthropological Implications," presented at Dominicans and the Renewal of Thomism. The Doctrine of God One and Triune, Thomistic Institute of the Dominican House of Studies, Washington, D.C., July 1, 2013.

### **SPECIAL PRESENTATIONS/COLLOQUIA**

A presentation in conjunction with the Department of Philosophy of Mount Saint Mary's College Spring Colloquium on the topic "Plotinian to/ma and Theories of Will" (4/27/89).

A presentation on the ethics of St. Augustine in conjunction with a National Endowment for the Humanities Seminar involving the combined faculties of Philosophy and Theology at Mount Saint Mary's College, Emmitsburg, Maryland (6/13/89).

Participation in a Panel Discussion organized by the International Society for Neoplatonic Studies on "Neoplatonism, Gnosticism, and Christianity," in conjunction with the Fourteenth International Conference on Patristic, Medieval, and Renaissance Studies at Villanova University (9/17/89).

A "Works in Progress" presentation at the Center for Clinical Bioethics at Georgetown University Medical Center. Delivered a paper representing the results of research at the Center entitled

"Personhood, Consciousness, and the Moral Status of Permanent Vegetative State Patients: A Critical Assessment of the Postmodernist Response of H. Tristram Engelhardt, Jr. from a Thomistic Perspective" (2/7/00).

"Personhood, Consciousness, and the Moral Status of PVS Patients: A Thomistic Assessment of the Postmodernist Response," an interdepartmental colloquium at Providence College for the faculties of Philosophy and Theology (1/24/03).

"Creation, Contingency, and the Theology of St. Augustine," Spring 2002 Development of Western Civilization Series at Providence College (2/22/02).

"The Limits of Virtuous Action: Aquinas on the Subjective Conditions of Moral Virtue., It presented before Rhode Island Chapter of PHI SIGMA TAU at Providence College (3/21/2002).

"The tolma of Nous: Exploring Plotinus' Accounts of the Origins of Differentiation, interdepartmental colloquium at Providence College for the faculties of Philosophy and Theology (3/4/03).

"Soul, Body, and Unity of Self: Exploring the Roots of Personhood," Interdisciplinary Faculty Seminar Open Forum on the topic "Being Human" (4/30/07).

"Aquinas on the Person," Annual St. Luke's Lecture at the Catholic Chaplaincy (Aquinas House) of Dartmouth College, Hanover, New Hampshire (11/4/07).

"God and Cosmos in the Apostolic Fathers: At the Wellsprings of Christian Theology, Visiting Scholar Lecture at the Pontifical Faculty of the Immaculate Conception of the Dominican House of Studies, Washington, D.C. (3/02/15).

"Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's Insight," Visiting Scholar Lecture at the Pontifical Faculty of the Immaculate Conception of the Dominican House of Studies, Washington, D.C. (3/30/15).

"Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's Insight," Department of Philosophy Colloquium of Providence College (9/30/15).