



# American Catholic Philosophical Association

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## **Eighty-Second Annual Meeting**

*Forgiveness*

**Creighton University**

**Hilton Omaha**

**Omaha, NE**

**October 31 - November 2, 2008**

## *Officers of the Association*

*President*.....William Desmond

*Vice-President*.....Mary Beth Ingham

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**The ACPA wishes to thank the host  
institution, Creighton University  
for its very generous  
financial and organizational support.**

## ANNOUNCEMENTS

On-site registration and pre-registration pick-up will begin Friday, October 31, at 2:00 p.m. The pre-registration fee is \$50.00 (U.S.) if received **by October 15, 2008**, or \$55.00 (U.S.) if received after October 15, 2008. The registration fee for students is \$15.00. Please register by mailing in the registration form included with the ACPA's conference mailing, or by using our online registration option at: **[www.pdcnet.org/2008-ACPA-Conference.html](http://www.pdcnet.org/2008-ACPA-Conference.html)**. Tickets for the Association banquet on Saturday evening, November 1, 2008, will be \$55.00. Payment for the banquet must be received **by October 15, 2008**. Please purchase your banquet tickets by using the registration form included with the ACPA's conference mailing, or by using our online registration option.

The meeting will take place at the Hilton Omaha. The reduced rate for ACPA members is \$119.00 per night for single or double occupancy (plus applicable local taxes). In order to guarantee this reduced rate, you must make your reservations **no later than Oct. 10, 2008**. Call the hotel at (402) 998-3400 or 1-800-Hiltons. You must identify yourself as being with the ACPA. There is also a Website at: **<http://www.hilton.com/en/hi/groups/personalized/OMACVHH-ACP-20081027/index.jhtml>**

Please call (800) 444-2419 if you have any questions about registration, or banquet tickets.

All resolutions to be acted upon at the annual Business Meeting of the Association must be received in writing by the National Secretary at the National Office at the University of St. Thomas **by October 15, 2008**. No resolutions will be entertained apart from those endorsed by the appropriate committee. Priests who wish to concelebrate Masses are asked to provide their own vestments. Mass on Friday morning is at the nearby St. Mary Magdalene parish. Directions are available from the concierge.

The ACPA would like to thank the host institution, Creighton University, for its very generous financial and organizational support, without which this meeting would not have been possible. Thanks are also due to Villanova University, which provided financial support. In addition, special thanks are due to the Program Committee for the 2008 Annual Meeting of the ACPA: Paul Bagley, Antonio Calgano, Siobhain Nash Marshall, and Brian Treanor.

# 2008 Annual Meeting Program

*All sessions will be held in meeting rooms at the Hilton.*

## Friday, October 31, 2008

7:00 - 7:30 am — Holy Mass	<i>St. Mary Magdalene Parish</i>
9:40 - 10:00 am — Executive Committee Meeting	<i>Oak Room</i>
10:00 am - 1:00 pm — Executive Council Meeting	<i>Hill</i>
2:00 - 8:30 pm — Registration	<i>Registration Counter</i>
2:00 - 3:30 pm — Tour of Omaha and Creighton University	<i>Leave from hotel lobby</i>

5:00 - 8:00 pm — Book Exhibit *Castle*

4:00 - 6:00 pm — Satellite Sessions:

Society for Medieval Logic and Metaphysics	<i>Washington City</i>
Dietrich von Hildebrand Legacy Project	<i>Merchants</i>
Society of Christian Philosophy	<i>Paxton</i>
Ave Maria University Philosophy Department	<i>Murray</i>
Society for Thomistic Natural Philosophy	<i>Prague</i>
Lonergan Philosophical Society Meeting	<i>Mercer</i>

8:00 - 10:00 pm — A.C.P.A. Contributed Papers

Session I: **Philosophy of Thomas Aquinas** *Herndon*  
Chair: *Jeffrey Hause*, Creighton University

Speaker: *Bernard Prusak*, Villanova University  
“What Kant Reconstructed Brings to Aquinas Reconstructed; Or, Why and How the New Natural Law Needs to Be Extended”  
Commentator: *Anthony Giampietro*, C.S.B., University of St. Thomas, Houston

Speaker: *John Knasas*, University of St. Thomas, Houston  
“Aquinas: the Desire to Love and the Religion Possibility”  
Commentator: *Andrew Cummings*, Mount Angel Seminary

Session II: **The Limits of Forgiveness** *Washington City*  
Chair: *Michael Wiitala*, Franciscan University of Steubenville

Speaker: *Gaëlle Fiase*, McGill University  
“Forgiveness and the Refusal of Injustice”  
Commentator: *Patrick Brennan*, Villanova University

Speaker: *Karen Hoffman*, Hood College

“Forgiveness Without Apology: Defending Unconditional Forgiveness”

Commentator: *Sister Mary Veronica Sabelli*, R.S.M., St. John’s Seminary, Brighton

Session III: **The Meaning of “Forgiveness”**

*Cozzens*

Chair: *Francis Coolidge*, Loyola University, New Orleans

Speaker: *Angela Elrod-Sadler*, St. Joseph’s College

“Forgiveness in the Works of Julia Kristeva: Public Act or Private Meaning?”

Commentator: *Richard White*, Creighton University

Speaker: *David Ozar*, Loyola University Chicago

“Forgiving and Hoping”

Commentator: *Rev. Joseph Godfrey*, St. Joseph’s University

Session IV: **Friendship**

*Merchants*

Chair: *Patrick Murray*, Creighton University

Speaker: *Marie I. George*, St. John’s University

“Aquinas on Whether One Ought to Confide All One’s Problems to True Friends”

Commentator: *Colleen McCluskey*, St. Louis University

Speaker: *Tanya Loughead*, Canisius College

“Shall I love you as my brother? Deconstruction, friendship and our shared future”

Commentator: *Caery Evangelist*, University of Portland

10:00 pm - 12 midnight — Reception hosted by  
Creighton University

*Saint Nicholas*

**Saturday, November 1, 2008**

7:30 am - Holy Mass

*Saint Nicholas*

8:30 am - 6:00 pm — Registration

*Registration*

*Counter*

8:30 am - 6:00 pm — Book Exhibit

*Castle*

9:00 am - 11:30 am — Plenary Session

*Saint Nicholas*

Official Welcome from Creighton University, by *Prof. Patrick Borchers*, Vice President for Academic Affairs

Chair: *John W. Carlson*, Creighton University

Speaker: *William Desmond*, Katholieke Universiteit Leuven;  
Villanova University

Topic: "It is 'Nothing': Ways of Wording Forgiveness."

Speaker: *John Milbank*, University of Nottingham

Topic: "Forgiveness in the Thought of Robert Spaemann."

11:45 am – 12:15 pm – Business Meeting *Saint Nicholas*

12:15 pm – 12:30 pm – Women's Luncheon *Rome*  
(Reservation Required)

1:30 – 3:30 pm – Satellite Sessions:

Society for Thomistic Personalism *Washington City*

Society for Continental Philosophy and Theology *Merchants*

ACPA Committee on Priestly Formation *Paxton*

Philosophers in Jesuit Education *Murray*

Society for Medieval and Renaissance Philosophy *Prague*

Institute for St. Anselm Studies *Mercer*

Gabriel Marcel Society *Herndon*

3:30 - 5:30 p.m. A.C.P.A. Contributed Papers

Session V: **Philosophy of Religion** *Herndon*

Chair: *Astrid Obrien*, Fordham University

Speaker: *John Fitzgerald*, St. John's University

"Timeless Troubles: The Challenge of Prophecy to the Eternity

Solution to the Foreknowledge/Freedom Dilemma"

Commentator: *Jeffrey Kinlaw*, McMurry University

Speaker: *Bernardo Cantens*, Moravian College

"Why Forgive? A Christian Response"

Commentator: *Ross Romero*, S.J., Boston College

Session VI: **Virtue Ethics** *Washington City*

Chair: *Steven Jensen*, University of St. Thomas, Houston

Speaker: *Gregory Sadler*, Fayetteville State University

"Forgiveness, Anger, and Virtue in an Aristotelean Perspective"

Commentator: *Bonnie Kent*, University of California Irvine

Speaker: *Jason Eberl*, Indiana University

"Cultivating the Virtue of Acknowledged Responsibility"

Commentator: *Anthony Lisska*, Denison University

Session VII: **Metaphysics and Epistemology** *Cozzens*

Chair: *Caery Evangelist*, University of Portland

Speaker: *Richard Colledge*, St Paul's Theological College, Australian Catholic University

"On Ex(s)istere: Revisiting the 'to Be' - 'to Exist' Debate"

Commentator: *Steven Striby*, University of St. Thomas

Speaker: *Josef Simpson*, Independent Scholar  
“Cognition and the Whole Person: Bridging the Gap in Virtue Epistemology”  
Commentator: *Andrew Jaspers*, S.J., Creighton University

Session VIII: **Session on Charles L. Griswold’s *Forgiveness: A Philosophical Exploration* (Cambridge University Press, 2007)** *Merchants*

Commentators:  
*Bernard Prusak*, Villanova University  
*James Marsh*, Fordham University, Emeritus

Response by *Charles Griswold*, Boston University

6:00 - 7:00 pm – Holy Mass *Saint Nicholas*  
7:00 - 8:00 pm – Reception hosted by Creighton University *Grand Central Foyer*  
8:15 - 10:15 pm — ACPA Banquet *Ballroom D & E*

Presentation of the ACPA Young Scholar’s Award  
Awardee: *Jason Eberl*, Indiana University

Introduction of the Aquinas Medalist: *Thérèse-Anne Druart*,  
The Catholic University of America  
Aquinas Medalist: *Rev. David Burrell*, C.S.C., Professor of Ethics and  
Development, Uganda Martyrs University; Hesburgh Professor  
Emeritus in Philosophy and Theology, University of Notre Dame  
Medalist’s Address: “A Postmodern Aquinas”

## **Sunday, November 2, 2008**

7:30 am – Holy Mass *Saint Nicholas*  
8:30 am - 12:30 pm — Book Exhibit *Castle*  
9:30 - 11:30 am — Plenary Session *Saint Nicholas*

Chair: *James Marsh*, Fordham University, Emeritus

Speaker: *Cyril O’Regan*, University of Notre Dame  
Topic: “Forgiveness and the Modes of the Impossible.”

Speaker: *Richard Kearney*, Boston College  
Topic: “Responding to the Stranger: Hostility, Hospitality, Pardon.”

**Abstracts of Contributed Papers**  
**Session I: Philosophy of Thomas Aquinas**

“What Kant Reconstructed Brings to Aquinas Reconstructed; Or, Why and How the New Natural Law Needs to Be Extended”

*Bernard G. Prusak, Villanova University*

The thesis of this paper is that the new natural law has reason to try to integrate Kant’s ethics, not reject it. My argument breaks into two parts. First I provide a critical account of the new natural law, taking as my exemplar of this theory Germain Grisez, Joseph Boyle, and John Finnis’s 1987 article “Practical Principles, Moral Truth, and Ultimate Ends.” My criticism in the end is that the new natural law is vulnerable to much the same criticism that Boyle has made of Alan Donagan’s Kantian ethics. For the new natural law, the trouble will be specifying the basic goods. Here “compromise, intuition, or decision” appears inescapable. The second part of the paper briefly outlines what “Kant reconstructed” has to bring. The Kant that I advocate is not exactly Donagan’s; but my Kant shares with Donagan’s a patience for more than one reasonable position on disputed moral questions.

“Aquinas: the Desire to Love and the Religion Possibility”

*John Knasas, University of St. Thomas, Houston*

Among Thomists the standard practice is to show the openness of human nature to beatitude from the speculative side. The intellectual desire to know the richness of the notion of being, the *ratio entis*, becomes the desire to know the creator who as *esse subsistens* embodies the intelligible heart of being. I want to try the same strategy but from the practical side. I believe that more people experience a desire to love than a desire to know. Few have noticed that Aquinas’ first practical principle “Good ought to be done” is, as I will explain, a call to be respectful and solicitous of ourselves and others as intellectors of being. Hence, fidelity to this principle illustrates a connection between being and love so that the greater is the concentration of being, then the greater is the concentration of love. A subsistent instance of being should be a subsistent instance of love. In his metaphysics Aquinas attains the creator as subsistent being. Hence, contact with that instance would strengthen in an unparalleled way the human’s fidelity to the first practical principle. Does this contact in fact occur? That philosophical question raises the religious possibility. In its parade of saints, Christianity provides tantalizing evidence that that contact is realized.

**Session II: The Limits of Forgiveness**

“Forgiveness and the Refusal of Injustice”

*Gaëlle Fiasse, McGill University*

This paper focuses on the act of forgiveness understood as an act which involves the recognition of injustice. Its goal is to answer to Arendt, who equates the realm of forgiveness with the possibility of punishment, to Derrida, who limits forgiveness to the unforgivable actions in order to highlight its unconditionality, and to Jankélévitch, who insists that the culprit’s repentance is

an indispensable condition to forgiveness. By contrasting forgiveness, retaliation, and resignation, I emphasize that forgiveness implies attributing blame for injustice, but I distinguish this from the sphere of punishment. Secondly, by showing how self-esteem is necessary for the victim and the offender, I underline the significance of the culprit's avowal. These two elements lead to the distinction between inner forgiveness, which entails a superabundant act and an element of unconditionality, and integral forgiveness, which requires the culprit's repentance in order to be exchanged by two people.

“Forgiveness Without Apology: Defending Unconditional Forgiveness”  
*Karen Hoffman, Hood College*

In the following paper, I argue that, although there are conditions that the injured person must satisfy in order to be properly said to have forgiven a wrongdoer, it is a mistake to believe that there are conditions that the wrongdoer must satisfy in order for it to be morally permissible to forgive her. Against arguments that a wrongdoer should only be forgiven if she has met specific conditions, I maintain that unconditional forgiveness may be a morally appropriate response to being wronged.

After discussing what it means to forgive someone and examining two attempts to defend unconditional forgiveness (by appealing to respect for persons and to human solidarity), I appeal to Søren Kierkegaard's *Works of Love* to argue for a different reason to forgive unconditionally: because one loves the wrongdoer and wants to convey that love, perhaps in the hope that doing so will inspire repentance and apology.

### **Session III: The Meaning of “Forgiveness”**

“Forgiveness in the Works of Julia Kristeva: Public Act or Private Meaning?”  
*Angela Elrod-Sadler, St. Joseph's College*

This paper explores the theory of forgiveness offered by Julia Kristeva in her interview with Alison Rice for *PMLA*, in order to evaluate her “separation of spheres” and her claim that the practice of forgiveness may only occur between individuals. To limit forgiveness in this way has many interesting ramifications, chief among which is the manner in which communion is conflated for “relation” in the general sense. I argue that this inappropriate sense of communion leads Kristeva to an inaccurate distinction, and that her quasi-religious description of forgiveness and the understanding of oneself and others entailed by it, are better grounded in a sense of communion as unity of persons in a transcendent manner. To grasp forgiveness as an act of communion therefore holds several consequences for Kristeva's theory and radically restructures the relation between the persons involved.

“Forgiving and Hoping”  
*David Ozar, Loyola University Chicago*

The word “forgiveness” and its verbal form, “forgiving,” may appear to have one and the same meaning whenever it is used. But the first thesis of this essay is that several distinct kinds of human activity are denominated by this word, and their differences are philosophically important. The second thesis of this

essay is that some of the human activities denominated by this word have a close connection with hope, more specifically with hoping-in-a-person. The third thesis of this essay is that, because of this connection, some kinds of forgiving have important communal aspects that are often overlooked. The essay develops its three theses through discussions of the expression “forgive and forgot,” a theme from Charles Bosk’s study, Forgive and Remember, a scene from Jane Austen’s, Emma, and a description of forgiving by theologian and spiritual writer, Louis Every.

#### **Session IV: Friendship**

“Aquinas on Whether One Ought to Confide All One’s Problems to True Friends”  
*Marie I. George, St. John’s University*

Probably most of us have suffered at the hands of a friend who continually turned to us for help, as well having been grieved by a friend who failed to do so on a given occasion. And we have probably been chagrined by friends who divulge to us only the most limited knowledge about their past problems, as well as by friends who provide unnecessary information about their woeful past. The purpose of this paper is to set out Aquinas’s recommendations for the moral guidelines to be followed in deciding which problems we disclose to our friends; these guidelines include: (1) not placing burdens on friends unnecessarily; (2) affording one’s friends the opportunity to do one good; (3) living in accord with one’s social nature; (4) being genuine; (5) encouraging friends struggling with moral problems; (6) bearing faith witness on occasion; (7) avoiding scandal; and (8) avoiding vices involving speech.

“Shall I love you as my brother? Deconstruction, friendship and our shared future”  
*Tanya Loughhead, Canisius College*

This essay begins with a perceived problem found in Maurice Blanchot’s work, namely that, while on the one hand, love as we find it in friendship is based upon the separation of two people, a distance which can never be erase; on the other hand, Blanchot makes a comment in a letter to the effect that ‘the Jews are our brothers,’ indicating a love based upon the familial bond, or closeness. This would seem (to some readers, such as Jacques Derrida) to involve a contradiction between the closeness and the distance created in a love relationship. The next section of this essay asks what ‘love of neighbor’ or ‘brotherly love’ could mean and if it can or does exist. Herein, we analyze the response of Sigmund Freud who thinks that it doesn’t exist – that I might be able to *respect* my neighbor, or have an ethical duty towards my neighbor, but not ‘love.’ We then take a closer look at Derrida, who does believe that there could be a love of neighbor, but that it is through understanding *friendship* – not brotherhood – that we arrive at this ‘democratic love.’ My conclusion (which aligns with Blanchot and Emmanuel Levinas to some degree) is that: (1) we can have a love of neighbor, and (2) brotherhood, or what I call sibial love, is the best way to understand it. The first point is in accordance with Derrida’s view, while the latter is not.

## **Session V: Philosophy of Religion**

“Timeless Troubles: The Challenge of Prophecy to the Eternity Solution to the Foreknowledge/Freedom Dilemma”

*John Fitzgerald, St. John’s University*

One answer to the perennial question of how to reconcile divine foreknowledge with human freedom is the “Eternity Solution” (espoused by Thomas Aquinas): God is outside of time, and therefore it is incorrect to say he has foreknowledge. However, in the case of prophecy, God’s knowledge seems to be inserted into the temporal order and thereby transformed into foreknowledge. The eternalist might address this problem in a few ways, but the best answer appears to be that inevitable actions can be free in some sense. At the same time, this answer seems to either (a) ironically lead to the abandonment of the Eternity Solution in favor of other solutions to the foreknowledge/ freedom problem or (b) call for a coherent explanation of the idea that freedom is relatively limited in instances of prophecy *and* for a revision (or at least clarification) of Aquinas’ views on human freedom and divine impassivity.

“Why Forgive? A Christian Response”

*Bernardo Cantens, Moravian College*

This paper develops a theory of Christian forgiveness and argues that contemporary philosophical analyses of forgiveness have failed to capture its essential character. First, I provide a summary of the general view of forgiveness developed by contemporary philosophers (e.g., Jeffrie Murphy, Jean Hampton, Patrick Boleyn-Fitzgerald, Paul Hughes, Margaret Holmgren, Trudy Govier, Joanna North, Robert Roberts, and Charles Griswold). Second, I highlight the central differences between these general contemporary views and a genuine Christian conception of forgiveness. Finally, I argue that two reasons for these irreconcilable differences are the following: first, contemporary philosophical analyses have severed the virtue of forgivingness from central Christian virtues, particularly the moral virtue of temperance and the theological virtue of charity; and second, contemporary philosophical analyses’ paradigmatic case does not (and cannot) take into account the proper tri-personal Christian context (i.e., God, victim, and offender) within which Christian forgiveness must be understood.

## **Session VI: Virtue Ethics**

“Forgiveness, Anger, and Virtue in an Aristotelean Perspective”

*Gregory Sadler, Fayetteville State University*

Aristotle figures significantly in the recent boom of literature on forgiveness, particularly accounts wishing to construe forgiveness as a virtue. While his definition of anger is often invoked, he is also a foil for accounts valuing forgiveness more than did Aristotle. I argue through interpretive exegesis of Aristotle’s texts that, while there are definite limits on forgiveness in his thought, so that his notion of forgiveness does not extend as far as in Christian ethics, it does play a significant role in his ethics. Forgiveness is particularly

connected with the emotion and dynamic of anger, and my paper examines Aristotle's discussions of anger, hatred and righteous indignation, indicating how forgiveness fits into these. Finally, I express my suspicions of recent accounts attempting to construe forgiveness itself as a virtue, arguing it is traditionally and more adequately understood as governed by virtues, in particular mildness as Aristotle articulates it.

“Cultivating the Virtue of Acknowledged Responsibility”

*Jason Eberl*, Indiana University

In debates over issues such as abortion, a primary principle on which the Roman Catholic outlook is based is the natural law mandate to respect human life rooted in the Aristotelian philosophy of Thomas Aquinas. This principle, however, is limited by focusing on the obligation not to kill innocent humans and thereby neglects another important facet of the Aristotelian-Thomistic ethical viewpoint—namely, obligations that bind human beings in relationships of mutual dependence and responsibility. I argue that there is a need to cultivate a “virtue of acknowledged responsibility” and conclude by addressing a prevalent issue in contemporary society: absent paternal responsibility. My aim is to show that there is an interesting and often neglected rationale in Catholic moral understanding for “deadbeat dad” laws that compel men to take responsibility for any children or fetuses they father and to assist women who give birth to those children or carry those fetuses.

### **Session VII: Metaphysics and Epistemology**

“On *Ex(s)istere*: Revisiting the “to Be”—“to Exist” Debate”

*Richard Colledge*, St Paul's Theological College, Australian Catholic University

This paper looks to revive and advance dialogue surrounding John Nijenhuis' case against ‘existence language’ as a rendering of Aquinas' *esse*. Nijenhuis presented both a semantic/grammatical case for abandoning this practice as well as a more systematic argument based on his reading of Thomist metaphysics. On one hand, I affirm the important distinction between being and existence and lend qualified support to his interpretation of the quantitative/qualitative correlation between *esse* and *essentia* in Aquinas' texts. On the other hand, I take issue with Nijenhuis' relegation of exist(ence) to a second-rate ontological principle, and to this end undertake a brief historical and etymological survey, noting its emergence in Greek thought (*huparchein*, *huparxis*), its translation into medieval Latin (*ex(s)istere*, *ex(s)istentia*) and thus something of the pedigree of this terminology in modern usage. I conclude with some brief remarks on the task of exegeting Aquinas vis-à-vis the revivification of contemporary metaphysical ontology in general.

“Cognition and the Whole Person: Bridging the Gap in Virtue Epistemology”

*Josef Thomas Simpson*, Independent Scholar

Contemporary epistemology seems almost exclusively focused on questions concerning knowledge and justification. Such a focus has had two broad consequences. First, epistemologists have neglected other equally important concepts. Specifically, the concept of understanding is absent in most

discussions. Secondly, discussions have avoided the role of the will in the agents to whom we attribute knowledge and justification. Surprisingly, virtue epistemology also suffers from this narrow view. Specifically, virtue epistemologists of all kinds have neglected these two important aspects of our epistemic lives. I examine the spectrum of virtue theories in epistemology, and locate a gap between the two sides – responsibility and reliabilism. This gap, I suggest, might be bridged if we take seriously (i) the idea that there are other epistemic goals apart from knowledge and justification (e.g., understanding), and (ii) that cognition requires the whole person – intellect and will – and not simply the intellect in isolation from other faculties.

## Satellite Sessions

**Friday, October 31, 2008 – 4:00 - 6:00 pm**

Society for Medieval Logic and Metaphysics *Washington City*

Topic: “Universal and Singular Cognition”

Chair: *Peter Weigel*, Washington College

Speaker: *Adam Wood*, Fordham University

“Transduction and Singular Cognition in Thomas Aquinas”

Speaker: *Andrea Borghini*, College of the Holy Cross

“Universalism and the Argument From Indifference”

Dietrich von Hildebrand Legacy Project *Merchants*

Topic: “The Rediscovery of Dietrich von Hildebrand, a Forgotten Master of Christian Philosophy”

Chair: *John F. Crosby*, Franciscan University of Steubenville

Speaker: *Kenneth Schmitz*, University of Toronto

“The Three Spheres of Moral Value in von Hildebrand’s Ethics”

Speaker: *Mark Roberts*, Franciscan University of Steubenville

“The Platonic Strain in von Hildebrand’s Thought: Ideal Essences in Relation to the ‘Intelligible Species’”

Society of Christian Philosophy *Paxton*

Topic: “Mind and Agency”

Chair: *John Greco*, Saint Louis University

Speaker: *Jonathan Jacobs*, Saint Louis University

“Can dead persons pray? The Communion of Saints and the Body of Christ”

Speaker: *Neal Judisch*, University of Oklahoma

“Agency, Free Agency, and ‘Naturalism’”

Ave Maria University Philosophy Department *Murray*

Topic: “Aquinas on God, Metaphysics, and the Passions”

Chair: *Joseph G. Trabbic*, Ave Maria University

- Speaker: *Joseph W. Koterski, S.J., Fordham University*  
 “Aquinas on the Passions”
- Speaker: *Barry David, Ave Maria University*  
 “Aquinas the Augustinian? Developing an Existential  
 Metaphysics”
- Speaker: *Joseph G. Trabbic, Ave Maria University*  
 “Marion’s Revised Reading of Aquinas”

Society for Thomistic Natural Philosophy *Prague*

- Chair: *Thomas McLaughlin, St. John Vianney Theological Seminary*
- Speaker: *Michael W. Tkacz, Gonzaga University*  
 “The Measure of Fitness: A Neo-Aristotelian  
 Account of Optimality in Biological Explanation”
- Respondent: *Richard T. McClelland, Gonzaga University*  
 “Remarks on Neo-Aristotelianism and Biological  
 Optimality”

Lonergan Philosophical Society Meeting *Mercer*

- Chair: *Elizabeth Murray, Loyola Marymount University*
- Speaker: *James Marsh, Fordham University, Emeritus*  
 “The Unity of the Right and the Good in Lonergan’s  
 Ethics”
- Respondent: *Mike Sharkey, University of Wisconsin, Platteville*
- Speaker: *Paulette Kidder, Seattle University*  
 “Lonergan and the Feminist Critique of Informed Consent”
- Respondent: *David Zinn, Loyola Marymount University*

**Saturday, November 1, 2008 – 1:30 - 3:30 p.m.**

- Society for Thomistic Personalism *Washington City*
- Topic: “The Need for Thomistic Personalism”
- Speaker: *Deborah Savage, University of St. Thomas, St. Paul*  
 “Karol Wojtyla’s Account of the Person”
- Speaker: *Mary Lemmons, University of St. Thomas, St. Paul*  
 “Wotyła on the Need for Thomistic Personalism”
- Speaker: *Michael Waldstein, Ave Maria University*  
 “The Doctrinal Development About Love Between  
 St. Thomas and John Paul II”

Society for Continental Philosophy and Theology *Merchants*

- Topic: “A Discussion of William Desmond’s *God and the Between*”
- Moderator: *John Panteleimon Manoussakis, College of the Holy Cross*
- Speaker: *Christopher Ben Simpson, Lincoln Christian College*
- Speaker: *Cyril O’Regan, University of Notre Dame*
- Respondent: *William Desmond, Katholieke Universiteit Leuven; Villanova  
 University*

ACPA Committee on Priestly Formation *Paxton*

First Hour

Topic: “The Community and the Call: the Vocation to Seminary Teaching”  
Chair: *David Foster*, Seton Hall University  
Speakers: *Terrence C. Wright* and *Susan C. Selner-Wright*, St. John Vianney Theological Seminary

Second Hour

Topic: “Appreciating Convergence of Probabilities: The Special Relevance of Newman’s Grammar of Assent for Seminary Education”  
Chair: *David Foster*, Seton Hall University  
Speaker: *Fr. Joseph Koterski S.J.*, Fordham University

Philosophers in Jesuit Education

*Murray*

Topic: Forgiveness and Academe  
Title: “Reconciliation Within Academe (Being Unable to Practice What We Preach): A Discussion”  
Chair: *Judith Green*, Fordham University  
Speaker: *Elizabeth Linehan*, R.S.M., Saint Joseph’s University

Society for Medieval and Renaissance Philosophy

*Prague*

Chair: *Thérèse-Anne Druart*, The Catholic University of America  
Speaker: *Richard C. Taylor*, Marquette University  
“Aquinas and the Arabs: Ultimate Human happiness as Knowing Separate Substances”;  
Speaker: *Michael M. Waddell*, Villanova University  
“Aquinas on Prophecy and Rapture”

Institute for St. Anselm Studies

*Mercer*

Topic: “Anselm, Abelard, and Aquinas on Forgiveness”  
Chair: *Montague Brown*, St. Anselm College  
Speaker: *Katherine Rogers*, University of Delaware  
“Anselm on Forgiveness and Patience”  
Speaker: *Kevin McMahon*, St. Anselm College  
“Abelard on the Sacrament of Reconciliation”  
Speaker: *Montague Brown*, St. Anselm College  
“Aquinas on Human and Divine Forgiveness”

Gabriel Marcel Society

*Herndon*

Chair: *Brendan Sweetman*, Rockhurst University  
Speaker: *Jeffrey Bloechl*, Boston College  
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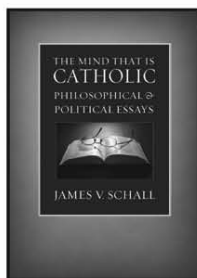


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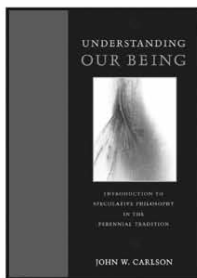


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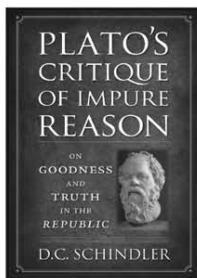
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