American Catholic Philosophical Association  
2018 Annual Meeting

“Philosophy, Catholicism, and Public Life”

Thursday, November 8 - Sunday, November 11, 2018  
The US Grant Hotel / 326 Broadway, San Diego, CA, 92101  
www.theusgrant.com / 619-232-3121

I. Schedule of Events

[Maps of session locations will be available at a later date.]

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<th>Thursday (November 8)</th>
<th>Location (Floor)</th>
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<tr>
<td>6-11p: Dinner of the Executive Council of the ACPA</td>
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1-3p: **Satellite Sessions (Friday Afternoon):**

11. The Augustine Panel I
12. Society for Thomistic Natural Philosophy
13. International Institute for Hermeneutics
14. Society for Medieval and Renaissance Philosophy I
15. Lonergan Philosophical Society (LPS)
16. From Unity of Consciousness to Personhood: A Disputed Question in Thomism
17. CEPOS II
18. International Natural Law Society
19. Millennials and Faith
20. Aquinas and Postmodernity Project I

3-5p: **Contributed Papers (Friday Afternoon):**

**Epistemology**

Chair: *Robert Weston Siscoe*, University of Arizona
Speaker: *Joshua Y. Lo*, Boston University
“The Road from ἐνδοξα to ἐπιστήμη: The Place of Dialectic in Aristotelian Epistemology”
Comments: Gaston LeNotre, Dominican University College
Speaker: *Fr. James Dominic Rooney, O.P.*, Saint Louis University
“Believing the Incomprehensible God: Aquinas on Understanding God’s Testimony”
Comments: *Steven Baldner*, St. Francis Xavier University

**Philosophy and Public Life**

Chair: *V. Bradley Lewis*, The Catholic University of America
Speaker: *Scott J. Roniger*, Loyola Marymount University
“Philosophy, Freedom, and Public Life: Plato’s Gorgias as a Protreptic”
Comments: *John Boyer*, University of St. Thomas, Houston
Speaker: *David McPherson*, Creighton University
“Humane Philosophy as Public Philosophy: A Path for Religious Engagement in Public Life”
Comments: *Michael Kelly*, University of San Diego

**Ethics**

Chair: *Therese Scarpelli Cory*, University of Notre Dame
Speaker: *Alexander R. Pruss*, Baylor University
“Counseling Lesser and Proportionate Evils: A Principled Defense”
Comments: *Daniel Shields*, The Pontifical College Josephinum
Speaker:  
*Jason T. Eberl*, Saint Louis University  
*Christopher Ostertag*, Saint Louis University  
“Conscience Compromise and Complicity”

Comments:  
*Thomas Osborne, Jr.*, University of St. Thomas, Houston

**Natural Law**  
*TBD*

Chair:  
*Thomas A. Cavanaugh*, University of San Francisco

Speaker:  
*Joshua Schulz*, DeSales University  
“Is Purely Practical Agreement Possible? Maritain’s Mexico City Thesis Answers Some MacIntyrian Challenges”

Comments:  
*John Macias*, University of Mary

Speaker:  
*Francis Feingold*, Ave Maria University  
“Is the Institution of Private Property Part of the Natural Law? *ius gentium* and *ius naturale* in Aquinas’s Account of the Right to ‘Steal’ When in Urgent Need”

Comments:  
*Mary Catherine Sommers*, University of St. Thomas, Houston

5-7p:  
**Satellite Sessions (Friday Evening):**

21. ACPA Satellite Session 1  
22. ACPA Satellite Session 2  
23. ACPA Satellite Session 3  
24. ACPA Satellite Session 4  
25. ACPA Satellite Session 5  
26. Aquinas and Postmodernity Project II  
27. The Augustine Panel II  
28. Society for Medieval and Renaissance Philosophy II  
29. ACPA Committee on Priestly Formation  
30. Baylor University I

7:30-9:30p:  
**Presidential Address and First Plenary Lecture:**  
*TBD*

Chair:  
*Jean De Groot*, Catholic University of America, Vice-President of the ACPA

Presidential Address:  
*Francis Beckwith*, Baylor University, President of the ACPA  
“Faith, Reason, and the Liberal Order: A Philosophical Reflection”

Plenary Lecture:  
*Christopher Kaczor*, Loyola Marymount University  
“A Defense of Conscientious Objection in Health Care”

9:30-11:30p:  
**Reception**  
*TBD*
Saturday (November 10)

8a: 
Holy Mass

8a-6p: 
Registration and Book Exhibit

8a-6p: 
Refreshments

8-9a: 
Philosophers in Jesuit Education: Business Meeting

9-11:00a: 
Second and Third Plenary Lectures: 

Chair: Francis Beckwith, Baylor University, President of the ACPA
Speaker: Jorge L. A. Garcia, Boston College
“A Volitional Account of Racist Beliefs, Contamination, & Objects”

Speaker: Meghan Sullivan, University of Notre Dame
“Catholic Philosophy as a Way of Life”

11:15-11:45a: 
ACPA Business Meeting

11:45a-1p: 
Women’s Luncheon (Reservation Required)

1:15-3:15p: 
ACPA Contributed Papers (Saturday Afternoon):

Man and the Cosmos

Chair: Gloria Frost, University of St. Thomas, St. Paul
Speaker: Steven Baldner, St. Francis Xavier University
“Thomas Aquinas and Natural Inclination in Non-Living Nature”

Comments: Thomas McLaughlin, St. John Vianney Seminary
Speaker: John G. Brungardt, Pontificia Universidad Católica de Chile
“Is Personal Dignity Possible Only If We Live in a Cosmos?”

Comments: Charles Robertson, Newman Theological College

The Common Good

Chair: Kevin Flannery, S.J., Pontificia Universitas Gregoriana
Speaker: Leonard Ferry, Niagara College
“Bound by the Good: The Common Good as Ground of Political Obligation in Aquinas’ Political Theory”

Comments: Evan Williams, University of St. Thomas, Houston
Speaker: V. Bradley Lewis, The Catholic University of America
“Is the Common Good Obsolete?”

Comments: Catherine Deavel, University of St. Thomas, St. Paul

Objectivity of the Good

Chair: Michael Pakaluk, Catholic University of America
Speaker: Jonathan Fuqua, Purdue University
“Metaethical Mooreanism and Evolutionary Debunking”
Comments: Steven Jensen, University of St. Thomas, Houston
Speaker: Catherine Peters, University of St. Thomas, Houston
Recipient of the ACPA’s Young Scholar’s Award 2018
“The Objective Relativity of Goodness: a rapprochement between Peter
Geach and Thomas Aquinas.”
Comments: W. Matthews Grant, University of St. Thomas, St. Paul

Anthropology
Chair: R.E. Houser, University of St. Thomas, Houston
Speaker: Gaston G. LeNotre, Dominican University College
“In the Human Heart: A Premodern Philosophy of Race and Racism in
Thomas Aquinas”
Comments: Kevin Scott, University of Notre Dame
Speaker: Phillip Berns, University of St. Thomas, Houston
“The Ethical Impermissibility of Cross-Sex Hormone Therapy for Minor and
Prepubescent Children Suffering From Gender Identity Disorder”
Comments: Daniel De Haan, Ian Ramsey Centre for Science and Religion, University of
Oxford

3:30-5:30p: Satellite Sessions (Saturday Afternoon):
31. Society of Christian Philosophers
32. Philosophers in Jesuit Education
33. Epistemology
34. Society for Medieval Logic and Metaphysics II
35. Society for Medieval and Renaissance Thomism II
36. CEPOS III
37. Romanell Center for Clinical Ethics and the Philosophy of Medicine
38. Society for Continental Philosophy and Theology II
39. Catholicism and Phenomenology II
40. Institute for Saint Anselm Studies
41. Philosophy of Mathematics Group

5:45-6:45p: Holy Mass
7-7:30p: Reception

7:30-9:30p: Banquet (Reservation Required)

Young Scholar’s Award to: Catherine Peters, PhD Candidate
University of St. Thomas, Houston

Aquinas Medalist Introduction: Chad Engelland, University of Dallas
Aquinas Medal Recipient: Robert Wood, University of Dallas
“The Undestructible Foundations of Human Existence”

**Sunday (November 11)**

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9-11p: **Satellite Sessions (Sunday Morning):**

- 42. Baylor University II
- 43. Fordham Philosophical Society
- 44. Franciscan School of Theology
- 45. Poetry and the Revelation of Being
- 46. Life and Death
- 47. Society for Continental Philosophy and Theology III
- 48. Franciscan University of Steubenville
- 49. Society for Thomistic Personalism
- 50. Thomistic Flourishing: A Second-Person Approach

**II. Details of Satellite Sessions**

**Satellite Sessions (Friday Morning, 10a-12p)**

1. **Society for Medieval and Renaissance Thomism - I**
   - Topic: Essence and Existence
   - Chair: Domenic D’Ettore, Marian University
   - Organizer: Thomas Osborne, Jr., University of St. Thomas, Houston
   - Speaker 1: Mark Gossiaux, Loyola University New Orleans
     “Bernard of Auvergne and the Defence of the Real Distinction between Essence and Existence”
   - Commentator: Carl Vater, St. John Vianney Theological Seminary
   - Speaker 2: Eric Mabry, Christ the King Seminary, NY
     “Nihil Creatum: Some Thomistic Concerns about the Concensus Thomistarum regarding the Nature of Christ”
   - Commentator: R.J. Matava, Christendom College, Graduate School of Theology

2. **Contemporary Thomistic Psychology**
   - Topic: Contemporary Thomistic Psychology
   - Organizer & Chair: Brandon Dahm, Franciscan University of Steubenville
   - Speaker 1: Heidi Giebel, University of St. Thomas, St. Paul
“Exemplar Studies and Thomistic Virtues”

Speaker 2: Alina Beary, Biola University
“Disconfirmation Bias and Its Rootedness in Pride”

Speaker 3: Matthew Breuninger and Brandon Dahm, Franciscan University of Steubenville
“Psychology of Habit and Virtuous Habits”

3. Catholic Engagement in Philosophy of Science (CEPOS) - I

Topic: Navigating Scientific, Philosophical, Theological Perspectives on Nature

Organizer: Peter Distelzweig, University of St. Thomas, St. Paul
Organizer & Chair: Karen Zwier, Drake University

Speaker 1: Raphael Mary Salzillo, O.P., University of Notre Dame
“On the Empirical Implication of Aristotelian Substance Ontology”

Speaker 2: Amerigo Barzaghi, FINO (Northwestern Italian Philosophy Consortium) University of Pavia
“Blaise Pascal and the Theology of Nature”

Response: Karen Zwier, Drake University

4. Society for Medieval Logic and Metaphysics - I

Topic: The Principle of Least Action: Philosophical Explorations in Foundational Physics

Organizers: Timothy Kearns, Legionaries of Christ, College of Humanities
Chair: Thomas McLaughlin, St. John Vianney Seminary

Speaker 1: John Brungardt, Pontificia Universidad Católica de Chile

Speaker 2: Timothy Kearns, Legionaries of Christ, College of Humanities

5. Gabriel Marcel Society

Topic: The Philosophy of Gabriel Marcel

Organizer & Chair: Geoffrey Karabin, Neumann University

Speaker 1: Joseph Gamache, Bridgewater State University
“Marcelian Contributions to the Phenomenology of Value”

Speaker 2: Terence Sweeney, Villanova University
“The Wayfaring City: Gabriel Marcel and Augustine on Transcendence and the Public Life”

6. The Society for 21st Century Thomism

TBD
7. **Catholic Social Teaching Today**

   **TBD**

   **Topic:** Contemporary applications of Catholic social teaching within different religious orders

   **Organizer & Chair:** Craig Condella, Salve Regina University

   **Speaker 1:** Anne Ozar, Creighton University
   "Environmental Ethics in the Jesuit Tradition: Responding to Francis's call for a more integral humanism"

   **Speaker 2:** Katherine Kirby, Saint Michael’s College
   "From Selma to Black Lives Matter: Lessons in Solidarity from the Edmundite Tradition"

   **Speaker 3:** Craig Condella, Salve Regina University
   "Environmental Justice and the Mercy Charism: A Case for Civic Engagement"

8. **Catholicism and Phenomenology - I**

   **TBD**

   **Topic:** New Horizons in Phenomenological Analysis

   **Organizers:** Mirela Oliva, University of St. Thomas, Houston
   Chad Engelland, University of Dallas
   George Heffernan, Merrimack College

   **Organizer & Chair:** Michael Bowler, Michigan Technological University

   **Speaker 1:** Chad Engelland, University of Dallas
   "What's 'Interesting'?"

   **Speaker 2:** Michael Kelly, University of San Diego
   "Envy and Jealousy"

9. **Engaging Catholic Thought in a Pluralist World**

   **TBD**

   **Topic:** Catholic Identity as Teachers and Scholars

   **Organizer & Chair:** David Kovacs, Loyola Marymount University

   **Panel:** Hannah Daru, Fordham University
   "Cultivating Controversy: Following the Tradition of Active Engagement and Learning"

   **Stephen Ferguson** Fordham University
   "Inward Formation: Questioning and Confessions Book III"
David Kovacs, Loyola Marymount University  
“Teaching Contemplation of the Truth”

Christian Daru, Marymount Manhattan College  
“Confronting the Decline of Moral Sensibilities”

Kelsey Boor, Fordham University  
“Cura Personalis: What It Is and What It Is Not”

Bruno Cassara, Fordham University  
“The Risk of Philosophical Education”

10. Society for Continental Philosophy and Theology - I  
TBD

Topic: Philosophical Reflections on Hope
Organizer & Chair: Kevin Brennan, St. John's Seminary, Camarillo
Speaker 1: Jeffrey Bloechl, Boston College  
"A Hermeneutics of Hope"
Speaker 2: Brian Treanor, Loyola Marymount University  
"Hoping in the Dark"

Satellite Sessions (Friday Afternoon, 1-3p)

11. The Augustine Panel - I  
TBD

Topic: Augustine and Public Life - I
Organizers: Seamus O’Neill, Memorial University  
Msgr. Hans Feichtinger, St Paul University
Organizer & Chair: Terence Sweeney, Villanova University
Speaker 1: James Wetzel, Villanova University  
“Confessing in Public: Augustine and the Pitfalls of Self-Disclosure”
Speaker 2: Paul Camacho, Villanova University  
“Response to Jim Wetzel”
Speaker 3: Veronica Roberts, Assumption University  
“Seeing Politics Anew: Augustine's Sacramental Worldview and the Rehabilitation of Political Life”

12. Society for Thomistic Natural Philosophy  
TBD

Topic: The Scala Naturae
Organizer & Chair: Michael W. Tkacz, Gonzaga University
Speaker 1: Marie I. George, St. John’s University  
“Are Plants Animals? Reflections on the Scala Naturae”
Speaker 2: Nicanor Austriaco, O.P., Providence College  
“If the Nematode Worm has a Sensitive Soul, So Does the Dodder Plant”
13. **International Institute for Hermeneutics**

**Topic:** The Hermeneutics of Capability: The Impermissibility of Political and Social Disengagement

**Organizer:** Andrzej Wiercinski, University of Warsaw, Poland

**Chair:** Dan Bradley, Gonzaga University

**Panel:**
- Eva Marsal, Pädagogische Hochschule Karlsruhe, Germany
  - “Desire for Utopia: Narrations and the Vision for the Future of German Youth”
- Andrzej Proniewski, University of Bialystok, Poland
  - “Homo capax Dei”
- Róisín Lally, Gonzaga University
  - “The Hermeneutics of Capability and the Rise of the Alt Right”
- Remigiusz Kijak, University of Warsaw, Poland
  - “Marriage and Parenthood Among Persons with Intellectual Disability: Toward a New Paradigm”
- Andrzej Wiercinski, University of Warsaw, Poland
  -“(In)Capability of Being a Human Being: Embracing Our Vulnerability To Illness and (Dis)Ability”
- Francesco Forlin, University of Perugia, Italy
  - “Individual, Person, Citizen: From Liberal Education to Intersubjective Education in Gianni Gentile”
- Mary Elisabeth Trini, University of Perugia, Italy
  - “What Is Civitas? St. Augustine’s Theological and Political Engagement”

14. **Society for Medieval and Renaissance Philosophy I**

**Topic:** The Philosophy of Medieval Mystics

**Organizer:** Turner C. Nevitt, University of San Diego

**Chair:** Jason Aleksander, San Jose State University

**Speaker 1:** Lacey Hudspeth, Harvard Divinity School
  - “Medieval Theology and the Perlocutionary Event in Marguerite Porete’s *Mirror of Simple Souls*”

**Speaker 2:** Turner C. Nevitt, University of San Diego
  - “Medieval Women Philosophers and the Problem of Evil: The Case of the Nuns of Helfta”

**Speaker 3:** Christina Van Dyke, Calvin College
  - “Two Forms of Mystical Union in 13th-15th Century Thought, or Everything You Ever Wanted to Know About Mystical Union (But Were Too Confused to Ask)”

15. **Lonergan Philosophical Society (LPS)**

**Topic:** Central Aspects of Lonergan’s Thought
Organizer: Elizabeth Murray, Loyola Marymount University
Chair: Robert Wood, University of Dallas
Speaker 1: Glenn Hughes, St. Mary’s University, TX
   “Group-Identity and Moral Autonomy”
Commentator: Paul Kidder, Seattle University
Speaker 2: Elizabeth Murray, Loyola Marymount University
   “Intellectual Conversion and the Way Back in Plato”
Commentator: Paul Kidder, Seattle University

16. **Consciousness and Personhood**

   Topic: From Unity of Consciousness to Personhood: A Disputed Question in Thomism
   Organizers: Brian Carl, Pontifical Faculty of the Immaculate Conception, Dominican House of Studies
   Daniel De Haan, Ian Ramsey Centre for Science and Religion, University of Oxford
   Chair: James Kintz, Saint Joseph's College of Maine
   Speaker 1: Brian Carl, Pontifical Faculty of the Immaculate Conception, Dominican House of Studies
   “The Acting Soul and the Volitional Unity of Consciousness in Aquinas”
   Speaker 2: Daniel De Haan, Ian Ramsey Centre for Science and Religion, University of Oxford
   “From Conscious Plain Persons to Rival Theories of Consciousness and Human Personhood”
   Speaker 3: Therese Scarpelli Cory, University of Notre Dame
   “A Unified Response to Two Conscious Persons, Carl and De Haan”

17. **CEPOS (Catholic Engagement in Philosophy of Science) - II**

   Topic: Ontology and Quantum Mechanics
   Organizers: Peter Distelzweig, University of St. Thomas, St. Paul
   Karen Zwier, Drake University
   Chair: Robert Koons, University of Texas, Austin
   Speaker 1: Travis Dumsday, Concordia University of Edmonton
   “Scholastic Perspectives on Ontic Structural Realism”
   Speaker 2: Patrick Byrne, Boston College
   “Quantum Mechanics and (Lonerganian) Metaphysics”
   Speaker 3: Robert Koons, University of Texas, Austin
   “Response/Synthesis”

18. **International Natural Law Society**

   Topic: Natural Law, Eros, and Friendship
19. **Millennials and Faith**

   **Topic:** Millennials and Faith  
   **Organizer:** Heidi Giebel, University of St. Thomas, St. Paul  
   **Chair:** Siobhan Nash-Marshall, Manhattanville College  
   **Speaker 1:** Heidi Giebel, University of St. Thomas, St. Paul  
   “Millennials in Eriksonian Limbo”  
   **Speaker 2:** Avery Kaczka, Manhattanville College  
   “A Philosophical Critique of Psychological ‘Constructs’”  
   **Speaker 3:** Siobhan Nash-Marshall, Manhattanville College  
   “Demiurgical Designs: Philosophy and the Construction of the Perfect World”  
   **Speaker 4:** Stephanie Havens, Manhattanville College  
   “Bringing Light to a Dark World”

20. **Aquinas and Postmodernity Project I**

   **Topic:** Aquinas and Continental Philosophy  
   **Organizer:** Mirela Oliva, University of St. Thomas, Houston  
   **Organizer & Chair:** Joseph G. Trabbic, Ave Maria University  
   **Speaker 1:** Mirela Oliva, University of St. Thomas, Houston  
   “God’s Word and the Meaning of Life. On Aquinas and Gadamer”  
   **Speaker 2:** Fr. Justin Charles Gable, O.P., Dominican School of Philosophy and Theology, Berkeley, CA  
   “God Without Metaphysics: Some Thomistic Considerations of Heidegger’s Ontotheological Critique and Its Successors”  
   **Speaker 3:** Keaton Lambert, University of St. Thomas, Houston  
   “Fall and Falling: Heidegger and Aquinas on the Human Condition”

**Satellite Sessions (Friday, 5:00p-7:00p)**

21. **ACPA Sponsored Satellite Session - I**

   **Topic:** Philosophy, Catholicism, and Public Life I
Chair: Phillip Berns, University of St. Thomas, Houston
Speaker 1: Joseph Gamache, Bridgewater State University
“Politics, Public Life, and the Personalistic Norm”
Speaker 2: Nikolaj Zunic, St. Jerome University
“Maritain, John Paul II and the Modern Crisis of Love”
Speaker 3: Tapio Puolimatka, University of Jyvaskyla, Finland
“Dietrich von Hildebrand’s criticism of amoral sex education”

22. **ACPA Sponsored Satellite Session - II**
**TBD**
Topic: Philosophy, Catholicism, and Public Life II
Chair: TBD
Speaker 1: Paul Weithman, University of Notre Dame
“Catholic Social Teaching and Contractualist Justice”
Speaker 2: Matthew Sweeney, Oxford University
“Catholic Philosophical Critique of Rawls’s Original Position”
Speaker 3: Antonella Piccinin, Pontifical Gregorian University and LUISS University
“Rawls and Catholicism: Towards reconciliation?”

23. **ACPA Sponsored Satellite Session - III**
**TBD**
Topic: Philosophy, Catholicism, and Public Life III
Chair: Keaton Lambert, University of St. Thomas, Houston
Speaker 1: Heidi Giebel, University of St. Thomas, St. Paul
“Classical Approaches to Punishment and Moral Education: With (Tough) Love from Ancient Greece and China”
Speaker 2: Terence Sweeney, Villanova University
“The Politics of Pears: Augustine and the Search for a Bonum Publicum”
Speaker 3: Seamus O’Neill, Memorial University
“‘omnes dii genitum daemonia’ (Ps. 95:5)[i]: Demonological Syncretism in St. Augustine and Early Christian Polemic

24. **ACPA Sponsored Satellite Session - IV**
**TBD**
Topic: Philosophy, Catholicism, and Public Life IV
Chair: Jacob Alexander, University of St. Thomas, Houston
Speaker 1: Justin Noia, Saint Louis University
“In the Beatific Vision, Both Freedom and Necessity”
Speaker 2: Joseph Cherny, University of St. Thomas, Houston
“The Happiness of the Separated Souls in Heaven Despite Desire for the Body”
Speaker 3: Timothy Jacobs, University of St. Thomas, Houston
“Aquinas on Semantic Realism and the Analogy of Being”
25. **ACPA Sponsored Satellite Session - V**
   
   **Topic:** Philosophy, Catholicism, and Public Life V
   
   **Chair:** TBD
   
   **Speaker 1:** Paul Blaschko, University of Notre Dame
   “Theoretical Deliberation as Intentional Belief Formation, Or: How to Believe at Will”
   
   **Speaker 2:** Brendan Sweetman, Rockhurst University
   “Religion, Reason and the ‘Incommensurability Problem’ in the Secular State”
   
   **Speaker 3:** Christopher Toner, University of St. Thomas, St. Paul
   “A Defense of Unfailing Civility”

26. **Aquinas and Postmodernity Project - II**
   
   **Topic:** Aquinas and Continental Philosophy II
   
   **Organizer:** Joseph G. Trabbic, Ave Maria University
   
   **Organizer & Chair:** Mirela Oliva, University of St. Thomas, Houston
   
   **Speaker 1:** Annie Smalley, University of St. Thomas, Houston
   “Aquinas, Heidegger, and Thinking with the Heart: The Intersection of Ontology and Religious Experience in Everyday Life”
   
   **Speaker 2:** Joseph G. Trabbic, Ave Maria University
   “Heidegger, Aquinas, and the Many Ways of Being”

27. **The Augustine Panel - II**
   
   **Topic:** Augustine and Public Life - II
   
   **Organizers:** Seamus O’Neill, Memorial University
   Msgr. Hans Feichtinger, St Paul University
   Terence Sweeney, Villanova University
   
   **Organizer & Chair:** Msgr. Hans Feichtinger, St. Paul University
   
   **Speaker 1:** P. Robert Dodaro, OSA
   “Augustinian Justice and the City”
   
   **Speaker 2:** Marcela Duque, Catholic University of America
   “Augustine and the Common Good”
   
   **Speaker 3:** Andrew T. Seeley, Thomas Aquinas College, California
   “The Definition of a Republic in City of God 19.21”

28. **Society for Medieval and Renaissance Philosophy - II**
   
   **Topic:** Disability: Medieval and Contemporary Reflections
   
   **Organizer:** Gloria Frost, University of St. Thomas, St. Paul
   
   **Chair:** Jennifer Rosato, St. John's Seminary
   
   **Speaker 1:** Gloria Frost, University of St. Thomas, St. Paul
“Naturalizing Impaired Bodies: Albert the Great on Congenital Disability”

Speaker 2: Karen Chan, St. Patrick’s Seminary
“Is Pregnancy a Disability?”

Speaker 3: John O’Callaghan, University of Notre Dame
“Are There Failed Persons?”

29. **ACPA Committee on Priestly Formation**  
Organizer: David Ruel Foster, Mount St. Mary’s Seminary, Cincinnati  
Chair: Christopher Lutz, St. Meinrad Seminary  
Speaker 1: Father Joseph Koterski, S.J., Fordham University  
“Teaching Medieval Philosophy: The Difference Between God and Creatures and the Difference It Makes”

Speaker 2: Father Anthony Giampietro, C.S.B, Director of Development, The Archdiocese of San Francisco  
“Homilies and Politics”

30. **Baylor University - I**  
Topic: Human Reason, Human Action, and Human Rights  
Organizer: Christopher Tomaszewski, Baylor University  
Chair: John Rosenbaum, Baylor University  
Speaker 1: Benjamin Rusch, Baylor University  
“Specifically Human Practical Reason”

Speaker 2: Burke Rea, Baylor University  
“The Problem of Relevant Causal Chains”

Speaker 3: Caroline Paddock, Baylor University  
“Can Thomas Aquinas Save Human Rights from Alasdair Macintyre’s Critiques?”

**Satellite Sessions (Saturday, 3:30pm-5:30pm)**

31. **Society of Christian Philosophers**  
Topic: Do Christians, Muslims, and Jews Worship the Same God?  
Organizer: Timothy Pawl, University of St. Thomas, St. Paul  
Chair: Thomas Ward, Baylor University  
Speaker 1: Francis Beckwith, Baylor University  
“Why Jews, Christians, and Muslims Worship the Same God”

Commentator: Adam Green, Azusa Pacific  
Speaker 2: Tomas Bogardus, Pepperdine University  
*Mallorie Urban*, Stanford Law School  
“Do Muslims and Christians Worship the Same God?”

Commentator: Harriet Baber, University of San Diego
32. **Philosophers in Jesuit Education**

   **TBD**
   
   **Topic:** Responses to Political Injustice
   
   **Organizer:** *W. Scott Cleveland*, University of Mary
   
   **Chair:** *Stephen Grimm*, Fordham University
   
   **Speaker 1:** *Robert Koons*, University of Texas, Austin
   
   “Why a Just Republic must be a Small Republic: The Importance of Scale in Human Affairs”
   
   **Speaker 2:** *Colleen McCluskey*, Saint Louis University
   
   “Privilege and the Unexamined Life”
   
   **Speaker 3:** *Paul Weithman*, University of Notre Dame
   
   “Pervasive Injustice and the Turn to Political Realism”

33. **Epistemology**

   **TBD**
   
   **Topic:** Epistemic Virtues and Peer Disagreement
   
   **Organizer & Chair:** *Robert Weston Siscoe*, University of Arizona
   
   **Chair:** *Chad Marxen*, Brown University
   
   **Speaker 1:** *Luis Pinto de Sa*, Saint Louis University
   
   “Epistemic Consequentialism and the Virtues – A Footian Dilemma for Veritism”
   
   **Speaker 2:** *Chad Marxen*, Brown University
   
   “Does Peer Disagreement Require Agnosticism?”
   
   **Speaker 3:** *Wes Siscoe*, University of Arizona
   
   “Perfect Virtue, Perfect Rationality”

34. **Society for Medieval Logic and Metaphysics II**

   **TBD**
   
   **Topic:** On Contemporary Reception of Aquinas’ Metaphysics and Philosophy of Mind
   
   **Organizer:** *Gyula Klima*, Fordham University
   
   **Chair:** *Joshua Hochschild*, Mount St. Mary’s University
   
   **Speaker 1:** *Gyula Klima*, Fordham University
   
   “Aquinas’ Reception in Contemporary Analytical Metaphysics”
   
   **Speaker 2:** *Therese Scarpelli Cory*, University of Notre Dame
   
   “Aquinas’ Reception in Contemporary Philosophy of Mind”
   
   **Commentators:** *Turner Nevitt*, University of San Diego
   
   *Daniel De Haan*, Ian Ramsey Centre for Science and Religion, University of Oxford

35. **Society for Medieval and Renaissance Thomism II**

   **TBD**
   
   **Topic:** Suarez and Thomism
   
   **Organizer:** *Thomas Osborne, Jr.*, University of St. Thomas, Houston
   
   **Chair:** *Michael Rombeiro*, Saint Charles Borromeo Seminary
Speaker 1: Gaston LeNotre, Dominican University College
“Francisco Suarez on 'The Singular Connection' between Metaphysics and Dialectic”

Commentator: Fr. Philip-Neri Reese, University of Notre Dame

Speaker 2: Fr. John Peck, S.J., University of Notre Dame
“Suarez on Hylomorphic Unity and the Simplicity of Soul”

Commentator: David Kovacs, Loyola Mary Mount University

36. **CEPOS - III**

   **Topic:** The Empirical and the Metaphysical in Evolutionary Biology
   **Organizer:** Karen Zwier, Drake University
   **Organizer & Chair:** Peter Distelzweig, University of St. Thomas, St. Paul
   **Speaker 1:** James Hofmann, Collegeville Institute for Ecumenical and Cultural Research.
   “The Legacy of Natural Species and Substantial Form for Thomistic Evolution”
   **Speaker 2:** Nicanor Pier Giorgio Austriaco, O.P., Providence College
   “Matter Capable of Hierarchical Language is Matter Apt for a Rational Soul”
   **Response:** Peter Distelzweig, University of St. Thomas, St. Paul

37. **Romanell Center for Clinical Ethics and the Philosophy of Medicine**

   **Topic:** What do Embryo Rescue Scenarios reveal about the Moral Status of the Unborn?
   **Organizer:** David Hershenov, University at Buffalo
   **Chair:** Rose Koch, University at Buffalo
   **Panel:**
   - David Hershenov, University at Buffalo
   - James Delaney, Niagara University
   - Stephen Kershnar, SUNY Fredonia

38. **Society for Continental Philosophy and Theology - II**

   **Topic:** The Public Philosophy of Michel Henry
   **Organizer & Chair:** Mark Thomas, Central College
   **Speaker 1:** Jeffrey Hanson, Program on Integrative Knowledge and Human Flourishing, Harvard University
   “Force of Labor. Henry's Philosophy of Work”
   **Speaker 2:** Brian Harding, Texas Women's College
   “The Marigolds of Cholula: Henry on Barbaric Economies of Life”
   **Speaker 3:** Michael R. Kelly, University of San Diego
   “Henry's Philosophy of Life and Human Existence”
39. **Catholicism and Phenomenology II**

**Topic:** Phenomenology and Hermeneutics

**Organizers:** *Michael Bowler*, Michigan Technological University  
*Chad Engelland*, University of Dallas  
*George Heffernan*, Merrimack College

**Organizer & Chair:** *Mirela Oliva*, University of St. Thomas, Houston

**Speaker 1:** *Michael Bowler*, Michigan Technological University  
"From Neo-Kantian Concept Formation to Heideggerian Hermeneutic Intuition"

**Speaker 2:** *David Vessey*, Grand Valley State University  
"New Horizons in Hermeneutic Phenomenology"

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40. **Institute for Saint Anselm Studies**

**Topic:** Anselm and Ockham on God and Creation

**Organizer & Chair:** *Montague Brown*, St. Anselm College

**Speaker 1:** *Daniel Yingst*, University of Chicago  
“The Stars Rejoice: Anselm and the Harmony of Creation”

**Speaker 2:** *Katherin Rogers*, University of Delaware  
“Anselm on God and Omnipotence”

**Speaker 3:** *Zita Toth*, Conception Seminary College, Missouri  
“Ockham on Divine Concurrence”

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41. **Philosophy of Mathematics Group**

**Topic:** Realism and Its Enemies

**Organizer:** *Luca Oliva*, University of Houston

**Chair:** *David Clemenson*, University of St. Thomas, St. Paul

**Speaker 1:** *James Franklin*, University of New South Wales, Sydney, Australia  
“Aristotelian Realism in the Philosophy of Mathematics”

**Speaker 2:** *Luca Oliva*, University of Houston  
“Platonism vs Intuitionism”

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**Satellite Sessions (Sunday, 9:00am-11:00am)**

42. **Baylor University II**

**Topic:** Divine Attributes and The Trinity

**Organizer:** *Christopher Tomaszewski*, Baylor University

**Chair:** *Burke Rea*, Baylor University

**Speaker 1:** *John Rosenbaum*, Baylor University  
“Felix Culpa and Divine Creative Freedom”

**Speaker 2:** *Christopher Tomaszewski*, Baylor University  
“Collapsing the Modal Collapse Argument: On an Invalid Argument against Divine Simplicity”
Speaker 3:  *Michael Willenborg,* Baylor University  
“Answering the New Logical Problem for the Doctrine of the Trinity”

43. **Fordham Philosophical Society**  
*TBD*  
**Topic:** Philosophy and Practical Life  
**Organizer & Chair:** *Michael R. Kelly,* University of San Diego  
**Speaker 1:** *Eleanor Helms,* California Polytechnic State University  
“Real Knowledge from Made-up Things: Kierkegaard on Thought Experiments”  
**Speaker 2:** *Christopher Arroyo,* Providence College  
“Sex, Nature, and Human Goodness: A Critical Evaluation of the Perverted Faculty Argument”  
**Speaker 3:** *Michael R. Kelly,* University of San Diego  
“How Patience Takes Time”

44. **Franciscan School of Theology**  
*TBD*  
**Topic:** Catholicism, Public Life and the Franciscan Vision  
**Organizer & Chair:** *Mary Beth Ingham, CSJ.,* Franciscan School of Theology affiliated with University of San Diego  
**Speaker 1:** *Mary Beth Ingham, CSJ.,* Franciscan School of Theology affiliated with University of San Diego  
“Franciscan Christian Humanism and the Common Good”  
**Speaker 2:** *Ryan Thornton, OFM.,* Collegium S. Bonaventurae, Rome/L’Ecole des hautes études en sciences sociales, Paris  
“The Role of the Common Good in Franciscan Economic Philosophy”  
**Speaker 3:** *Joseph Chinnici, OFM.,* Franciscan School of Theology affiliated with University of San Diego  
“Economics, Political Authority and the Public Sphere: A Franciscan Alternative”

45. **Poetry and the Revelation of Being**  
*TBD*  
**Topic:** Continental Philosophy and Theology  
**Organizer & Chair:** *Daniel O’Dea Bradley,* Gonzaga University  
**Speaker 1:** *Duane Armitage,* Scranton University  
“Heidegger's Poetic-Phenomenology of Religion and Girard's Violent Sacred”  
**Speaker 2:** *Roisin Lally,* Gonzaga University  
“The Poetry and the Event: Padraig Pearce—Poet, Revolutionary, Statesman”  
**Speaker 3:** *Claire McQuerry,* Kutztown University  
“Emily Dickinson’s Variant Poems as Phenomenological ‘Translation’”
46. **Life and Death**

Topic: Life and Death
Organizer & Chair: *Marco Stango*, Pontificia Universidad Católica de Chile, Santiago
Speaker 1: *Rocco Sacconaghi*, DePaul University
   “Life, Relationality, and Finitude: Philosophical Interpretations of ‘The Fall’ (Genesis 3:1-24)”
Speaker 2: *Francesco Poggiani*, Pennsylvania State University
   “Agency and Leisure: Reflections on Josef Pieper’s Work”
Speaker 3: *Marco Stango*, Pontificia Universidad Católica de Chile, Santiago
   “Death as Material Kenosis”

47. **Society for Continental Philosophy and Theology III**

Topic: Schelling’s Philosophy of Revelation
Organizer & Chair: *Erin Stackle*, Loyola Marymount University
Speaker 1: *Kevin Brennan*, St. John’s Seminary, Camarillo
Speaker 2: *Mark Thomas*, Central College

48. **Franciscan University of Steubenville**

Topic: St. Thomas, Virtue, and the Person
Organizer: *Chris Zedick*, Franciscan University of Steubenville
Chair: *Logan Gage*, Franciscan University of Steubenville
Speaker 1: *Chris Zedick*, Franciscan University of Steubenville
   “Joseph Owens and the Individuating Principle of Esse”
Speaker 2: *Trinity O’Neill*, Franciscan University of Steubenville
   “Suffering and the Transformation of Virtue”
Speaker 3: *Mark Spinnenweber*, Franciscan University of Steubenville
   “A Thomist Account of Addiction, Habit, and Voluntary Action”

49. **Society for Thomistic Personalism**

Topic: Essential Personalist Elements
Organizer & Chair: *R. Mary Hayden Lemmons*, University of St. Thomas, St. Paul
Speaker 1: *John Crosby*, Franciscan University of Steubenville
   “A fundamental concept of personalism: the solitude of each person”
Speaker 2: *Brian Buckley*, Santa Clara University
   “Law, Politics and Rights in JP2's Personalism”

50. **Thomistic Flourishing: A Second-Person Approach**

Topic: The role of personal relationships in a Thomistic account of human flourishing
Organizer: *Matthew Shea*, University of California, Los Angeles
Chair: *Audra Goodnight*, Villanova University
III. Abstracts of Contributed Papers

Session 1: Epistemology

“The Road from ἔνδοξα to ἐπιστήµη: The Place of Dialectic in Aristotelian Epistemology”
Joshua Y. Lo, Boston University

The purpose of my talk is to argue for the necessity of dialectic in Aristotelian philosophy—dialectic as defined as the art of arguing from probable opinions to contradictory conclusions. In particular, I argue for the necessity of dialectic in defining. But, since definition, as Aristotle outlines in the Posterior Analytics, is one of the three principles of scientific demonstration, when I argue for the necessity of dialectic for definition, I also argue for dialectic’s importance in scientific knowledge. My talk is in three parts. First, I make general comments about three roads in our knowledge, i.e. three epistemological orders. Second, I consider definition as a principle of scientific knowledge: both (a) distinguishing between a nominal and essential definition and (b) considering their order both towards each other and towards scientific knowing. Third, I illustrate the use of dialectic in moving from Aristotle’s nominal definition of the soul to its essential definition.

“Believing the Incomprehensible God: Aquinas on Understanding God’s Testimony”
Fr. James Dominic Rooney, OP, Saint Louis University

While there has been recent epistemological interest as to whether knowledge is ‘transmitted’ by testimony from the testifier to the hearer, there is another facet of the epistemology of testimony that raises a distinct problem: whether a hearer can receive testimonial knowledge without fully understanding the content of the testimony. Aquinas’ account of faith illustrates the problem of receiving testimonial knowledge without being able to comprehend the content of testimony. As Aquinas conceives of it, revelation provides a case in principle where the content of God’s testimony is ultimately incomprehensible to human beings. Aquinas shows, I will argue, that we can justifiably suspend some kinds of understanding and yet acquire testimonial knowledge. This is similar to cases where we need to suspend understanding to receive knowledge from experts and might even have obligations to do so.
Session 2: Philosophy and Public Life

“Philosophy, Freedom, and Public Life: Plato’s Gorgias as a Protreptic”
Scott J. Roniger, Loyola Marymount University

I argue that one of the fundamental conflicts between Socrates and his interlocutors (Gorgias, Polus, and Callicles) in the Gorgias concerns the nature of human freedom. Against the increasingly grandiose and aggressive claims of his interlocutors, Socrates sees true freedom as requiring discipline in speech and deed. Socrates argues for a concept of human freedom that finds its fulfillment in happiness only by being channeled through the funnels of philosophy and justice. Central to this Platonic understanding of freedom is the role of eros and imitation. Socrates’s love of truth is the foundation for freedom because it motivates the search for a vision of the true good and therefore a formation in justice, creating the space for friendship in community life, that is, for civilization. By contrast, Callicles’s love of the demos is an extension of disordered self-love, impelling him to seek the means to placate the masses so that he can enlarge his appetites and continually fill them. Such love enslaves Callicles, corrupts political life, and vitiates the possibility of friendship. Finally, I connect these Platonic insights to central themes in Catholic Social Teaching.

“Humane Philosophy as Public Philosophy: A Path for Religious Engagement in Public Life”
David McPherson, Creighton University

Public philosophy is typically conceived as philosophical engagement with contemporary social and political issues in the public sphere. I argue that public philosophy should also aim to engage with existential issues that arise from the human condition. In other words, we should engage in ‘humane philosophy’. In the first section I fill out and show the attractions of this humane conception of philosophy by contrasting it with a rival scientistic conception. In the second section I demonstrate how the practice of humane philosophy is important for engaging with contemporary social and political issues and how it offers the best path for religious engagement with these issues. Contra John Rawls and other liberal political philosophers, I argue that public engagement with controversial issues such as abortion, assisted suicide, and genetic engineering requires engaging competing ‘existential stances’ and I show how this can be done.

Session 3: Ethics

“Counseling Lesser and Proportionate Evils: A Principled Defense”
Alexander R. Pruss, Baylor University

It is widely thought that it can be permissible to persuade someone set on a greater evil to commit a lesser evil instead, though the question is not without controversy. I argue that a version of this kind of Principle of Counseling Lesser Evil can be derived from the Principle of Double Effect and some considerations about the way human choices work. As an application, I argue that giving bribes to officials who otherwise would not do their job might be considered a special case of this counseling principle.
“Conscience Compromise and Complicity”

Jason T. Eberl, Saint Louis University
Christopher Ostertag, Saint Louis University

Debate over whether health care institutions or individual providers should have a legally-protected right to conscientiously refuse to offer legal services to patients who request them has grown exponentially due to the increasing legalization of morally contested services. This debate is particularly acute for Catholic health care providers. We elucidate Catholic teaching regarding the nature of conscience and the intrinsic value of being free to act in accord with one’s conscience. We then outline the primary positions defended in this debate and respond to critics of Catholic teaching. In so doing, we show how Catholic health care providers’ claims to conscientiously refuse to offer specific health care services are not essentially faith-based, but are founded upon publicly defensible reasons. We also address the question of whether conscientiously refusing health care providers may become complicit in moral wrongdoing or potentially cause scandal by means of disclosure, referral, or transfer of care.

Session 4: Natural Law

“Is Purely Practical Agreement Possible? Maritain’s Mexico City Thesis Answers Some MacIntyrian Challenges”

Joshua Schulz, DeSales University

In 1947, Jacques Maritain argued before the UN that “men mutually opposed in their theoretical conceptions can come to a merely practical agreement regarding a list of human rights.” Maritain justified this thesis using a progressive theory of the natural law which rests on a distinction between the natural law as operative in human nature and the natural law as known and articulated. Drawing on Maritain’s 1951 Man and the State, this essay defends a MacIntyrian reading of Maritain’s thesis and its plausibility against four objections from Ralph McInerny, Charles Taylor, and Alasdair MacIntyre himself.

“Is the Institution of Private Property Part of the Natural Law? ius gentium and ius naturale in Aquinas’s Account of the Right to ‘Steal’ When in Urgent Need”

Francis Feingold, Ave Maria University

Is the institution of private property part of the natural law? Leo XIII seems to say simply that it is, and many modern Catholic thinkers have followed suit. Aquinas presents a more nuanced view. On the one hand, he denies that the institution of private property is “natural” in the strict sense—unlike the ordering of physical goods to general human use. On the other hand, he maintains that private property does belong to the ius gentium, which is founded directly upon natural law in the strict sense. I argue that this relegation of private property to the ius gentium is necessary in order for Aquinas to coherently maintain that it is licit to “steal” when in dire need, but that this relegation nonetheless does not deprive private property of the kind of “natural” character which Leo XIII ascribes to it.
Session 5: Man and the Cosmos

“Thomas Aquinas and Natural Inclination in Non-Living Nature”

Steven Baldner, St. Francis Xavier University

Thomas Aquinas recognizes natural inclination to be present everywhere in nature, and this inclination is always toward what is good both for the natural thing itself and also for the universe as a whole. Thomas’ primary example of natural inclination is found in the four simple elements, which have natural inclinations to their natural places. The inclination of these non-living elements is then the basis for understanding that natural human inclinations are towards goods for the human person and that the whole world shows a universal intelligent ordering toward what is good. I argue, however, that the natural inclination of non-living, natural bodies to ends that are good for the elements themselves makes good sense in Thomas’ cosmology, but not in ours. Natural substances still show finality in our cosmos, but in a more restricted way than what Thomas was able to find.

“Is Personal Dignity Possible Only If We Live in a Cosmos?”

John G. Brungardt, Pontificia Universidad Católica de Chile

The Catholic Church has increasingly invoked the principle of human dignity as a way to communicate the message of the Gospel. Catholic philosophers must therefore defend this principle in service to Catholic theology. One aspect of this defense is how the human person relates to the universe. Is human dignity of a piece with the material universe in which we find ourselves? Or is the part’s dignity alien in kind to such a whole? Or does the truth lie somewhere in between? The metaphysics of creation properly locates the human being in the universe as a part, ordered to the universe’s common good of order and ultimately to God. Human dignity is possible only in a cosmos; that this is concordant with modern scientific cosmology is briefly defended in conclusion.

Session 6: The Common Good

“Bound by the Good: The Common Good as Ground of Political Obligation in Aquinas’ Political Theory”

Leonard Ferry, Niagara College

Political authority is not eliminable, even if in a globalizing world order the particulars of its exercise might be undergoing a transformation. What matters to political philosophy is whether or not its existence and exercise can be justified. In this paper I begin by contrasting two paradigmatic approaches to justifications of political authority and political obligation: political naturalism and political voluntarism. Having set the stage for the debate, I connect Aquinas’ account of political authority with the former—though one will not find a full-fledged version of that account in this paper (it appears elsewhere). More importantly, I connect Aquinas’ naturalist defense of political obligation to a non-instrumental account of the common good, though the bulk of the paper deals with what I argue are failed attempts to
offer non-naturalist accounts of the common good as alternative natural law defenses of political authority.

“Is the Common Good Obsolete?”
V. Bradley Lewis, The Catholic University of America

The idea of the common good has been a signature feature of Catholic social teaching and so of modern Catholic engagement in public affairs. It has recently been suggested that the notion is now obsolete due to changes in the culture and politics of the West. Catholics should abandon it in favor of an appeal based on lower intermediate goods in a manner more related to Augustine’s engagement with the largely pagan culture of his time than to Aquinas’s categories tailored to an integrally Christian society. I argue that such a solution misreads aspects of the tradition and of the present political and cultural situation and suggest some alternative grounds on which Catholic engagement with contemporary public life should proceed and how thinking again about the common good is a necessary part of such engagement.

Session 7: Objectivity of the Good

“Metaethical Mooreanism and Evolutionary Debunking”
Jonathan Fuqua, Purdue University

In this paper I will apply the Moorean response to external world skepticism to moral skepticism, specifically to the evolutionary debunking argument against morality. I begin, in section 1, with a discussion of Mooreanism. In section 2 I proceed to a discussion of metaethical Mooreanism, which is the view that some moral facts are Moorean facts. In section 3 I apply metaethical Mooreanism to the evolutionary debunking argument against morality. If the arguments of the paper hold up it will turn out that it is no more rational to abandon the existence of moral facts than it is to deny that one knows that one has hands.

“The Objective Relativity of Goodness:
a rapprochement between Peter Geach and Thomas Aquinas.”
Catherine Peters, University of St. Thomas, Houston
[Recipient of the ACPA’s Young Scholar’s Award 2018]

Peter Geach claims in *Good and Evil* that there can never be “just good or bad, there is only being a good or bad so-and-so” and thereby denies that goodness can ever be used in a non-relative sense. Although his rejection of absolute goodness might initially seem to be a startling and mistaken departure from the Thomistic understanding, I argue that an examination of Thomas’ texts reveal a strong agreement between them, one grounded in a common rejection of univocal goodness. For both, “good” is relative to the nature of a being. To defend the relativity of goodness, I consider two objections: first, that relativizing goodness leads to subjectivism. Second, that divine goodness is absolute and non-relative. In answering these objections, I show that in both Thomas’ medieval and Geach’s modern account “good” is an analogical perfection relative to a nature. In this way, then, goodness is objectively relative.
Session 8: Anthropology

“‘In the Human Heart’: A Premodern Philosophy of Race and Racism in Thomas Aquinas”
Gaston LeNotre, Dominican University College

A premodern philosophy of race and racism in Thomas Aquinas resolves some seeming oppositions between the three most current theories of race. Thomas's generational account of race is primary. It affirms the racial naturalist view that there are biological differences between people, and some of which stem from a characteristic genotype and geography. Thomas's individual account of race is secondary but nevertheless a necessary clarification of the generational account. It affirms the racial skeptic view that these racial characteristic properties are individual properties, not essential or specific properties, and as such cannot lead to a definite, essential being that is a 'race'. Thomas's intersubjective account of race is tertiary, insofar as it presumes the generational and individual accounts, and yet crucially explains a peculiar social reality. It affirms the racial constructionist view that the intention by which we understand the notion of race is a socially constituted object, a mind-dependent reality informed by experience.

“The Ethical Impermissibility of Cross-Sex Hormone Therapy for Minor and Prepubescent Children Suffering From Gender Identity Disorder”
Phillip Berns, University of St. Thomas, Houston

Gender dysphoria in children has become a hot-button topic; however, clinical data still remain sparse on the effects of hormone therapy and transitional surgery on the physical and psychological well-being of those children. The American College of Pediatricians (as opposed to the American Academy of Pediatrics) cites studies indicating that anywhere from 77-94% of boys and 73-88% of girls desist in GD; that is, following puberty the majority of children who experience GD will identify with their assigned biological sex. After reviewing the clinical studies, this paper addresses the notion of gender from a Thomistic perspective, locating gender as a differentiation in the matter of the person flowing from the essence of the soul, resulting from the power of generation as opposed to other differences such as sight, which functions the same regardless of material differences. As a result, the paper concludes that hormone therapy cannot be morally licit for children.