American Catholic Philosophical Association
2016 Annual Meeting

“Justice: Then and Now”

Thursday, November 3 – Sunday, November 6, 2016
The Westin St. Francis Hotel
335 Powell Street
San Francisco, CA 94102
www.westinstfrancis.com
(415) 397-7000

For a map of the Westin St. Francis Hotel, please see the end of the program.

I. Schedule of Events

Thursday, November 3

6 – 11 PM: Dinner and Meeting of the Executive Council of the ACPA
Location of dinner: Cambridge; Location of meeting: Victorian

Friday, November 4

8 AM: Holy Mass
8 AM – 6 PM: Registration and Book Exhibit
10 AM – 12 PM: Satellite Sessions, Friday Morning

1. Aquinas and ‘the Arabs’ International Working Group: Session 1 of 2
2. International Étienne Gilson Society
3. Virtue, Happiness, and the Meaning of Life
4. Aquinas and Postmodernity: Session 1 of 2
5. Society for the Study of Cardinal Newman
6. Phenomenology and Metaphysics
7. ACPA Sponsored Satellite Session 1
8. ACPA Sponsored Satellite Session 2
9. ACPA Sponsored Satellite Session 3

(For details of satellite sessions, see the following section—II. Satellite Sessions)

12PM – 1PM: Philosophers in Jesuit Education: Business Meeting
1 PM – 3 PM: Satellite Sessions, Friday Afternoon

10. Aquinas and ‘the Arabs’ International Working Group: Session 2 of 2
11. Society for Medieval and Renaissance Thomism
12. Baylor Philosophy: Session 1 of 2
13. Institute for Saint Anselm Studies
14. Aquinas and Postmodernity: Session 2 of 2  
15. Society for Continental Philosophy and Theology: Session 1 of 3  
16. Dietrich von Hildebrand Legacy Project  
17. Thomas Aquinas College  
18. Department of Philosophy, The Memorial University of Newfoundland  
19. Society for Medieval and Renaissance Philosophy

3:30 PM – 5:30 PM: ACPA Contributed Papers, Friday Afternoon

**Session 1:** Justice in Plato  
Chair: Jean De Groot, The Catholic University of America  
Speaker: Terence Sweeney, Villanova University  
“Beginning and Ending with Hestia: Finding a Home for Justice in Plato’s Political Philosophy”  
Comments: Allison Postell, University of Colorado, Colorado Springs  
Speaker: Justin Habash, The Ohio State University  
“Plato’s Debt: Justice and Nature in Early Greek Philosophy”  
Comments: Randall Smith, University of St. Thomas, TX

**Session 2:** Justice in Aristotle and Modernity  
Chair: Mary Catherine Sommers, University of St. Thomas, TX  
Speaker: Will Britt, Loyola Marymount University  
“What Friendship Justifies Becoming”  
Comments: Mark Spencer, University of St. Thomas, MN  
Speaker: M. T. Lu, University of St. Thomas, MN  
“The Missing Virtue: Justice in Modern Virtue Ethics”  
Comments: Heidi Giebel, University of St. Thomas, MN

**Session 3:** Justice in Medieval Philosophy  
Chair: Fran O’Rourke, University College, Dublin  
Speaker: Seamus O’Neill, The Memorial University of Newfoundland  
“Augustine and Aquinas on Demonic Possession: Theoria and Praxis”  
Comments: Sarah Byers, Boston College  
Speaker: Steven Baldner, St. Francis Xavier University, Nova Scotia  
“Thomas Aquinas and Francisco Suarez on the Problem of Concurrence”  
Comments: Jacob Tuttle, Loyola Marymount University

**Session 4:** Contemporary Justice  
Chair: Bryan C. Pilkington, Aquinas College  
Speaker: Charles Robertson, University of St. Thomas, TX  
“Is Marriage A Basic Good?”  
Comments: John Mizzoni, Neumann University  
Speaker: Alexander Schimpf, St. Gregory’s University  
“A Prolegomena to Gender Justice”  
Comments: John Finley, Kenrick-Glennon Seminary

(For abstracts of contributed papers, see Section III. Abstracts of Contributed Papers)
7 PM – 9:30 PM: Presidential Address and First Plenary Lecture  
Chair: Thomas S. Hibbs, Baylor University, ACPA Vice-President  
Presidential Address: Kevin Flannery, S.J., Pontifical Gregorian University, ACPA President  
“Rule of Law and the Virtue of Justice: The Socrates of Plato’s *Crito* and a Pair of Later Moral Issues”  
Plenary Lecture: John O’Callaghan, University of Notre Dame  
“Mercy Beyond Justice: The Tragedy of Shylock and Antonio”

9:30 PM – 11:30 PM: Reception, Hosted by University of San Francisco  
California West

Saturday, November 5

8 AM: Holy Mass  
California East

8:30 AM – 6 PM: Registration and Book Exhibit  
Olympic Room

9 AM – 11:15 AM: Second and Third Plenary Lectures  
California East

Chair: Kevin Flannery, S.J., Pontifical Gregorian University, ACPA President  
Speaker: Terence Irwin, University of Oxford  
“Aristotle’s Second Thoughts on Justice”  
Speaker: V. Bradley Lewis, The Catholic University of America  
“Rawls and the Structure of Justice”

11:15 AM – 11:45 AM: ACPA Business Meeting  
California East

11:45 AM – 1 PM: Women’s Luncheon (Reservation Required)  
Hampton

1:15 PM – 3:15 PM: ACPA Contributed Papers, Saturday Afternoon  
Hampton

Session 5: Justice in St. Thomas Aquinas  
Chair: Michael Torre, University of San Francisco  
Speaker: Rolen Edward Houser, University of St. Thomas, TX  
“Aquinas: Justice as a Cardinal Virtue”  
Comments: Christopher Tollefsen, University of South Carolina  
Speaker: Brandon L. Wanless, Ave Maria University  
“St. Thomas Aquinas on Original Justice and the Justice of Christ: A Case Study in Christological Soteriology and Catholic Moral Theology” (Winner of the 2016 ACPA Young Scholar’s Award)  
Comments: Patrick M. Gardner, Thomas Aquinas College

Session 6: St. Thomas Aquinas: On Particular Unjust Action  
Chair: Steven Jensen, University of St. Thomas, TX  
Speaker: Craig Iffland, University of Notre Dame  
“Public, Private, and Extra-Judicial Killing”  
Comments: David T. Echelbarger, University of Mary  
Speaker: John Skalko, University of St. Thomas, TX  
“Why did Aquinas Hold Killing Is Sometimes Just, But Never Lying?”  
Comments: Bernard Prusak, King’s College, PA
Session 7: St. Thomas Aquinas: Then and Now
Chair: Brendan Sweetman, Rockhurst University
Speaker: Timothy Kearns, Legionaries of Christ, College of Humanities
“Then and Now: A Thomistic Account of History”
Comments: David Appleby, Thomas Aquinas College
Speaker: Peter Karl Koritansky, The University of Prince Edward Island
“Is Usury Still a Sin? Thomas Aquinas on the Justice and Injustice of Moneylending”
Comments: Daniel Shields, Pontifical College Josephinum

Session 8: Justice in Twentieth Century Thomism
Chair: Sr. Elinor Gardner, O.P., Aquinas College
Speaker: William Matthew Diem, University of St. Thomas, TX
“Obligation, Justice, and Law: A Thomistic Reply to Anscombe”
Comments: Francis J. Beckwith, Baylor University
Speaker: Fr. James Dominic Rooney, O.P., Saint Louis University
“Goods and Groups: Thomistic Social Action and Metaphysics”
Comments: John Goyette, Thomas Aquinas College

3:30 PM – 5:30 PM: Satellite Sessions, Saturday Afternoon

20. Philosophers in Jesuit Education
21. International Institute for Hermeneutics
22. Society for Thomistic Personalism
23. Lonergan Philosophical Society
24. Society for Medieval Logic and Metaphysics
25. Gabriel Marcel Society
26. Committee on Priestly Formation
27. Baylor Philosophy: Session 2 of 2
28. Phenomenology and Catholicism: Session 1 of 2
29. Society for Continental Philosophy and Theology: Session 2 of 3

5:45 PM – 6:45 PM: Holy Mass

7 PM – 7:30 PM: Reception

7:30 PM – 9:30 PM: ACPA Banquet

Presentation of the 2016 Young Scholar’s Award
to Brandon L. Wanless, PhD Candidate, Ave Maria University

Introduction of the Aquinas Medalist by Jeffrey Bloechl, Boston College

Aquinas Medalist Lecture: Adriaan Peperzak, Loyola University Chicago
“A Great Tradition”

Sunday, November 6

8 AM: Holy Mass
8 AM – 12 PM: Book Exhibit
9 AM – 11 AM: Satellite Sessions, Sunday Morning

30. Society for 21st Century Thomism
   Cambridge
31. Phenomenology and Catholicism: Session 2 of 2
   Essex
32. Society for Continental Philosophy and Theology: Session 3 of 3
   Hampton
33. Hegel Today
   Kent
34. Conférence Mondiale des Institutions Catholiques Universitaires de Philosophie (COMIUCAP)
   Oxford Room
35. Society of Christian Philosophers
   Sussex
36. Society for Thomistic Natural Philosophy
   Yorkshire
37. ACPA Sponsored Satellite Session 4
   Victorian
38. ACPA Sponsored Satellite Session 5
   Bristol

II. Satellite Sessions

Satellite Sessions, Friday Morning (10 AM – 12 PM)

1. Aquinas and ‘the Arabs’ International Working Group: Session 1 of 2
   Topic: Intellect
   Organizer: Richard C. Taylor, Marquette University
   Chair & Commentator: Therese Scarpelli Cory, University of Notre Dame
   Speaker 1: Richard C. Taylor, Marquette University
      “Clarifications on the Vocabulary of Intellect in al-Farabi, Avicenna, and Averroes”
   Speaker 2: Matthew Robinson, St. Thomas University, Fredericton NB
      “Agent Intellect in the Latin Tradition: St. Bonaventure’s Sources”
   Speaker 3: Timothy Noone, The Catholic University of America
      “Rufus, Bonaventure, and l’Augustinisme averroissant”

2. International Étienne Gilson Society
   Topic: Gilson and the Unity of Human Experience
   Organizer & Chair: Stephen Chamberlain, Rockhurst University
   Speaker 1: Stephen Chamberlain, Rockhurst University
      “Gilson and the Question of Aesthetic Truth”
   Speaker 2: Fr. Ronald Hurl, T.O.R., The Catholic University of America
      “An Introduction to Étienne Gilson’s Essay on Interior Life”
   Speaker 3: Fr. James V. Schall, Professor Emeritus, Georgetown University
      “On Revisiting The Unity of Philosophical Experience”

3. Virtue, Happiness, and the Meaning of Life
   Organizer & Chair: Jennifer A. Frey, University of South Carolina
   Speaker 1: John Haldane, Baylor University/St. Andrew’s University
      “Vice, Unhappiness, and the Meaning of Life”
   Speaker 2: Jennifer A. Frey, University of South Carolina
      “Temperance: Self-Control as Self-Transcendence”
4. **Aquinas and Postmodernity: Session 1 of 2**  
Organizers: *Mirela Oliva*, University of St. Thomas, TX  
*Joseph Trabbic*, Ave Maria University  
Chair: *Joseph Trabbic*, Ave Maria University  
Speaker 1: *Fr. Justin Gable, O.P.*, Dominican School of Philosophy and Theology  
“Aquinas on Contemplation and the Levinasian Critique of Reason”  
Speaker 2: *Mary Catherine Sommers*, University of St. Thomas, TX  
“Aquinas, Hospitality and the Stranger’s Debt”  
Speaker 3: *Mark Spencer*, University of St. Thomas, MN  
“Before the Transcendentals: Marion and Aquinas on Givenness and Aesthetic, Spiritual Perception”

5. **Society for the Study of Cardinal Newman**  
Topic: Newman  
Organizer & Chair: *Robert E. Wood*, University of Dallas  
Speaker 1: *John F. Crosby*, Franciscan University of Steubenville  
“Newman and James”  
Comments: *Thomas Cavanaugh*, University of San Francisco  
Speaker 2: *Robert E. Wood*, University of Dallas  
“Newman on the Heart”  
Comments: *Adam Myers*, Baylor University

6. **Phenomenology and Metaphysics**  
Topic: Human Experience  
Organizer & Chair: *Chad Engelland*, University of Dallas  
Speaker 1: *John Finley*, Kenrick-Glennon Seminary  
“The Remarkable Unity of the Human Being: Aquinas and Phenomenology”  
Speaker 2: *Matthew Walz*, University of Dallas  
“Newman’s Complement to Aquinas on Religion”  
Speaker 3: *Chad Engelland*, University of Dallas  
“The Limits of Jean-Luc Marion’s Augustine”

7. **ACPA Sponsored Satellite Session 1**  
Topic: Aristotle and Aquinas: Justice and Friendship  
Chair: *Michael Vendsel*, Tarrant County College  
Speaker 1: *Erin Stackle*, Loyola Marymount University  
“Aristotle’s Phronimos Should Also Turn the Other Cheek”  
Speaker 2: *Scott Jude Roniger*, The Catholic University of America  
“Do Friends Need Justice or Does Justice Need Friendship?”  
Speaker 3: *Sr. Elinor Gardner, O.P.*, Aquinas College  
“What Makes Punishment Just?: Insights From Thomas Aquinas”

8. **ACPA Sponsored Satellite Session 2**  
Topic: Justice in Medieval Philosophy  
Chair: *Brian Jones*, University of St. Thomas, TX  
Speaker 1: *Carl A. Vater*, The Catholic University of America  
“Divine Ideas and Exemplars in St. Bonaventure”
Speaker 2: Daniel C. Wagner and John H. Boyer, University of St. Thomas, TX
“Albertus Magnus and Thomas Aquinas on What is “Better Known” in Aristotle's Posterior Analytics and Physics”

Speaker 3: Maureen Bielinski, University of St. Thomas, TX
“A Temperance of the Memory and the Imagination: The Thomistic Virtue of Studiositas Reexamined”

9. ACPA Sponsored Satellite Session 3
Topic: St. Thomas Aquinas: Justice and Religion
Chair: Sr. Mary Veronica Sabelli, Saint Vincent College
Speaker 1: Michael Krom, Saint Vincent College
“What Do I Owe My Neighbor? A Thomistic Framework for Catholic Social Teaching”
Speaker 2: Jon Haines, University of St. Thomas, TX
“Custom as a Matter of Legal Justice”
Speaker 3: Brandon Dahm, Baylor University
“Divine Authority and the Virtue of Religion: A Thomistic Response to Murphy”

Satellite Sessions, Friday Afternoon (1 PM – 3 PM)

10. Aquinas and ‘the Arabs’ International Working Group: Session 2 of 2
Topic: Will & Faith
Organizer & Chair: Richard C. Taylor, Marquette University
Speaker 1: Sarah Pessin, University of Denver
“Divine Will and Maimonides’ Conflicting Critique of Aristotle: Providence as Indignity and Eternity as Arrogance?”
Comments: Francisco Romero, Universidad Panamericana, Guadalajara, Mexico
Speaker 2: Jacob Andrews, Loyola University Chicago
“Faith and Reason in William of Auxerre”
Comments: Luis Lopez-Farjeat, Universidad Panamericana, Mexico City

11. Society for Medieval and Renaissance Thomism
Topic: 16th-17th Century Thomists on Natural Happiness and the Metaphysical Essence of God
Organizer & Chair: Domenic D’Ettore, Marian University
Speaker 1: Timothy Lopez, Catholic University of Louvain
“Pedro de Godoy and the Possibility of Natural Happiness”
Comments: Thomas Osborne, Jr., University of St. Thomas, TX
Speaker 2: Brian T. Carl, Pontifical Faculty of the Immaculate Conception
“The Formal Constituent (or Metaphysical Essence) of God in 17th Century Thomism”
Comments: Fr. Philip Neri Reese, O.P., Providence College

12. Baylor Philosophy: Session 1 of 2
Topic: Contemporary Metaphysics, Epistemology, and Philosophy of Religion
Organizer: Chris Tweedt, Baylor University
Chair: Allison Krile Thornton, Baylor University
13. **Institute for Saint Anselm Studies**

   **Topic:** Anselm, Mercy, and the Tradition
   **Organizer & Chair:** Montague Brown, Saint Anselm College
   **Speaker 1:** Fr. Daniel Moloney, Chaplain, Massachusetts Institute of Technology
   “The Mirror of Justice: Anselm’s Solution to (His Own) Paradoxes of Justice and Mercy”
   **Speaker 2:** Michael Vendsel, Tarrant County College
   “Is the Quality of Mercy Strained? Justice, Mercy, and Necessity in Proslogion 9-11”
   **Speaker 3:** John Parrish, Loyola Marymount University (Presenter) and Alex Tuckness, Iowa State University
   “Retributivism After Anselm”

14. **Aquinas and Postmodernity: Session 2 of 2**

   **Organizers:** Mirela Oliva, University of St. Thomas, TX
   Joseph Trabbic, Ave Maria University
   **Chair:** Turner Nevitt, University of San Diego
   **Speaker 1:** Joseph Trabbic, Ave Maria University
   “Sein and/or esse? Heidegger and/or Aquinas?”
   **Speaker 2:** Chad Engelland, University of Dallas
   “Efficient Causality and Gelassenheit”
   **Speaker 3:** Mirela Oliva, University of St. Thomas, TX
   “Providence, Causality and Narrativity”

15. **Society for Continental Philosophy and Theology: Session 1 of 3**

   **Organizer:** Jeffrey Bloechl, Boston College
   **Chair:** Bruce Benson, Loyola Marymount University
   **Speaker:** Adriaan Peperzak, Loyola University Chicago
   “What Kind of Justice?”
   **Comments:** Neal Deroo, Dordt College

16. **Dietrich von Hildebrand Legacy Project**

   **Topic:** Assessing the Legacy of Dietrich von Hildebrand
   **Organizer:** John F. Crosby, Franciscan University of Steubenville
   **Chair:** John Henry Crosby, Founder of the Hildebrand Project
   **Speaker 1:** Mark Spencer, University of St. Thomas, MN
   “The Many Powers of the Human Soul in von Hildebrand’s Non-reductionist Personalism”
   **Comments:** William Tullius, Gonzaga University
   **Speaker 2:** John F. Crosby, Franciscan University of Steubenville
“The Development of von Hildebrand’s Personalism in His Late Philosophy”

Comments: M. T. Lu, University of St. Thomas, MN

17. **Thomas Aquinas College**

   **Topic:** Aquinas on Law, Justice, and the Common Good
   **Organizer:** John Goyette, Thomas Aquinas College
   **Chair:** Andrew J. Grimes, University of St. Thomas, TX
   **Speaker 1:** John Goyette, Thomas Aquinas College
       “Aquinas on Legal Justice and the Political Common Good”
   **Speaker 2:** Steven Long, Ave Maria University
       “The Common Good, Punishment, and the Nature of Torture”

18. **Department of Philosophy, The Memorial University of Newfoundland**

   **Topic:** The Philosophy of St. Augustine
   **Organizer:** Msgr. Hans Feichtinger, Archdiocese of Ottawa, Ottawa ON
   **Chair:** Seamus O’Neill, The Memorial University of Newfoundland
   **Speaker 1:** Matthew Robinson, St. Thomas University, Fredericton NB
       “Book 10 of Augustine’s *Confessions*: Another Conversion”
   **Speaker 2:** Seamus O’Neill, The Memorial University of Newfoundland
       “Why the ‘Parasite Theory’ is Essential to Augustine’s Doctrine of Evil”
   **Speaker 3:** Msgr. Hans Feichtinger, Archdiocese of Ottawa, Ottawa ON
       “Augustine as Teacher of Pluralism”

19. **Society for Medieval and Renaissance Philosophy**

   **Topic:** Medieval Philosophy
   **Organizer:** Gloria Frost, University of St. Thomas, MN
   **Chair:** Therese Scarpelli Cory, University of Notre Dame
   **Speaker 1:** Mark D. Gossiaux, Loyola University New Orleans
       “James of Viterbo and the Problem of Individuation”
   **Speaker 2:** Colleen McCluskey, Saint Louis University
       “*Malitia*, *Acedia*, and Sins against the Holy Spirit”
   **Speaker 3:** Joshua Blander, King’s College, New York
       “Dependence, Grounding, and Fundamentality: A Medieval Proposal”

Satellite Sessions, Saturday Afternoon (3:30 PM – 5:30 PM)

20. **Philosophers in Jesuit Education**

   **Topic:** Reflecting on the Place of Philosophy in University Education Today
   **Organizer:** Scott Cleveland, University of Mary
   **Chair:** Richard C. Taylor, Marquette University
   **Speaker 1:** Fr. James Heft, S.M., The Institute for Advanced Catholic Studies
       “The Catholic Character of a University: Challenges and Practices”
   **Speaker 2:** Richard C. Taylor, Marquette University
       Open discussion of PJE plans for the future
   **Speaker 3:** Thomas Cavanaugh, University of San Francisco
       Remarks on the NEH Enduring Questions Grant Program
21. **International Institute for Hermeneutics**

   **Topic:** Hermeneutic Approach to the Education for Justice and Democracy

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

   **Panel:**

   *Barbara Weber,* University of British Columbia  
   “Rationality and Empathy as Preconditions for a Democratic Dialogue Culture”

   *Tyler Tritten,* Gonzaga University  
   “Mouffe and the Risk of the Political: Thoughts on the Coupling of Justice and Democracy”

   *Francesco Forlin,* Albert-Ludwigs-Universität Freiburg, Germany  
   “Education and Recognition: Is Democracy What We Are Really Looking For?”

   *Anna Wilkomirska,* University of Warsaw, Poland  
   “Patriotism and Democratic Values: Do They Go Together?”

   *Anna Zielińska,* University of Warsaw, Poland  
   “Education for Democratic Imperatives and Good Citizenship”

   *Rafał Godoń,* University of Warsaw, Poland  
   “The Paradoxes of Democratic Education: The Capacity of Beginning Afresh”

22. **Society for Thomistic Personalism**

   **Topic:** Thomistic Personalism: Current Issues, Future Relevance

   **Organizer & Chair:** R. Mary Hayden Lemmons, University of St. Thomas, MN

   **Speaker 1:** Michael Waldstein, Ave Maria University  
   “St. Thomas and Three Contrary Types of Personalism: Kant, Scheler, and John Paul (John of the Cross)”

   **Speaker 2:** Paul Kucharski, Manhattanville College  
   “Where Do We Go From Here? The Future of Thomistic Personalism”

23. **Lonergan Philosophical Society**

   **Topic:** Lonergan and Kierkegaard

   **Organizer & Chair:** Elizabeth Murray, Loyola Marymount University

   **Speaker 1:** James Marsh, Fordham University  
   “Lonergan and Kierkegaard on Self-appropriation”

   **Comments:** Wesley Bergen, Loyola Marymount University

   **Speaker 2:** Paul St. Amour, St. Joseph University  
   “Faith in Lonergan and Kierkegaard”

   **Comments:** Glenn Hughes, St. Mary’s University, TX

24. **Society for Medieval Logic and Metaphysics**

   **Topic:** Consciousness and Self-Knowledge in Medieval Philosophy

   **Organizers:** Gyula Klima, Fordham University  
   Alex Hall, Clayton State University

   **Chair:** Alex Hall, Clayton State University

   **Speaker 1:** Enrico Donato, Università di Pisa  
   “Thomas Aquinas on Self-Knowledge of Habitus”

   **Speaker 2:** Boris Hennig, Ryerson University  
   “On a Specifically Medieval Form of Self-Knowledge”
Speaker 3: Christina Van Dyke, Calvin College
“The Centrality of Self-Knowledge in Medieval Affective Mysticism:
Embracing the Body”

25. Gabriel Marcel Society
Topic: Marcel and Hope
Organizers: Brendan Sweetman, Rockhurst University
Geoffrey Karabin, Neumann University
Chair: Brendan Sweetman, Rockhurst University
Speaker 1: Terence Sweeney, Villanova University
“Recovering the Goodness of Being: Marcel’s Being towards Hope
versus Heidegger’s Being toward Death”
Speaker 2: Geoffrey Karabin, Neumann University
“Marcel, Dostoevsky, & Tragic Loss: Hope for Bereaved Parents”

26. Committee on Priestly Formation
Topic: Evidence for the Spiritual Nature of the Human Person
Organizer & Chair: David Ruel Foster, Mount St. Mary Seminary, Cincinnati
Speaker: Fr. Robert Spitzer, S.J., Magis Institute, Garden Grove, CA
Hour 1: Evidence for the Spiritual Nature of the Human Person
Hour 2: Further Evidence for the Spiritual Nature of the Human Person

27. Baylor Philosophy: Session 2 of 2
Topic: Contemporary Ethical Theory and Law
Organizer: Chris Tweedt, Baylor University
Chair: Alina Beary, Baylor University
Speaker 1: Alina Beary, Baylor University
“Sorting the Virtues—Why It Is So Difficult”
Speaker 2: Nathan Cartagena, Baylor University
“Retrieving Resources from Aquinas’ Treatment of Courage”
Speaker 3: Adam Myers, Baylor University
“Sicut Puer et Vir’: Temporal Succession and Its Significance for
Aquinas’ Account of Law, ST I-II, Qq. 90-108”

28. Phenomenology and Catholicism: Session 1 of 2
Topic: Hermeneutics, Phenomenology, and Justice
Organizers: Michael Bowler, Michigan Technological University
George Heffernan, Merrimack College
Mirela Oliva, University of St. Thomas, TX
Chair: George Heffernan, Merrimack College
Speaker 1: Robert Dostal, Bryn Mawr College
“Gadamer’s Hermeneutics: Kant, Aristotle, and Solidarity”
Speaker 2: Pol Vandevelde, Marquette University
“Justice, Charity, and Ethics in Interpretation”
Speaker 3: George Heffernan, Merrimack College
“Justice, Prudence, and Understanding in Gadamer”
29. Society for Continental Philosophy and Theology: Session 2 of 3
Topic: Justice and Violence
Organizer & Chair: Jeffrey Bloechl, Boston College
Speaker 1: Erik Meganck, K.U. Leuven
“Modern Violence—Heavenly, Worldly—or Else?”
Speaker 2: Grant Poettcker, Briercrest College
“Girard and Messianic Justice”
Speaker 3: Kevin Brennan, Emory University

Satellite Sessions, Sunday Morning (9 AM – 11 AM)

30. Society for 21st Century Thomism
Topic: Politics, Culture, & the Modern Crisis
Organizers: Daniel C. Wagner, University of St. Thomas, TX
John H. Boyer, University of St. Thomas, TX
Chair: Catherine Peters, University of St. Thomas, TX
Speaker 1: Francisco Plaza, University of St. Thomas, TX
“Maritain’s Philosophy of Culture”
Speaker 2: Brian Jones, University of St. Thomas, TX
“Fr. Schall on Political Philosophy and Modernity”
Speaker 3: Fr. James V. Schall, S.J., Professor Emeritus, Georgetown University
“On the Completion of Political Life and the Incompleteness of Political Philosophy”

31. Phenomenology and Catholicism: Session 2 of 2
Topic: Religious Life, Community, and the Sacred
Organizers: Michael Bowler, Michigan Technological University
George Heffernan, Merrimack College
Mirela Oliva, University of St. Thomas, TX
Chair: Mirela Oliva, University of St. Thomas, TX
Speaker 1: Michael Bowler, Michigan Technological University
“Work, Worship and Religious Life”
Speaker 2: Stephen Watson, University of Notre Dame
“Hegel’s Giotto and the Hermeneutics of the Sacred”
Speaker 3: Gregory Fried, Suffolk University
“Meaning-Intending and the Polemical Ethics of Community Discourse”

32. Society for Continental Philosophy and Theology: Session 3 of 3
Topic: Violence and Reconciliation
Organizer: Jeffrey Bloechl, Boston College
Chair: Will Britt, Loyola Marymount University
33. Hegel Today
   Topic: Heidegger and Hegel
   Organizer: Robert E. Wood, University of Dallas
   Chair: Elizabeth Murray, Loyola Marymount University
   Speaker 1: Robert E. Wood, University of Dallas
      “Heidegger’s Seminar on Hegel’s Philosophy of Right”
   Speaker 2: Daniel Dahlstrom, Boston University
      “Spirit and Dialectic”
   Comments: Jeffery Kinlaw, McMurray University

34. Conférence Mondiale des Institutions Catholiques Universitaires de Philosophie (COMIUCAP)
   Topic: The Catholic University and the Challenges of Global Justice
   Organizer & Chair: João J. Vila-Chá, S.J., Pontifical Gregorian University
   Panel: Brendan Sweetman, Rockhurst University
      Miguel García Baró, Universidad Pontificia Comillas
      Salomón Lerner, Universidad Católica del Perú

35. Society of Christian Philosophers
   Organizer & Chair: Karen Chan, St. Patrick’s Seminary & University
   Panel: Katherin A. Rogers, University of Delaware
      Stephen T. Davis, Claremont McKenna College
      Evan Fales, The University of Iowa

36. Society for Thomistic Natural Philosophy
   Topic: Thomistic Ontology and Physical Theory
   Organizer & Chair: Michael W. Tkacz, Gonzaga University
   Speaker 1: Gloria Frost, University of St. Thomas, MN
      “Thomas Aquinas on the Ontology of Physical Action”
   Speaker 2: Graham Renz, University of Missouri at St. Louis
      “Aristotelian-Thomistic Atoms?”

37. ACPA Sponsored Satellite Session 4
   Topic: Justice in Contemporary Philosophy
   Chair: Craig Iffland, University of Notre Dame
   Speaker 1: John Macias, St. Gregory’s University
      “John Rawls and Alasdair MacIntyre on the Right and the Good”
   Speaker 2: Paul Macdonald, United States Air Force Academy
      “Grounding Human Dignity and Rights: A Thomistic Response to Wolterstorff”
   Speaker 3: Maria Fedoryka, Ave Maria University
      “A Response to Lee and George on the Foundation of Rights”

38. ACPA Sponsored Satellite Session 5
   Topic: Justice in Medieval and Contemporary Philosophy
   Chair: Cathal Doherty S.J., University of San Francisco
   Speaker 1: Msgr. Hans Feichtinger, Archdiocese of Ottawa, Ottawa ON
“Augustinian Ecology: Order in Nature”

Speaker 2: Patrick Fisher, University of St. Thomas, MN
“A Thomistic Foundation for Environmental Ethics: Theocentrism and the Cosmic Good”

Speaker 3: Danny Simpson, Saint Louis University
“Shared Liturgical Lament”

III. Abstracts of Contributed Papers

Session 1

Terence Sweeney, Villanova University
“Beginning and Ending with Hestia: Finding a Home for Justice in Plato’s Political Philosophy”

In my essay, I examine Plato’s understanding of justice and injustice within the home and the city. For Plato, the home, as private, must be suppressed in order to bring about a common polis. I critique Plato’s conclusions regarding the home and the city especially his privative definition of justice, which loses the complexity of justice in-between persons, families, and communities. To critique Plato, I rely on his own doubts about his project especially in his portrayal of the city of sows. The city of sows and the city of guardians both show that we need a politics guided by justice with prudence. The space of justice exists in the needs and obligations that lie between us, our homes, and our cities; it is in this space alone that political prudence can grow in the weaving together of oikos with oikos in the rich tapestry of the polis.

Justin Habash, The Ohio State University
“Plato’s Debt: Justice and Nature in Early Greek Philosophy”

This paper examines the relationship between justice and nature in key figures of early Greek philosophy in order to understand the idea of nature that grounds Plato’s account of justice. Tracing the idea of justice through Anaximander, Heraclitus, and Parmenides, I show that each figure uses justice in unique and innovative ways to explain different concepts of nature. Among the Presocratics, justice is a heuristic for grasping the newly emerging and evolving concept of nature. This evolving concept of nature ushers in the transformation of justice from the conventional Hesiodic notion of “legal settlement” or “paying one’s debts” to Plato’s philosophical account of justice based on nature. The transformation is marked by the development of several key epistemological criteria and teleological facets in the earliest concepts of nature. Plato’s account of justice is thereby shown to be indebted to Presocratic conceptions of justice and nature.

Session 2

Will Britt, Loyola Marymount University
“Why Friendship Justifies Becoming”

In his discussions of justice and of friendship in the Nicomachean Ethics, Aristotle appeals frequently – without much explanation – to temporal considerations. I take these indications as a key to working out the systematic significance of Aristotle’s claim that “when people are friends, there is no need for justice” (NE VIII.1.1155a26). Anaximander’s fragmentary claim that coming-to-be is itself an injustice serves as an additional touchstone: I ask whether and how Aristotle might agree with such a claim. I first isolate some problems, especially those involving time, that underlie Aristotle’s various dialectical
articulations of justice in *NE V* and show that friendship addresses them more beautifully than does justice. Then I try to establish that the ultimate work of friendship is to alter human temporality, interweaving multiple particular lives into a whole that both imitates and fits into the cosmic whole.

*M. T. Lu, University of St. Thomas, MN  
“The Missing Virtue: Justice in Modern Virtue Ethics”*

Several commentators have noted that “justice has not fared well in the revival of virtue ethics” (David O’Connor); it “has become damagingly marginalized” and “no longer has a starring role” (Christopher Miles Coope). Given its traditional place among the four cardinal virtues this is a remarkable state of affairs, and yet exactly why this has occurred has not been adequately explored or explained. In this paper, I take up this question and argue that the particular moral virtue of justice has been largely disregarded by the contemporary virtue theorists primarily because their conception of justice is so different from Aristotle’s. Accordingly, they simply do not need the virtue of justice to do the kind of explanatory work in their systems that it does in Aristotle’s.

**Session 3**

*Seamus O’Neill, The Memorial University of Newfoundland  
“Augustine and Aquinas on Demonic Possession: *Theoria* and *Praxis*”*

Augustine asserted that demons (and angels) have material bodies, while Aquinas denied demonic corporeality, upholding that demons are separated, incorporeal, intelligible substances. Augustine’s conception of demons as composite substances possessing an immaterial soul and an aerial body is insufficient, in Thomas’s view, to account for certain empirical phenomena observed in demonics. However, Thomas, while providing more detailed accounts of demonic possession according to his development of Aristotelian psychology, does not avail of this demonic incorporeal eminence when analysing demonic attacks: demonic agency is still confined to the material body. Aquinas’s account of demonic possession need not, on the face of it, require an immaterial cause. In his renouncement of the strong Christian tradition affirming demonic corporeality, Aquinas either conflates the need for a demonic agent with a requirement for a super corporeal one, or subordinates his demonology and angelology to a deeper, more fundamental Dionysian metaphysical principle of creative diffusion to which these adhere in a secondary way.

*Steven Baldner, St. Francis Xavier University, Nova Scotia  
“Thomas Aquinas and Francisco Suarez on the Problem of Concurrence”*

Thomas and Suarez understand God’s creation and conservation in a similar way: as God’s continually giving being to all creatures. The two philosophers also try to explain the way in which creaturely, secondary causality is guaranteed, but they do so in radically different ways. Suarez’ doctrine of concurrence is not a progressive development of Thomas’ doctrine of secondary, instrumental causality, with which this Suarezian innovation is incompatible. I try to show how different concurrentism is from Thomas’ doctrine of secondary causality and to offer some criticism of the former by the latter.
According to the New Natural Law theory, marriage is a basic good. This means that marital society is an end in itself, and that marital intercourse instantiates that end by making the married couple to be “one-flesh.” This one-flesh union finds its intrinsic fulfillment in the procreation of children, but should not be seen as a mere means to the begetting and rearing of offspring. This view of marriage represents a departure from the traditional understanding of marriage as having its ultimate raison d’être in the begetting and rearing of offspring, and has significant implications for judgments concerning the liceity of embryo adoption/rescue. This paper offers a critical appraisal of the thesis that marriage is a basic good.

The paper seeks to identify some of the first principles necessary for an adequate account of gender justice. In the first section of the paper, a recent account of gender justice is analyzed in order to determine its ultimate principles. These principles include a distinction between sex and gender, absolute equality and individual freedom of choice as valuable, the just as the chosen, and gender as a restriction upon freedom. In the second section of the paper, these principles are critiqued, and alternate first principles are proposed. It is argued that an adequate account of gender justice should view sex and gender as a unity, justice as rendering what is due to the other, and gender as a teleological structure. The paper concludes with a brief consideration of what these revised first principles might mean for the question of a gendered division of societal roles.

This paper has two goals: 1) to understand justice as a cardinal virtue, according to Aquinas; and 2) to use his conception of justice as a cardinal virtue to understand how one engages in acts of “general” justice. The argument proceeds in four stages: 1) Seeing how Aquinas understands the virtues by looking to their “objects.” 2) Distinguishing two distinct “modes” of the four cardinal virtues, as “general” and “specific” virtues. 3) Understanding the triangle of three kinds of justice, in terms of their “objects.” 4) Seeing that Aquinas’s argument that justice is a “general” virtue (ST 2-2.58.5-6) shows that we can engage in acts of “general” justice in two ways, in the way of the ruler and his minsters, and in the way of ordinary folk. Surprisingly, it is the latter mode of acting for “general” justice that is primary, not the former.

This paper discusses the theme of “personal justice” in the Summa theologiae, a concept inherited from the Nicomachean Ethics wherein Aristotle says that a man is just toward himself only metaphorically, insofar as the parts of man are appropriately ordered with the higher ruling the lower and the body subjugated to the soul. This paper demonstrates how Aquinas extensively utilizes this concept of
metaphorical justice across the tripartite division of the *Summa* in his accounts of original justice in the *prima pars*, the humanity of Christ in the *tertia pars*, and justification of the sinner in the *secunda pars*. As a response to critiques that Thomistic moral theology is not properly centered in the person of Christ, I will show that, for Aquinas, Christ’s personal justice both fulfills the right ordering of humanity lost through sin and restores that integrity to mankind in the grace of justification—the root of the Christian’s entire moral life.

**Session 6**

*Craig Iffland*, University of Notre Dame  
“Public, Private, and Extra-Judicial Killing”

Over the past decade, U.S. officials have taken steps to institutionalize the practice of targeted killing of persons outside an identifiable war zone. In the past, such a policy would have been described as extrajudicial killings. Advocates of this policy claim that the practice is permissible because the executive reviews and authorizes every targeted strike. I examine the tenability of this claim in light of Aquinas’ understanding of the natural principles of justice and their implication for our definition of murder and the duties of a sovereign judge to those subject to his judgment. I conclude that Aquinas’ understanding of murder is expansive enough to include the use of lethal force by public authorities when it proceeds from an act of judgment that disregards a presumption of innocence for the accused and her right to a fair trial.

*John Skalko*, University of St. Thomas, TX  
“Why did Aquinas Hold Killing Is Sometimes Just, But Never Lying?”

Aquinas held that lying is always a sin, an evil action (ST II-II, Q110, A3). In later terminology it falls under what would be called an intrinsically evil action. Under no circumstances can it be a good action. Following Augustine, he held that even if others must die, one must still never tell a lie (ST II-II, Q110, A3, ad 4, DM Q15, A1, ad 5). Yet when it comes to self-defense and capital punishment Aquinas’s reasoning seems at odds with itself. One may kill a man in self-defense (ST II-II, Q64, A7). Similarly, just as a diseased limb may be cutoff for the sake of the good of the whole, so too may an evildoer who is dangerous to the community be killed for the sake of the good of the whole community (ST II-II, Q64, A2). Herein lies the tension: Why does Aquinas hold that it is licit to kill in self-defense or in capital punishment on account of the common good, but that one may never tell a lie on account of the common good? I argue Aquinas does indeed have a consistent account. Killing and lying are not analogous, despite the prima facie temptation to lump them together.

**Session 7**

*Timothy Kearns*, Legionaries of Christ, College of Humanities  
“Then and Now: A Thomistic Account of History”

Thomists do not have a standard account of history as a discipline or of historical knowledge in general. Since Thomism is a tradition of thought derived in part from historical figures and their works, it is necessary for Thomists to be able to say how we know what we know about those figures and their works. In this paper, I analyze the notion of history both in its contemporary senses and in how it was used by Aristotle and Aquinas. I show briefly how the intellectual knowledge of the past is possible. Then, I argue that the Thomistic tradition implies a far wider notion of history than is generally recognized. Finally, I indicate how this wider notion of history relates to the ordinary sense of history as
an inquiry into the specifically human past, showing the scope, certainty, methods, and subjects of history in this narrower sense.

Peter Karl Koritansky, The University of Prince Edward Island
“Is Usury Still a Sin? Thomas Aquinas on the Justice and Injustice of Moneylending”

This paper examines Thomas Aquinas’ condemnation of usury. In the first section, the details of Thomas’ teaching are examined with special attention to the so-called “extrinsic titles” discussed in the Middle Ages as qualifications of the moral and legal strictures concerning moneylending. The reminder of the paper examines the particular extrinsic title of Lucrum Cessans (compensation for lost profit), which Thomas rejects, and attempts to square that rejection with other texts implying that compensation for lost profit is a requirement of justice when taken outside the context of moneylending. The paper concludes with some possible modern applications of Thomas’ position.

Session 8

William Matthew Diem, University of St. Thomas, TX
“Obligation, Justice, and Law: A Thomistic Reply to Anscombe”

Anscombe argues in “Modern Moral Philosophy” that obligation and “moral” terms only have meaning in the context of a divine Lawgiver, whereas terms like “unjust” have clear meaning without any such context and, in at least some cases, are incontrovertibly accurate descriptions. Because the context needed for obligation-terms to have meaning does not generally obtain in modern moral philosophy, she argues that we should abandon the language of obligation, adopting instead the yet clear and meaningful language of injustice. She argues further that we should develop an account of human flourishing to answer the question why we need to be just. The essay contends that Aquinas has an account of obligation that requires neither a god nor an account of human flourishing, and that proceeds immediately from the common apprehension of justice which she noted.

Fr. James Dominic Rooney, O.P., Saint Louis University
“Goods and Groups: Thomistic Social Action and Metaphysics”

Hans Bernhard Schmid has argued that contemporary theories of collective action and social metaphysics unnecessarily reject the concept of a “shared intentional state.” I will argue that three neo-Thomist philosophers, Jacques Maritain, Charles de Koninck, and Yves Simon, all seem to agree that the goals of certain kinds of collective agency cannot be analyzed merely in terms of intentional states of individuals. This was prompted by a controversy over the nature of the “common good,” in response to a perceived threat from “personalist” theories of political life. Common goods, as these three authors analyze them, ground our collective action in pursuit of certain kinds of goals which are immanent to social activity itself. Their analysis can support an alternate position to “intentional individualism”, providing an account of collective practical reasoning and social metaphysics based on shared intentional states, but without involving implausible “group minds.”