

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.]

Thursday (November 8)

Location (Floor)

6 -11p:	Dinner of the Executive Council of the ACPA Meeting of the Executive Council of the APCA	<i>TBD</i>
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Friday (November 9)

8a:	Holy Mass	<i>TBD</i>
8a-6p:	Registration and Book Exhibit	<i>TBD</i>
8a-6p:	Refreshments	<i>TBD</i>

10a-12p:	<u>Satellite Sessions (Friday Morning):</u>	<u>Location (Floor)</u>
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| 1. | Society for Medieval and Renaissance Thomism I | <i>TBD</i> |
| 2. | Contemporary Thomistic Psychology | |
| 3. | Catholic Engagement in Philosophy of Science (CEPOS) I | |
| 4. | Society for Medieval Logic and Metaphysics I | |
| 5. | Gabriel Marcel Society | |
| 6. | The Society for 21st Century Thomism | |
| 7. | Catholic Social Teaching Today | |
| 8. | Catholicism and Phenomenology I | |
| 9. | Engaging Catholic Thought in a Pluralist World | |
| 10. | Society for Continental Philosophy and Theology I | |

1-3p: Satellite Sessions (Friday Afternoon):

11. The Augustine Panel I TBD
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 TBD

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 TBD

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 TBD

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 *TBD*
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	<i>TBD</i>
8a-6p:	Registration and Book Exhibit	<i>TBD</i>
8a-6p:	Refreshments	<i>TBD</i>
8-9a:	Philosophers in Jesuit Education: Business Meeting	<i>TBD</i>

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

Chair:	<i>Francis Beckwith, Baylor University, President of the ACPA</i>
Speaker:	<i>Jorge L. A. Garcia, Boston College</i> <i>“A Volitional Account of Racist Beliefs, Contamination, & Objects”</i>
Speaker:	<i>Meghan Sullivan, University of Notre Dame</i> <i>“Catholic Philosophy as a Way of Life”</i>

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

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

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

Man and the Cosmos *TBD*

Chair:	<i>Gloria Frost, University of St. Thomas, St. Paul</i>
Speaker:	<i>Steven Baldner, St. Francis Xavier University</i> <i>“Thomas Aquinas and Natural Inclination in Non-Living Nature”</i>
Comments:	<i>Thomas McLaughlin, St. John Vianney Seminary</i>
Speaker:	<i>John G. Brungardt, Pontificia Universidad Católica de Chile</i> <i>“Is Personal Dignity Possible Only If We Live in a Cosmos?”</i>
Comments:	<i>Charles Robertson, Newman Theological College</i>

The Common Good *TBD*

Chair:	<i>Kevin Flannery, S.J., Pontificia Universitas Gregoriana</i>
Speaker:	<i>Leonard Ferry, Niagara College</i> <i>“Bound by the Good: The Common Good as Ground of Political Obligation in Aquinas’ Political Theory”</i>
Comments:	<i>Evan Williams, University of St. Thomas, Houston</i>
Speaker:	<i>V. Bradley Lewis, The Catholic University of America</i> <i>“Is the Common Good Obsolete?”</i>
Comments:	<i>Catherine Deavel, University of St. Thomas, St. Paul</i>

Objectivity of the Good *TBD*

Chair:	<i>Michael Pakaluk, Catholic University of America</i>
Speaker:	<i>Jonathan Fuqua, Purdue University</i> <i>“Metaethical Mooreanism and Evolutionary Debunking”</i>

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

TBD

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 *TBD*
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 *TBD*

7-7:30p: Reception *TBD*

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

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)

8a: Holy Mass *TBD*
8a-12p: Book Exhibit *TBD*
8a-12p: Refreshments *TBD*

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

42. Baylor University II *TBD*
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)

- Society for Medieval and Renaissance Thomism - I** *TBD*
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
- Contemporary Thomistic Psychology** *TBD*
Topic: Contemporary Thomistic Psychology
Organizer & Chair: *Brandon Dahm*, Franciscan University of Steubenville
Speaker 1: *Heidi Giebel*, University of St. Thomas, St. Paul

- Speaker 2: "Exemplar Studies and Thomistic Virtues"
Alina Beary, Biola University
- Speaker 3: "Disconfirmation Bias and Its Rootedness in Pride"
Matthew Breuninger and *Brandon Dahm*, Franciscan University of Steubenville
"Psychology of Habit and Virtuous Habits"
3. **Catholic Engagement in Philosophy of Science (CEPOS) - I** *TBD*
- 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** *TBD*
- 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
"The Action and Power of the Universe: The Principle of Least Action and Our Knowledge of Nature"
- Speaker 2: *Timothy Kearns*, Legionaries of Christ, College of Humanities
"The Fundamental Tendency of Physical Things: An Exploration of the Principle of Least Action and the Mathematical Formulation of Classical Mechanics"
5. **Gabriel Marcel Society** *TBD*
- 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*

Topic: Division in the Platonic, Aristotelian, Thomistic Tradition
Organizer & Chair: *Catherine Peters*, University of St. Thomas, Houston
Speaker 1: *Daniel C. Wagner*, Aquinas College, Grand Rapids
"On the Elegance of *APo*, II.19 as Platonic Division"
Speaker 2: *Michael W. Tkacz*, Gonzaga University
"Division and the Universal *Ut Nunc* in Scientific Research"
Speaker 3: *James G. Lennox*, Professor Emeritus, University of Pittsburgh
"Multi-axis division as an Aristotelian norm of inquiry"

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*
Mmgr. 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** TBD
- 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** TBD
- 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 Theo-linguistics 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. **Loneragan Philosophical Society (LPS)** TBD
- 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**

TBD

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**

TBD

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**

TBD

Topic: Natural Law, *Eros*, and Friendship

Organizer: *Scott J. Roniger, Loyola Marymount University*
Chair: *Martin Nemoianu, Loyola Marymount University*
Speaker 1: *Fr. Kevin Flannery, S.J., Pontificia Universitas Gregoriana*
"Precepts, Goods, and Natural Inclinations"
Speaker 2: *Scott J. Roniger, Loyola Marymount University*
"Natural Law and Friendship with God"
Speaker 3: *V. Bradley Lewis, The Catholic University of America*
"Nature, Law, and the Challenge of Eros in Plato's *Laws*"

19. **Millennials and Faith**

TBD

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**

TBD

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**

TBD

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** TBD
- 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** TBD
- 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** TBD
- Topic: Augustine and Public Life - II
 Organizers: *Seamus O’Neill*, Memorial University
Mmgr. Hans Feichtinger, St Paul University
Terence Sweeney, Villanova University
 Organizer & Chair: *Mmgr. 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** TBD
- 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** TBD

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** TBD

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** TBD

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** *TBD*
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** *TBD*
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** *TBD*
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** TBD
 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"
40. **Institute for Saint Anselm Studies** TBD
 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"
41. **Philosophy of Mathematics Group** TBD
 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"

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

42. **Baylor University II** TBD
 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
“Poetry and the Event: Pdraig Pearce—Poet, Revolutionary, Statesman”

Speaker 3: *Claire McQuerry*, Kutztown University
“Emily Dickinson’s Variant Poems as Phenomenological ‘Translation’”

46. **Life and Death** TBD
 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** TBD
 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** TBD
 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** TBD
 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** TBD
 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

- Speaker 1: *James Kintz, Saint Joseph's College*
"Becoming Oneself Through Another: A Relational Ontology of Persons"
- Speaker 2: *Matthew Shea, University of California, Los Angeles*
"A Relationship-Centered Account of The Good Life"
- Speaker 3: *Andrew Pinsent, University of Oxford*
"Buberian Thomism and Contemporary Science"

[End of Satellite Sessions]

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 scientific 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 McInerney, 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.