

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

The Diakonia of Truth

95th Annual Meeting
St. Louis, MO | Nov. 18-21, 2021

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The ACPA would like to thank
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2021 ACPA Conference

American Catholic Philosophical Association
95th Annual Meeting
The Diakonia of Truth

Hosted by
Saint Louis University

The Chase Park Plaza Royal Sonesta
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St. Louis, MO
November 18-21, 2021

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Thursday (November 18)

6 -11p: Dinner and Meeting of the Executive Council of
the ACPA

Plaza

Friday (November 19)

8:00a: Holy Mass *Lindell D*

8:00a-6:00p: Registration and Book Exhibit *Zodiac*

8:00a-6:00p: Refreshments *Zodiac*

See page 2 for Friday Satellite Sessions

9:00a-10:45a: Satellite Sessions I (Friday Morning)

Note: There is no break between the 9:00 and 10:45 Satellite Session time blocks. Chairs of the 9:00 sessions should begin on time and, if circumstances permit, end a few minutes early. A lunch break will follow the 10:45 time block, so nothing prevents the sessions contained therein from going a little past 12:30.

1. Society for Thomistic Natural Philosophy

Lindell A

Topic: Fr. William A. Wallace: Natural Philosophy, Natural Science, Nature

Chair: *Michael W. Tkacz*, Gonzaga University

Organizer: *Daniel C. Wagner*, Aquinas College

Speaker 1: *Catherine Peters*, Loyola Marymount University
“A Powers Model of Nature in the Physics of the Healing: Avicenna and Wallace in Synthesis”

Speaker 2: *Sister Damien Marie Savino, FSE*, Aquinas College
“Wallace’s Contributions to a Realistic Philosophy of Human Nature”

Speaker 3: *Richard Hassing*, Catholic University of America
“Wallace on the Motor Causality Principle”

2. Aquinas and ‘the Arabs’ International Working Group

Lindell B

Topic: Aquinas and the Arabic Tradition

Organizer and Chair: *David Cory*, University of Notre Dame

Speaker 1: *Nathaniel Taylor*, Marquette University
“Categories, Essence, and Modi Essendi: Avicenna at the Heart of Aquinas’s Metaphysics”

Speaker 2: *Richard C. Taylor*, Marquette University & KU Leuven

“Albert, Thomas and Ibn Rushd: Latin Averroism and Its Surprising Origins”

Speaker 3: *Jon McGinnis*, University of Missouri at St. Louis
“Commentary”

- 3. Evolution and the Human Soul** *Lindell C*
Topic: Evolution and the Human Soul: Empirical, Philosophical, and Theological Approaches
Organizer and Chair: *Nicholas M. Sparks*, Saint Louis University
- Speaker 1: *James Madden*, *Benedictine College*
“Nietzsche, Hegel, and the Space of Reasons”
- Speaker 2: *Matthew Ramage*, *Benedictine College*
“Dust and Breath: Joseph Ratzinger’s Hylomorphic Account of Human Evolution”
- Speaker 3: *Matthew Rossano*, *Southeastern Louisiana University*
“Humanity’s Ritual Foundation”
- 4. Action and Metaphysics** *Westminster*
Topic: Action and Metaphysics
Chair: *Benjamin Rusch*, *Baylor University*
Organizer: *Harrison Lee*, *Baylor University*
- Speaker 1: *Harrison Jennings*, *Baylor University*
“Malum Doloris: Aquinas and Oderberg on Pain and Privation”
- Speaker 2: *Burke Rea*, *Baylor University*
“Why Omissions Require Norms: An Anscombean Approach”
- Speaker 3: *Michael Willenborg*, *Baylor University*
“A Puzzle for Mereological Universalism”
- 5. Human Nature, Love, and Agency** *Lindell D*
Topic: Human Nature, Love, and Agency: New Approaches to Thomas Aquinas’s Philosophical Anthropology
Chair: *Daniel Maher*, *Assumption University*
Organizer: *James Kintz*, *Saint Joseph’s College of Maine*
- Speaker 1: *Matthew Shea*, *University of Scranton*
“The Human Person and Human Flourishing: Aristotle, Augustine, Aquinas, and Contemporary Psychology”
- Speaker 2: *James Kintz*, *Saint Joseph’s College of Maine*

“True Love is Reciprocal: Thomas Aquinas on the Love of Friendship”

Speaker 3: *Daniel De Haan*, Ian Ramsey for Science and Religion, Oxford University

“Willing and Nilling: Two-Ways to Manifest the Power of Will”

6. The Sacra Doctrina Project I *Empire*

Topic: Essence and Attributes of God

Chair: *Matthew Dugandzic*, St. Mary’s Seminary & University

Organizer: *Brandon L. Wanless*, Ave Maria University

Speaker 1: *Jason Reed*, Divine Word College and Seminary

“A Defense of Divine Simplicity against Current Objections”

Speaker 2: *Brandon L. Wanless*, Ave Maria University

“The Unity of the Divine Essence and the Unity of the Universal Species: Conclusions of Research in the Trinitarian Thought of St. Thomas Aquinas”

Speaker 3: *Fr. Dylan Schrader*, St. John Vianney College Seminary and Graduate School

“*Omnia quaecumque voluit fecit*: God’s Love of Pure Possibles according to the Carmelites of Salamanca”

7. Sponsored by Villanova University I *Lenox*

Topic: William Desmond and Catherine Pickstock on Truth

Chair: *Terence Sweeney*, University of Pennsylvania

Organizers: *Paul Camacho*, Villanova University &

Terence Sweeney, University of Pennsylvania

Speaker 1: *Timothy Troutner*, University of Notre Dame

“Truth Beyond Epistemology: Reading Catherine Pickstock with Merleau-Ponty and von Balthasar”

Speaker 2: *Paul Camacho*, Villanova University

“Being True: Catherine Pickstock and William Desmond on Philosophical Courage”

Speaker 3: *Kevin Hughes*, Villanova University

“‘The Imperishable Truth Spoken’: The Divine Ideas and the Truth Between”

- 8. Aquinas and Postmodernity** *Forsyth*
Topic: God, Economics, and Evil
Chair: *Joseph G. Trabbic*, Ave Maria University
Organizers: *Mirela Oliva*, University of St. Thomas, TX &
Joseph G. Trabbic, Ave Maria University
- Speaker 1: *Phillip Berns*, Collegium Sanctorum Angelorum
“A Metaphysical Consideration of Economics”
Speaker 2: *Amanda Cardone*, Saint John Vianney College
Seminary
“Derrida and Aquinas on the Problem of God”
Speaker 3: *Fr. Charles Talar*, University of St. Thomas, TX
“Arendt on Evil and the Medieval Legacy”
- 9. ACPA Sponsored Satellite Session - I** *Maryland*
Chair: **TBD**
Organizer: The American Catholic Philosophical Association
- Speaker 1: *Noel S. Adams*, Marquette University
“To what extent does the Catholic Intellectual
Tradition Inform a Liberal Arts Education; and to
What Extent is This Valuable for Undergraduate
Students?”
Speaker 2: *Heidi M. Giebel*, University of St. Thomas, MN
“Philosophy, the Liberal Arts, and the Good Life”
Speaker 3: *Timothy Kearns*, Legion of Christ College of
Humanities & Novitiate
“Universe and University: Outlines of a Classical
Framework of Knowledge”

10:45a-12:30p: Satellite Sessions II (Friday Morning)

- 10. Society for 21st Century Thomism** *Lindell A*
Topic: “*Reality Journal I: Principles of Realism*”
Chair: *John H. Boyer*, Loyola University New Orleans
Organizer: *Daniel C. Wagner*, Aquinas College
- Speaker 1: *Daniel C. Wagner*, Aquinas College
“The Logical Terms of Sense Realism A Thomistic-Aristotelian & Phenomenological Defense”
Comments 1: *James D. Capehart*, Sacred Heart Apostolic School
“Philosophical Implications of Sense Realism”
Comments 2: *John H. Boyer*, Loyola University New Orleans
“Universals in the Tradition”
Comments 3: *Annie R. Hall*, University of St. Thomas, TX
“The Reality of Universals apart from Platonic Ideals”
- 11. Gabriel Marcel Society** *Lindell B*
Topic: Consciousness and the World
Organizer and Chair: *Brendan Sweetman*, Rockhurst University
- Speaker 1: *Jacob Saliba*, Boston College
“Intersubjectivity and Embodied Consciousness: The Insights of Jean-Paul Sartre and Gabriel Marcel”
Comments: *Teresa Reed*, Quincy University
Speaker 2: *Joseph Gamache*, Marian University
“The Dramatization of Absolute Idealism: Gabriel Marcel and F.H. Bradley”
Comments: *Geoffrey Karabin*, Neumann University
- 12. Catholic Teachers and Scholars in the 21st Century** *Lindell C*
Topic: God and Truth in the Modern Classroom
Chair: *Emily Uhlend*, Loyola Marymount University
Organizer: *David Kovacs*, Loyola Marymount University
- Speaker 1: *Dan Bradley*, Gonzaga University
“What, Don’t You Believe in Science?!” How

Modern Iconoclasm Still Infects Our
Understanding of Truth”

Speaker 2: *Matt Glaser*, Fordham University

“David Foster Wallace’s ‘This is Water’: Friend or
Foe to Objective Truth?”

Speaker 3: *Joseph Vukov*, Loyola University Chicago

“Science and Religion: Exercises in Intellectual
Humility”

13. The Sacra Doctrina Project II *Empire*

Topic: Metaphysics, Doctrine, and Person

Chair: *Taylor Patrick O’Neill*, Thomas Aquinas College

Organizer: *Kara Logan*, Ave Maria University

Speaker 1: *Daniel Lendman*, Ave Maria University

“The *Esse* of the Separated Soul”

Speaker 2: *Kara Logan*, Ave Maria University

“The Sexual Difference in Man and Woman and its
Implications for the *Imago*”

Speaker 3: *Steven A. Long*, Ave Maria University

“The Necessity of Metaphysics for the Analogical
Intelligibility of the Trinity”

14. Phenomenology and Catholicism Group *Lindell D*

Topic: Karol Wojtyla’s *Person And Act*

Chair: *David Squires*, University of St. Thomas, TX

Organizers: *Mirela Oliva*, University of St. Thomas, TX &

George Heffernan, Merrimack College

Michael Bowler, Michigan Technological
University

Speaker 1: *John Hittinger*, University of St. Thomas, TX

“Culture as The Shape of Transcendence in
thought of Karol Wojtyla”

Speaker 2: *Grzegorz Holub*, Pontifical University of John
Paul II (Krakow)

“Struggling with the Reality of the Person and Its
Interpretation. On the Method of Karol Wojtyla’s
Philosophy”

- 15. Sponsored by Villanova University II** *Lenox*
Topic: William Desmond and Catherine Pickstock on Truth
Chair: *Paul Camacho*, Villanova University
Organizers: *Terence Sweeney*, University of Pennsylvania &
Paul Camacho, Villanova University
- Speaker 1: *Philip Gonzales*, St. Patrick College, Maynooth
“Counterfeits of Christ or after Transvaluation:
Reading Desmond with Girard contra Nietzsche”
- Speaker 2: *David Schindler*, John Paul II Institute
“William Desmond and Nietzsche”
- Speaker 3: *Rachel Coleman*, Assumption University
“Desmond and the Revealed”
- 16. Medieval Metaphysics of Mind** *Maryland*
Topic: Medieval Metaphysics of Mind
Moderator: *Dominic LaMantia*, University of Notre Dame
Organizer: *Therese Scarpelli Cory*, University of Notre Dame
- Speaker 1: *Jordan Lavender*, University of Notre Dame
“Three Fourteenth-Century Accounts of the Mark
of the Mental: Adam Wodeham, Richard Fitzralph,
and John of Ripa on Whether Every *Volitio* is a
Cognitio.”
- Comments: **TBD**
- Speaker 2: *Therese Scarpelli Cory*, University of Notre Dame
“Aquinas’s Possible Intellect: Power, Being-in-
Potency, or Substrate?”
- Comments: *Brian Carl*, University of St. Thomas, TX
- 17. Philosophy and Science in Dialogue** *Forsyth*
Topic: Philosophy and Science in Dialogue on Sexual
Differentiation and the Human Embryo
Chair: *John Finley*, Kenrick-Glennon Seminary
Organizer: *Susan Selner-Wright*, St. John Vianney Theological
Seminary
- Speaker 1: *Susan Selner-Wright*, St. John Vianney Theological
Seminary
“Does Thomistic Metaphysics + Current

Embryology = Possibility of Discerning the Sex of a Human Zygote?"

Comments: *John Finley*, Kenrick-Glennon Seminary
"Response to Dr. Selner-Wright"

Speaker 2: *Paul Hruz*, Washington University in St. Louis
"Specific Questions Concerning the Sexed Status of the Human Embryo"

Comments: *Theresa Farnan*, The Person and Identity Project
"Response to Dr. Hruz"

18. ACPA Sponsored Satellite Session - II *Waterman*

Chair: *Matthew Moore*, Del Mar College

Organizer: The American Catholic Philosophical Association

Speaker 1: *Bryan Cross*, Mount Mercy University
"Some Pedagogical Implications of the Integrative Role of the Catholic Philosophical Tradition"

Speaker 2: *Jesse Russell*, Georgia Southwestern State University
"Heidegger's Thrownness and Aquinas's Caritas"

Speaker 3: *Anthony Flood*, North Dakota State University
"Rational Choice Reasoning as Inimical to Love: A Thomistic Perspective"

19. ACPA Sponsored Satellite Session - III *Westminster*

Chair: *Gregory J. Robson*, Iowa State University

Organizer: The American Catholic Philosophical Association

Speaker 1: *Nicholas Sparks*, Saint Louis University
"Technology and Human Nature: Mediation and Rationality"

Speaker 2: *Fr. Bonaventure Chapman, O.P.*, Catholic University of America
"Man's Best Friend? Aristotelian Reflections on Friendship with Animals"

2:00p-3:45p Contributed Papers (Friday Afternoon)

Contributed Paper abstracts are located at the end of the program.

Group 1 **Contributed Papers** *Lindell A*
Chair: *Fr. Bonaventure Chapman, O.P.*, Catholic University of America

Speaker: *Travis Dumsday*, Concordia University of Edmonton
“A Bonaventuran Approach to the Problem of Divine Hiddenness”

Comments: *Michael Rauschenbach*, Washington University in St. Louis

Speaker: *Michael Wiitala*, Cleveland State University
“Dionysius the Areopagite on Whether Philosophy should be Used in Service of Religion”

Comments: *Jack Marler*, Saint Louis University

Group 2 **Contributed Papers** *Lindell B*
Chair: *Angela Knobel*, University of Dallas

Speaker: *William R. Rehg, S.J.*, Saint Louis University
“Habermas on Moral Motivation and Secular Hope: A Contribution from Aquinas”

Comments: *Matthew Moore*, Del Mar College

Speaker: *Josh Taccolini*, Saint Louis University
“Emotions and Moral Judgment: An Evaluation of Contemporary and Historical Emotion Theories”

Comments: *Francis Petrucelli*, Benedictine College

Group 3 **Contributed Papers** *Lindell C*
Chair: *John Schlachter*, Saint Meinrad Seminary and School of Theology

Speaker: *Joseph Gamache*, Marian University
“Hildebrandian Importance as a Scale of Forms: Why Value is Properly a Philosophical Concept”

Comments: *Beth Rath*, Borromeo Seminary
Speaker: *Matthew Pietropaoli*, St. Bernard's School of
Theology and Ministry
"Reflections on Re-presentation and
Symbolon: Philosophical *Diakonia* for Art"
Comments: *Timothy Kearns*, Legion of Christ
College of Humanities

Group 4

Contributed Papers: Group 4 *Lindell D*
Chair: *Matthew Dugandzic*, St. Mary's Seminary and
University

Speaker: *Ryan Miller*, Université de Genève
"80,000 Hours for the Common Good: A
Thomistic Appraisal of 'Effective Altruism'"
Comments: *Samuel Pell*, Purdue University
Speaker: *Daniel Shields*, Wyoming Catholic College
"Infinite Regress and the Hume-Edwards-
Ockham Objection: A Thomistic Analysis"
Comments: *Brian Carl*, University of St. Thomas, TX

Satellite Sessions III (Friday Afternoon, 4:00p-5:45p)

- 20. Institute for Saint Anselm Studies** *Lindell A*
Topic: Anselm and Scotus
Organizer and Chair: *Montague Brown*, Saint Anselm College
- Speaker 1: *Thomas Ward and Seth Howton*, Baylor University
“What Duns Scotus Learned from Anselm about the Freedom of the Will”
- Speaker 2: *Thomas Williams*, University of South Florida
“What Are Scotus’s Two Affections Two *Of?*”
- 21. Philosophers in Jesuit Education** *Lindell D*
The Joseph Koterski, S.J. Lecture
Chair: *Tom Cavanaugh*, University of San Francisco
Organizer: *David McPherson*, Creighton University
- Speaker 1: *Eleonore Stump*, Saint Louis University
“The Image of God: The Problem of Evil and the Problem of Mourning”
- Speaker 2: *Fr. Godehard Brüntrup, S.J.*, Hochschule für Philosophie München (Munich School of Philosophy)
“Response to Stump”
- 22. Lonergan Philosophical Society** *Lindell B*
Topic: The Diakonia of Philosophy: Lonergan’s Integrative Strategy
Organizer and Chair: *Michael Sharkey*, University of Wisconsin Platteville
- Speaker 1: *Bill Rehg, SJ*, Saint Louis University
“Habermas and Lonergan on the Grounds of Cosmopolitan Hope”
- Speaker 2: *Andrew Barrette*, Boston College
“The Function of Philosophy in Overcoming Fragmentation”
- Speaker 3: *Jason Bell*, University of New Brunswick
“Response to Rehg and Barrette”

- 23. Natural Law and Natural Rights** *Lindell C*
Topic: A Discussion of natural rights and their legitimacy
Organizer and Chair: *Brian Besong*, Ohio Dominican University
- Speaker 1: *John Macias*, St. Patrick's Seminary & University
"The Problem of Rights: A Thomistic Appraisal of Rights in the Nation-State"
- Speaker 2: *Brian Besong*, Ohio Dominican University
"A Natural Law Defense of Natural Rights"
- Speaker 3: *Gregory R. Beabout*, Saint Louis University
"Two Cheers for Human Rights"
- 24. The Sacra Doctrina Project III** *Empire*
Topic: Love and the Good in Aquinas
Chair: *Brandon L. Wanless*, Ave Maria University
Organizer: *Matthew Dugandzic*, St. Mary's Seminary and University
- Speaker 1: *Ryan J. Brady*, St. John Vianney College Seminary and Graduate School
"Goodness and Rightness: A Thomistic Distinction?"
- Speaker 2: *Matthew Dugandzic*, St. Mary's Seminary and University
"The Necessity of Love in Aquinas's Understanding of the Passions"
- Speaker 3: *Taylor Patrick O'Neill*, Thomas Aquinas College
"*On Free Will and the Will's Necessary Movement to the Good*"
- 25. Aquinas and Postmodernity** *Forsyth*
Topic: Christian Metaphysics in the Thought of Ferdinand Ulrich
Chair: *D.C. Schindler*, Pontifical John Paul II Institute
Organizers: *Mirela Oliva*, University of St. Thomas, TX & *Joseph G. Trabbic*, Ave Maria University
D.C. Schindler, Pontifical John Paul II Institute

Speaker 1: *Fr. Robert Van Alstyne, S.J.*, Boston College
“Prayer and Being ‘For-Nothing’ (*Umsonst*) in
Ferdinand Ulrich”

Speaker 2: *Rachel M. Coleman*, Assumption University
“Ulrich and Creation”

Speaker 3: *Erik van Versendaal*, Magdalene College
“The Father’s Word: Ferdinand Ulrich on Dialogue
as a Wondrous Exchange”

26. Ethics and Aesthetics *Lenox*

Topic: Ethics and Aesthetics

Moderator: *Claire Murphy*, University of Notre Dame

Organizer: *Therese Scarpelli Cory*, University of Notre Dame

Speaker 1: *Reid Comstock*, University of Notre Dame
“The Pedagogical Purpose of Aristotle’s Ethical
Treatises”

Speaker 2: *Nicholas Teh*, University of Notre Dame
“Of Tygers and Grecian Urns: Modeling,
Idealization and the Aesthetics of Science”

Speaker 3: *Kevin Scott*, University of Notre Dame
“Moral Law as Personal Law: A Newmanian
Articulation of an Anscombean Problem”

27. International Étienne Gilson Society *Waterman*

Topic: Common Sense

Chair: *Curtis L. Hancock (Emeritus)*, Rockhurst University

Organizer: *Richard Fafara*, Adler-Aquinas Institute

Speaker 1: *Curtis L. Hancock, Rockhurst University*
“Common Sense: How Particular Reason
Cooperates with Divine Providence”

Speaker 2: *Steven T. Barmore*, Universitat Abat Oliba CEU
“Philosophy of Being and Philosophy of Measure:
Two Approaches to Common Sense”

28. Society for Medieval and Renaissance Thomism

Maryland

Topic: Inter-School Debates in Metaphysics and Morals

Chair: *Domenic D'Ettore*, Marian University

Organizer: *Thomas Osborne, Jr.*, University of St. Thomas, TX

Speaker 1: *Fr. Philip-Neri Reese, O.P.*, University of Notre Dame

“What the Haec? 15th Century Thomist Critiques of the Doctrine of Haecceity”

Speaker 2: *Eric Mabry*, St. Mary’s Seminary and University

“More Perfect Than Charity’: High Scholastic Debates On the Ontological Relativity of Love”

Speaker 3: *Fr. Dominic Verner, O.P.*, University of Notre Dame

“Nature as Medium of Divine Commands: A Thomistic-Suarezian Response to John Hare’s Scotistic Proposal”

29. ACPA Sponsored Satellite Session - IV

Westminster

Chair: *Anthony Crifasi*, Benedictine College

Organizer: The American Catholic Philosophical Association

Speaker 1: *John Christopher Keller*, Saint Joseph’s University
“Proofs, Arguments, and Rational Faith”

Speaker 2: *Mathew Lu*, University of St. Thomas, MN

“The Normative Grounds of the Natural Virtues of Religion and Piety”

Speaker 3: *Hans Feichtinger*, Saint Paul University Ottawa

“The Death Penalty: Augustine as the teacher of Pope Francis?”

**7:45p-9:45p: Presidential Address and First Plenary
Lecture** *Starlight*

Chair: *Steven Long*, Ave Maria University
Vice-President of the ACPA

Presidential Address:
Joshua Hochschild, Mount St. Mary's
University
President of the ACPA

Plenary Lecture:
Daniel Sulmasy, Georgetown University
“The Emergent Ethics Network: A New
Approach to Practical Ethics”

9:45-11:45p: Reception *Zodiac*

Saturday (November 20)

8:00a: Holy Mass *Lindell D*

8:00a-6:00p: Registration and Book Exhibit *Zodiac*

8:00a-6:00p: Refreshments *Zodiac*

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

Chair: *Joshua Hochschild*, Mount St. Mary's
University
President of the ACPA

Plenary Lecture:

Zena Hitz, St. John's College
"Philosophy and the Love of Neighbor"

Plenary Lecture:

Thomas Hibbs, Baylor University
"Newman, Moral (De-)Formation and the
Pursuit of Truth"

11:15-11:45: ACPA Business Meeting *Maryland*

11:45-1:15: Women's Luncheon *Portland*

1:30p-3:15p Contributed Papers (Saturday Afternoon)

Contributed Paper abstracts are located at the end of the program.

Group 5 **Contributed Papers** *Lindell A*
Chair: *Daniel Maher*, Assumption University

Speaker: *Patrick Fisher, S.J.*, Saint Louis University
Karen Chan Young Scholar Awardee
“The Metaphysics of Mathematical Explanation in Science”

Comments: *Claire Murphy*

Speaker: *Fr. Daniel Patrick Moloney*, Augustine Institute
“Moralistic Therapeutic Holiness: A Catholic Defense of Philosophy as Therapy for the Soul”

Comments: *Gregory Beabout*, Saint Louis University

Group 6 **Contributed Papers** *Lindell B*
Chair: *Timothy Jacobs*, University of St. Thomas, TX

Speaker: *Marie George*, St. John’s University
“Is Nicanor Austriaco’s Reformulation of Hylomorphism in Terms of Systems Biology Successful?”

Comments: *Fr. Nicanor Austriaco, O.P.*, Providence College

Speaker: *John Skalko*, Saint John’s Seminary, MA
“Aquinas on Animal Cognitive Action in Light of the Texts of Aristotle”

Comments: *David Squires*, University of St. Thomas, TX

Group 7 **Contributed Papers** *Lindell C*
Chair: *Joseph Carroll*, Saint Louis University

Speaker: *William Hannegan*, Saint Louis University
“Enframing, Practice, and the Natural Law”

Comments: *Adam Myers*, Mount Mercy University
Speaker: *Harrison Lee*, Baylor University
“Two Objections to a Broad Scope Theory of Intention”

Comments: *Ryan Miller*, Université de Genève

Group 8

Contributed Papers *Lindell D*
Chair: *Ed Macieorwski*, Benedictine College

Speaker: *Marial Corona*, Divine Mercy University
“Philosophy as Teacher and Pupil”

Comments: *Marco Stango*, St. Bernard’s School of Theology and Ministry

Speaker: *Francis Feingold*, St. Patrick Seminary, San Francisco CA

“Reasons of the Heart: The ‘Evidence’ of Love in Pascal’s *Pensées*”

Comments: *Bryan Cross*, Mount Mercy University

Group 9

Contributed Papers *Maryland*
Chair: *Catherine Peters*, Loyola Marymount University

Speaker: *Timothy Pawl*, *Juliette Ratchford*, *Sarah Schnitker*

“Thomistic Philosophy in the Service of the Psychology of Endurance”

Comments: *David McPherson*, Creighton University

Speaker: *Jason Eberl*, *Jacquelyn Harootunian-Cutts*
“Philosophy’s Engagement with Bioethics: Maintaining our Roots”

Comments: *Antonio Ramos-Díaz*, Pontificia Universidad Católica de Puerto Rico

Satellite Sessions IV (Saturday Afternoon, 3:30p-5:15p)

- 30. Society for 21st Century Thomism** *Waterman*
Topic: *Reality Journal II: Morality and the Polis* in a Realist Philosophy
Chair: *Keaton Lambert*, University of St. Thomas, TX
Organizer: *Daniel C. Wagner*, Aquinas College
- Speaker 1: *Kirk Kanzelberger*, Franciscan University of Steubenville
“Reality and the Meaning of Evil: On the Moral Causality of Signs”
- Speaker 2: *Francisco E. Plaza*, University of St. Thomas, TX
“Political Science and Realism: A Retaking of Political Science for the Post-Modern Age”
- Comments: *Brian Jones*, University of St. Thomas, TX
“Classical Realism in a Democratic Context: A Response to Plaza”
- 31. Political Philosophy** *Lindella*
Topic: Political Philosophy
Chair: *Burke Rea*, Baylor University
Organizer: *Harrison Lee*, Baylor University
- Speaker 1: *Benjamin Rusch*, Baylor University
“Education Under Liberalism and the Localist Antidote”
- Speaker 2: *Christopher Tomaszewski*, Belmont Abbey
“The Species of Racism: A Thomistic Analysis”
- Speaker 3: *Francis Beckwith*, Baylor University
“Separated at Baptism: What the Mortara Case Can Teach Us About Integralism and Secular Hegemony”
- 32. Sponsored by Villanova University III** *Lenox*
Topic: Augustine and Education
Chair: *Paul Camacho*, Villanova University
Organizer: *Terence Sweeney*, University of Pennsylvania

Speaker 1: *Terence Sweeney*, University of Pennsylvania
“Educative Affects: From Wonder to the Fear of the Lord”

Speaker 2: *Erika Kidd*, University of St. Thomas, MN
“All in the Family: Learning and Laughter in Augustine's *De magistro*”

Speaker 3: *Eric Kenyon*, Friends Academy
“2nd-person Autobiography: Recreating Breakthroughs in *De quantitate animae*”

33. Romanell Center for Clinical Ethics and the Philosophy of Medicine *Lindell D*

Topic: David Boonin's *Beyond Roe: Why Abortion Should be Legal Even if the Fetus is a Person*

Organizer and Chair: *David Hershenov*, University at Buffalo

Speaker 1: *Christopher Kaczor*, Loyola Marymount University
“Why the Violinist Argument Still Fails”

Speaker 2: *Stephen Gilles*, Quinnipiac Law School
“Beyond Boonin: Responsibility and Rescue”

Speaker 3: *Jason Eberl*, Saint Louis University
“Mindless Desires and Artificial Wombs: How Classical Anthropology and Modern Technology Complicates the Abortion Debate”

Comments: *Stephen Kershnar*, SUNY Fredonia
“Professors Boonin, Eberl, Gilles, and Kaczor: Four Ways to Disrespect Rights”

34. The Virtue of Gratitude *Plaza*

Topic: The Virtue of Gratitude: Philosophical Accounts, Interdisciplinary Implications

Chair: *Eric Mabry*, St. Mary's Seminary and University

Organizer: *Joshua Lee Harris*, The King's University

Speaker 1: *Joshua Lee Harris*, The King's University
“Grounding Existential Gratitude: A Social Form Account”

Speaker 2: *Ethan Vanderleek*, Marquette University
“William Desmond's Ethic of Gratitude”

Speaker 3: *Timothy Jacobs*, University of St. Thomas, TX
“Neurology and the Virtue of Gratitude”

35. Dominican School of Philosophy and Theology and the Ave Maria University Department of Philosophy Forsyth

Topic: Thomism, Science, Evolution, and Technology

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

Organizers: *Fr. Justin Gable, O.P.*, Dominican School of Philosophy and Theology &

Joseph G. Trabbic, Ave Maria University

Speaker 1: *Christopher Das*, Dominican School of Philosophy and Theology

“An Aristotelian-Thomistic Critique of Scientism”

Speaker 2: *Brett Feger*, Ave Maria University

“A Defense of the Doctrine of the Immediate Creation of the Soul in the Face of Evolutionary Theory”

Speaker 3: *Fr. Justin Gable, O.P.*, Dominican School of Philosophy and Theology

“Towards a Thomistic Philosophy of Technology: Principles and Considerations”

36. Medieval Metaphysics *Lindell C*

Topic: Medieval Metaphysics

Moderator: *Mack Sullivan*, University of Notre Dame

Organizer: *Therese Scarpelli Cory*, University of Notre Dame

Speaker 1: *John O’Callaghan*, University of Notre Dame

“Does Aquinas Contradict Himself on Creation as an Act of Divine Misericordia?”

Speaker 2: *Fr. Philip-Neri Reese, O.P.*, University of Notre Dame

“Is Aquinas’s Metaphysics Really a Science?”

Speaker 3: *Dominic LaMantia*, University of Notre Dame

“Less than Numerical Unity in Scotus’s Theory of Universals”

- 37. ACPA Committee on Priestly Formation** *Lindell B*
Organizer and Chair: *Christopher S. Lutz*, Saint Meinrad Seminary and School of Theology
- Speaker 1: *Deborah Savage*, St. Paul Seminary
“The Gift of Masculinity”
- Speaker 2: *James Jacobs*, Notre Dame Seminary
“Philosophical Formation: Disciplining Eros by Truth and the Transcendentals”
- 38. Aquinas and ‘the Arabs’ International Working Group and The Society for Medieval and Renaissance Philosophy** *Maryland*
- Topic: Aquinas and the Arabic Tradition
Chair: *David Cory*, University of Notre Dame
Organizer: *David Cory*, University of Notre Dame & *Stephen Ogden*, University of Notre Dame
- Speaker 1: *Eleonore Stump*, Saint Louis University
“Created in the Image of God”
- Speaker 2: *Gaston LeNotre*, Texas A&M
“Does Thomas Aquinas Change His Mind on the Individuation of Corporeal Substances?”
- Speaker 3: *Nicholas Oschman*, The Harpeth Hall School
“How Desire Moves the Heavens”
- 39. ACPA Sponsored Satellite Session - V** *Empire*
Chair: *Andrew Krema*, Loyola University Chicago
Organizer: The American Catholic Philosophical Association
- Speaker 1: *Christopher Buckels*, Junípero Serra High School
“The Platonic Foundations of Physics: An Alternative to Feser”
- Speaker 2: *Dominic Cassella*, Byzantine Catholic Seminary of Ss. Cyril and Methodius
“The Soul and its Relation to the Man”
- Speaker 3: *Fr. Ignacio De Ribera-Martin*, Catholic University of America
“Aquinas on Virtual Sensitive Powers of the Soul”

- 40. ACPA Sponsored Satellite Session - VI** *Westminster*
Chair: **TBD**
Organizer: The American Catholic Philosophical Association
- Speaker 1: *Michael Rota*, University of St. Thomas, MN
“Almsgiving: Am I giving Enough”
- Speaker 2: *Paul St. Amour*, St. Joseph’s University
“Lonergan on the Challenges Facing
Contemporary Dialogical Thomism”
- Speaker 3: *Mario Cardone*, St. Vincent de Paul Regional
Seminary
“Neurotheological Borderlands and Fides et Ratio:
The Pivotal Office of Philosophy and the Diakonia
of Truth for Neurotheology”

5:30p-6:30p: Holy Mass *Regency*

7:00p-7:30p: Reception *Khorassan West*

7:30p-9:30p: Banquet (Reservation Required)
Khorassan Main Ballroom

Karen Chan Young Scholar's Awardee:
Patrick Fisher, S.J., Saint Louis University

Aquinas Medalist Recipient:
Sr. Mary Prudence Allen, RSM

Sunday (November 21)

8:00a: Holy Mass *Lindell D*

8:00a-12:00p: Registration and Book Exhibit *Zodiac*

8:00a-12:00p: Refreshments *Zodiac*

Satellite Sessions V (Sunday Morning, 9:00a-10:45a)

41. Virtue Theory *Lindell A*

Topic: Virtue Theory

Chair: *Michael Willenborg*, Baylor University

Organizer: *Harrison Lee*, Baylor University

Speaker 1: *Trinity O'Neill*, Baylor University

“Praying for Rain: Pursuing Acquired Virtue and Consenting to Infused Virtue”

Speaker 2: *Chris Love*, Baylor University

“Virtue and the Paradox of Tragedy”

Speaker 3: *Kate Toms*, Baylor University

“How to Get a Chicken or Egg When you Start with Neither: Can We Solve the Paradox of Becoming Virtuous?”

42. Society Of Christian Philosophers *Lindell B*

Topic: Philosophy and Psychology: Challenges and Rewards

Chair: *Chris Hauser*, The University of Scranton

Organizer: Allison Krile Thornton, University of South Alabama

Speaker 1: *Alina Beary*, Biola University

“How Many Cognitive Systems Does a Man Need? Thomistic Engagement with Dual Process Theory”

Speaker 2: *Daniel DeHaan*, University of Oxford

“The Ontogeny of Synderesis and the Discovery of the Natural Law: Neither Theoretical Derivation Nor Pure Practical Reason”

43. Collegium Institute for Catholic Thought and Culture *Lindell C*

Topic: Elizabeth Anscombe Panel

Chair: *John Peter Dilulio*, University of Pennsylvania

Organizer: *Terence Sweeney*, University of Pennsylvania

Speaker 1: *John Peter Dilulio*, University of Pennsylvania

“Another Meaningless Modifier: On 'Free' Will and Intentionality”

Speaker 2: *Christopher Frey*, University of South Carolina

“Anscombe's Aristotelian Metaphysics”

Speaker 3: *Sarah Maple*, Mount Saint Mary College

“Anscombe, Beauty, and Care of the Soul”

44. Hank Center Working Group on the Catholic Intellectual Tradition *Lindell D*

Topic: Holism and Personhood: Reflections on Catholic Education

Chair: *Joe Vukov*, Loyola University Chicago

Organizer: *Naomi Fisher*, Loyola University Chicago

Speaker 1: *Fr. Matthew Baugh, S. J.*, Saint Louis University

“The Catholicity of an Education: Rival Models”

Speaker 2: *Catherine Peters*, Loyola Marymount University

“Incarnational Education: Reflections on *Cura Personalis*”

Speaker 3: *Andrew Krema*, Loyola University Chicago

“The Catholic University as a Place to Encounter Christ”

45. Faith, Poetry, and Rational Knowledge *Empire*

Topic: Faith, Poetry, and Rational Knowledge: A Philosophical Perspective

Organizer and Chair: *Rocco Sacconaghi*, DePaul University

Speaker 1: *Michele Averchi*, Catholic University of America

“The Role of Imagination in Our Shared World-Experience. A Husserlian Account”

Speaker 2: *Santiago Ramos*, Rockhurst University

“The Problem of the Spectator: Between

Aesthetics and Ethics”

Speaker 3: *Marco Stango*, St. Bernard’s School of Theology and Ministry

“Ideal-Realism and the Transcendentality of Truth”

46. *De Ente et Essentia* *Lenox*

Topic: St. Thomas’ *De Ente et Essentia*

Chair: *Therese Cory*, University of Notre Dame

Organizer: *Caleb Estep*

Speaker 1: *Caleb Estep*

“A Criticism of St. Thomas’ Theory of Predication in the *De Ente*”

Speaker 2: *Dominick Cordova*, Franciscan University

“Addressing the Alleged Proof for God’s Existence Within the Fourth Chapter of Aquinas’ *De Ente et Essentia*”

Speaker 3: *Ronald Klinger*, Franciscan University

Being and Access: A Thomistic Formulation of Access and Closure to Knowledge

47. *Dietrich von Hildebrand Legacy Project* *Maryland*

Topic: Critical Engagements from Thomism on Dietrich von Hildebrand’s *Ethics*

Chair: *John Crosby*, Franciscan University of Steubenville

Organizers: *Mark Spencer*, University of St. Thomas, MN & *John Crosby*, Franciscan University of Steubenville

Panelist 1: *Mark Spencer*, University of St. Thomas, MN

Panelist 2: *Francis Feingold*, St. Patrick Seminary, San Francisco CA

Panelist 3: *Maria Fedoryka*, Ave Maria University

Panelist 4: *Joseph G. Trabbic*, Ave Maria University

Contributed Paper Abstracts

Group 1:

“A Bonaventuran Approach to the Problem of Divine Hiddenness”

Travis Dumsday, Concordia University of Edmonton

The PDH is an argument for atheism that has generated a sizeable literature in recent analytic philosophy of religion. However there are relatively few treatments of patristic, mediaeval, and early modern approaches to it. This short paper contributes to remedying this dearth as it pertains to the high middle ages, surveying some relevant material from Bonaventure (1217/1221-1274).

“Dionysius the Areopagite on Whether Philosophy should be Used in Service of Religion”

Michael Wiitala, Cleveland State University

Should one use philosophy in service of religion? I argue that Dionysius the Areopagite gives a negative answer to this question. The relevant text is Dionysius’ *Letter 7*, in which he explains why he does not use philosophy to attack Greco-Roman paganism. Philosophy, according to Dionysius, is something divine. In fact, in *Letter 7* he goes so far as to identify philosophy with what St. Paul calls the “wisdom of God.” As a result, philosophy should not be treated as a tool to be used in service of anything, even the true religion, which Dionysius of course identifies with Christianity. In order to elucidate Dionysius’ position, I provide a detailed account of how he understands philosophy, religion (*thrêskeia*), and use (*chraô*).

Group 2.

**“Habermas on Moral Motivation and Secular Hope:
A Contribution from Aquinas”**

William R. Rehg, S.J., Saint Louis University

In his massive 2019 work on the history of the faith-reason discourse in the West, Habermas replies to Kant’s question of rational hope with the prospect of an eventual intercultural agreement on cosmopolitan principles of justice. To warrant such hope he points to the growth of democratic institutions and human rights across the globe. Habermas’s answer thus relies on political structures that foster transformative social movements—but not on modern moral attitudes, which he regards as too individualistic to generate collective action. I argue that Habermas, following Kant, relies on flawed assumptions about social movements. As a result, his structural approach provides an incomplete basis for hope. In the spirit of ongoing dialogue between religion and secular thought, I translate Aquinas’s treatment of fraternal correction into an ethics of moral leadership that can fill the gaps in Habermas’s project.

**“Emotions and Moral Judgment:
An Evaluation of Contemporary and
Historical Emotion Theories”**

Josh Taccolini, Saint Louis University

One desideratum for contemporary theories of emotion both in philosophy and affective science is an explanation of the relation between emotions and objects that illicit them. According to one research tradition in emotion theory, the *Evaluative Tradition*, the explanation is simple:

emotions just *are* evaluative judgments about their objects. Growing research in affective science support this claim suggesting that emotions constitute (or contribute to) evaluative judgments such as moral judgments about right and wrong. By contrast, recent scholarship in two historical emotion theories, Augustinian and Thomistic, emphasize their sharp distinction between cognitive judgments and affectivity or between reason and emotion. For these historical models, reason, not emotion, is responsible for moral judgment. Are the evaluative and historical models at irreconcilable odds? Should we discard old models that fail to satisfy intuitions about the intricate role of emotions in moral judgment? This paper compares these research programs and suggests a roadmap for collaboration.

Group 3:

**“Hildebrandian Importance as a Scale of Forms:
Why Value is Properly a Philosophical Concept”**

Joseph Gamache, Marion University

The present work argues that value is a properly philosophical concept, the study and understanding of which therefore requires philosophical inquiry. It does so by bringing together two, quite different, philosophers: R. G. Collingwood and Dietrich von Hildebrand. From the former, this work takes its account of what differentiates philosophical concepts. From the latter, it takes the concept of *importance* as differentiated into intrinsic value, objective goodness, and subjective satisfaction. After explicating the distinctive features of philosophical concepts (the intensional overlap of their classes and

their situation on a “scale of forms”), it argues that, despite *prima facie* difficulties, von Hildebrand’s categories of importance can be arrayed as a scale of forms, in which the categories of importance are not only differences in kind, but also differences in degree. The overall result is one illustration of how philosophers can argue for philosophy’s special domain of competence.

**“Reflections on Re-presentation and *Symbolon*:
Philosophical *Diakonia* for Art”
Matthew Pietropaoli,
St. Bernard’s School of Theology and Ministry**

Art is often seen as having both a symbolic and representational (put better: re-presentational) role. Nonetheless, it may not always be clear in what ways and to what extent art is symbolic and re-presentational. In this essay, I offer, based on concepts from Bruce Foltz and Christopher Dustin, some reflections on the symbolic and re-presentational role of art. In particular, I highlight how art is a *symbolon*, i.e., a drawing together, and, as such, it is also a re-presentation properly understood. In this manner, art brings beauty encountered to presence by means of a particular medium. Drawing on this analysis of *symbolon* and re-presentation, this reflection will conclude with a brief consideration of the iconic and indeed sacred role of art. In short, I hope that this reflection may provide a particular *diakonia* which philosophy may offer concerning the role of art.

Group 4:

**“80,000 Hours for the Common Good:
A Thomistic Appraisal of ‘Effective Altruism’”**

Ryan Miller, Université de Genève

Effective Altruism is a rapidly growing and influential contemporary philosophical movement committed to updating utilitarianism in both theory and practice. The movement focuses on identifying urgent but neglected causes and inspiring supererogatory giving to meet the need. It also tries to build a broader coalition by adopting a more ecumenical approach to ethics which recognizes a wide range of values and moral constraints. These interesting developments distinguish Effective Altruism from the utilitarianism of the past in ways that invite cooperation and warrant a fresh look from Thomists. Nonetheless Effective Altruism’s fundamentally consequentialist and aggregative model for ethics preclude more foundational agreement with Thomistic ethics in ways that limit the extent of practical cooperation.

**“Infinite Regress and the Hume-Edwards-Ockham
Objection: A Thomistic Analysis”**

Daniel Shields, Wyoming Catholic College

One of the standard objections against the impossibility of infinite regress is found is associated with David Hume and Paul Edwards, but originates with William Ockham. They claim that in an infinite regress every member of the series is explained, and nothing is unexplained. Every member is explained by the one before it, and the series as a whole is nothing over and above its members, and so

needs no cause of its own. Utilizing the well-known Thomistic distinction between essentially ordered and accidentally ordered causal series, I show that the Hume-Edwards-Ockham objection fails to touch Aquinas' argument against the impossibility of infinite regress in an essentially ordered series. However, Aquinas also argues that accidentally ordered causal series can only regress infinitely if supported by an everlasting essential cause. The Hume-Edwards-Ockham objection does raise a question about this thesis, but I show how St. Thomas can reply to it convincingly.

Group 5:

**“The Metaphysics of Mathematical
Explanation in Science”**

Patrick Fisher, S.J., Saint Louis University

Karen Chan Young Scholar Awardee

Debates between contemporary platonist and nominalist conceptions of the metaphysical status of mathematical objects have recently included discussions of explanations of physical phenomena in which mathematics plays an indispensable role, termed mathematical explanations in science (MES). I will argue that MES requires an ontology that can (1) ground claims about mathematical necessity as distinct from physical necessity and (2) explain how that mathematical necessity applies to the physical world. I contend that nominalism fails to meet the first criterion and platonism the second. I then articulate an alternative, Aristotelian approach to mathematical objects and defend such a view as meeting both criteria.

**“Moralistic Therapeutic Holiness:
A Catholic Defense of Philosophy as
Therapy for the Soul”**

Fr. Daniel Patrick Moloney, Augustine Institute

Christian Smith has described the religious attitudes of American youth and many adults as Moralistic Therapeutic Deism. In this formulation the word ‘therapeutic’ does much work, and is meant to indicate that the goal of life is to be happy, to which end religion is instrumental. Martha Nussbaum has argued that Hellenistic schools of philosophy were therapeutic and instrumental in much the same way, and that this is a possible mode of philosophy even today. Appealing to the historical investigations of Pierre Hadot and Giovanni Reale, this paper shows that Neoplatonism was an even more successful form of therapeutic philosophy, which Augustine recognized and to which he responded in his therapeutic masterpiece *Confessions*, through his depiction of his mother as a sage. This suggests that Catholicism can be powerful when presented therapeutically, which might be a more appropriate mode for evangelism in our therapeutic age.

Group 6:

**“Is Nicanor Austriaco’s Reformulation of Hylomorphism
in Terms of Systems Biology Successful?”**

Marie George, St. John’s University

The systems perspective, as applied to biology, involves regarding organisms as systems consisting of biological molecules in motion; its goal is to determine which interacting molecules make up the organism and how

their interactions change over time. I argue here that Nicanor Austriaco's attempt at reformulating Aristotelian-Thomistic hylomorphism in terms of the systems perspective fails because it looks to systems biology to answer questions that only natural philosophy can answer. These questions include whether an organism is collection of parts having accidental unity or is a substance, what constitutes an emergent property, and what role the final cause plays in understanding organisms. In addition, insufficient attention is paid to the Aristotelian-Thomistic tenet that the soul can only be united to a suitably disposed body, namely, one with organs. Nothing is offered to show that this tenet can be accorded with a perspective that views organisms as networks of interacting molecules.

**“Aquinas on Animal Cognitive Action in Light
of the Texts of Aristotle”**

John Skalko, Saint John's Seminary, MA

Aquinas famously held that only intellectual beings can grasp the natures or essences of things and cognize universals per se. Below these intellectual beings, however, were the non-human animals who shared many of the interior sense faculties in common with man; such animals' highest sense was merely what is called the estimative power. Aquinas's account of animal cognition has largely been ignored in contemporary biological research, although hopes for a resurgence have been emerging in the Thomistic world. In this paper I seek to explicate Aquinas's account of animal cognitive activities, particularly by explicating a more detailed account of animal cognitive action as found in the biological works of Aristotle known by Aquinas. I then turn to various

contemporary biological findings to show that many purported modern discoveries (like dolphins rescuing a man or recognition of social hierarchies) shouldn't be so surprising after all. Many such cognitive acts were already there in the texts of Aristotle read by Aquinas.

Group 7:

“Enframing, Practice, and the Natural Law”

William Hannegan, Saint Louis University

Understanding traditional natural law requires us to understand the concept of intrinsic nature, as well related concepts such as intrinsic inclination to an end and nature fulfillment. In this paper, I argue that proponents of traditional natural law theory should be attentive to the work of Martin Heidegger. If Heidegger is right about what he says concerning modern technology, then modern technology poses a threat to our understanding of the concept of intrinsic human nature and other associated concepts, and thus a threat to our understanding of natural law. Heidegger may also provide an insight into how proponents of traditional natural law can respond to the threat of modern technology. Advocates of traditional natural law theory can respond to the threat of modern technology by engaging in, and promoting, certain arts, trades, skills, and activities that reveal natures. I show that farming is a paradigmatic example.

“Two Objections to a Broad Scope Theory of Intention”

Harrison Lee, Baylor University

Proponents of the Doctrine of Double Effect (DDE) agree that whether an agent acts permissibly sometimes

depends on whether he intends or merely foresees the consequences of his actions. But they disagree about when agents intend these consequences. On ‘Narrow Scope Theories’ of intention, an agent intends a consequence only if he understands it to be part of his motivation. But on ‘Broad Scope Theories’, such psychological states are sufficient but not necessary for intention. I shall argue that some Thomistic Broad Scope Theories threaten to collapse into the Expectation View (EV), i.e., that we intend to produce all of the consequences that we expect to result from our actions. I shall then raise two objections to EV. First, EV falsely implies that we intend to produce all of the expected beneficial consequences of our actions. Second, EV falsely renders altruistic self-sacrifice a species of suicide.

Group 8:

**“Philosophy as Teacher and Pupil:
Wisdom from Two XIX Century Philosophers”
*Marial Corona, Divine Mercy University***

If philosophy is to be faithful to her calling to serve truth and humankind, she must remain a pupil, open to the enrichment that other sciences bestow on her. This paper highlights some insights from J. H. Newman and C. S. Peirce that can shed light on our understanding of philosophy as a servant to the truth. Newman and Peirce are suitable guides for this discussion since both cultivated their intellect in various disciplines, which informed their philosophical contributions. It begins by exploring how Newman and Peirce conceived philosophy as a science. Then, it discusses their views on the unity of

science, which further qualify their thoughts on philosophy. Finally, it enounces some consequences for the study of philosophy which their contributions suggest. Among many others, Newman and Peirce stand out as courageous defenders of the truth and have much to contribute to the timeless conversation of philosophy.

**“Reasons of the Heart: The ‘Evidence’ of
Love in Pascal’s *Pensées*”**

***Francis Feingold, St. Patrick Seminary,
San Francisco CA***

Pascal, in his *Pensées*, applies philosophy to a theological problem: reconciling (a) Christianity’s demand for absolute faith with both (b) the motives of credibility’s inability to justify absolute faith on their own and (c) the moral obligation to avoid superstition. This reconciliation hinges upon distinguishing two cognitive faculties: reason, and the heart. I will first discuss Pascal’s view of the difference between reason and the heart, and specifically how they each relate to evidence and certainty: reason discursively and probabilistically, the heart holistically and with certitude. Then I turn to Pascal’s view of the role which the heart plays in religious faith, and apply this view to the problem of basing absolute assent on limited evidence. Finally, I will examine Pascal’s view of reason’s important supporting role in faith, and apply it to the obligation to avoid superstitious belief.

Group 9:

**“Thomistic Philosophy in the Service of the
Psychology of Endurance”**

Timothy Pawl, Juliette Ratchford, Sarah Schnitker

Contemporary Psychology has much empirical research on the relations among endurance, patience, perseverance, meaning, and goal achievement satisfaction across time. Something that would be of use for psychology is an analysis of the interrelations among these concepts, in particular, the interrelations between patience, perseverance, and other nearby virtues. Thomism supplies such an analysis. We, an interdisciplinary team from both psychology and philosophy, spell out the Thomistic account of the virtues of endurance (*sustinere*) annexed to fortitude, then show how such an analysis can be of service to psychology in understanding psychological findings. We conclude with some discussion of future research trajectories illuminated by the Thomistic analysis.

**“Philosophy’s Engagement with Bioethics:
Maintaining our Roots”**

Jason Eberl, Jacquelyn Harootunian-Cutts

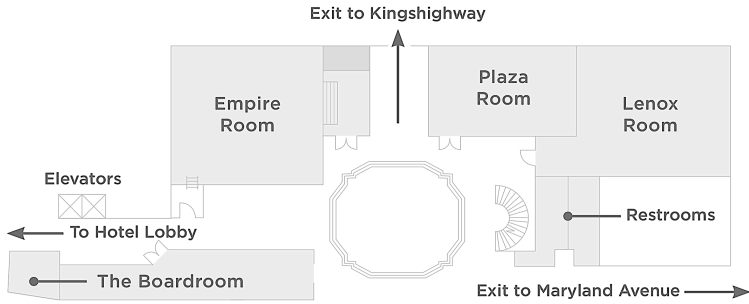
Since its founding over a half-century ago, the interdisciplinary field of bioethics has relied on careful conceptual analyses provided by philosophers, including Catholic and other Christian philosophers, concerning foundational questions of metaethics, metaphysics, epistemology, and phenomenology. Fundamental concepts employed by philosophical bioethicists include, but are not limited to, personhood, autonomy, and justice, as rooted in the writings of figures such as Thomas Aquinas and Immanuel Kant. This paper elucidates the contributions that philosophers, Catholic and secular, have made to bioethical debates with respect to both perennial issues, such as abortion and the definition of

death, as well as emergent issues wrought by the development of biotechnology that may allow for human enhancement and public health issues that have arisen during the COVID-19 pandemic. We conclude that philosophers, particularly Catholic philosophers, have much to contribute to continuing bioethical discourse concerning these and other perennial and emergent issues.

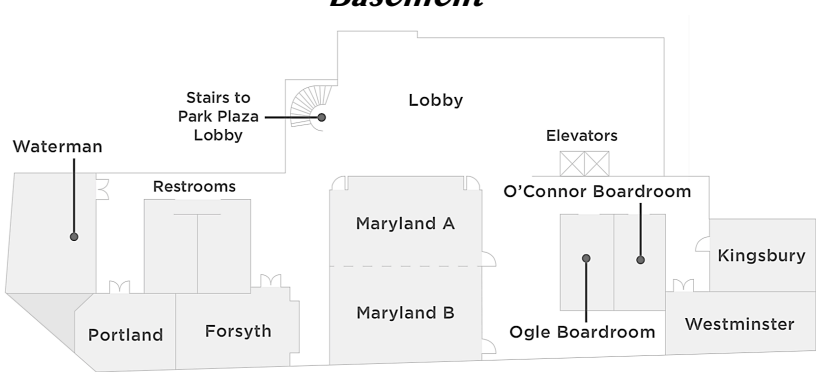
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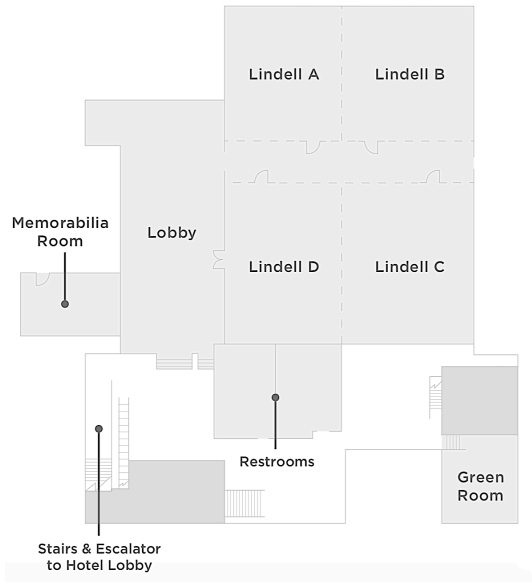
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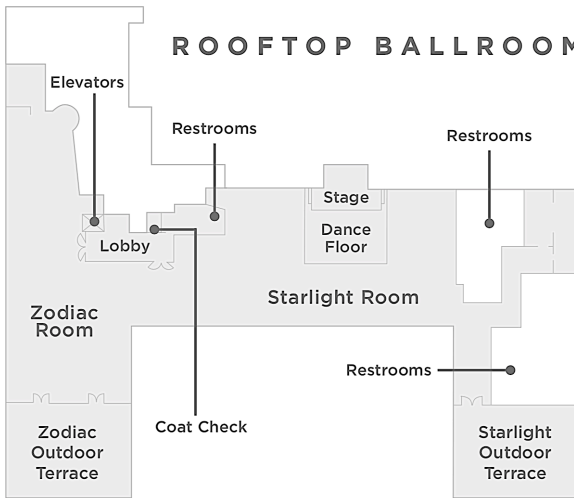
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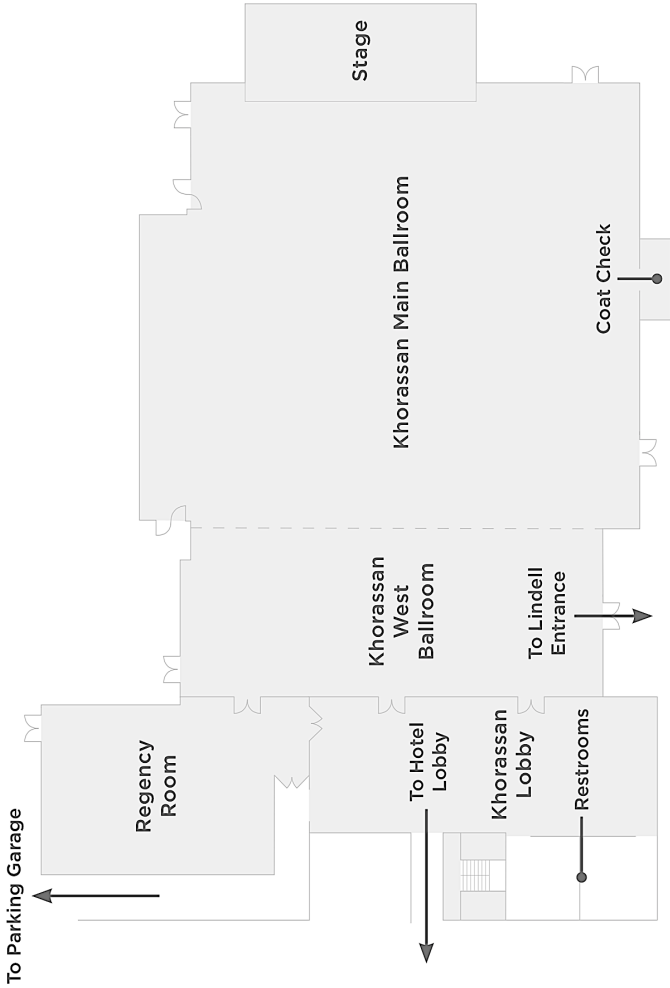
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