The Metaphysical Preambles
to the Preambles of Faith

96th Annual Meeting
New Orleans, LA | Nov. 17-20, 2022

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And since likeness is the cause of love, the pursuit of wisdom especially joins man to God in friendship.

That is why it is said of wisdom that ‘she is an infinite treasure to men! Which they that use become the friends of God’ (Wis. 7:14). . . .And so, in the name of the divine Mercy, I have the confidence to embark upon the work of a wise man, even though this may surpass my powers, and I have set myself the task of making known, as far as my limited powers will allow, the truth that the Catholic faith professes, and of setting aside the errors that are opposed to it.

To use the words of Hilary: ‘I am aware that I owe this to God as the chief duty of my life, that my every word and sense may speak of Him.’ (De Trinitate 1, 37)

*Summa Contra Gentiles* I, 2

The ACPA would like to thank *Loyola University New Orleans* for generously sponsoring the 2022 ACPA Conference.
American Catholic Philosophical Association

96th Annual Meeting

The Metaphysical Preambles
to the Preambles of Faith

Hosted by

Loyola University New Orleans

The InterContinental New Orleans

444 St Charles Ave
New Orleans, LA
November 17-20, 2022

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Thursday (November 17)

6:00 - 11:00p: Dinner and Meeting ACPA Executive Council

Acadian I & II

Friday (November 18)

8:00a: Holy Mass

La Salle C

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

La Salle Foyer

8:00a-6:00p: Refreshments

Le Salon

See page 2 for Friday Satellite Sessions
9:00a-10:45a: Satellite Sessions I (Friday Morning)

1. Intersubjectivity as a Preambulum Fidei
   Organizer and Chair: Rocco Sacconaghi, DePaul University

   Speaker 1: Michele Averchi, The Catholic University of America
   “Husserl on Intersubjectivity and Our Shared Humanity”
   Speaker 2: Francis Petruccelli, Benedictine College
   “Saying ‘You’ and Being Human”
   Speaker 3: R. Andrew Krema, Loyola University Chicago
   “Rational Faith, Emotional Experience, and Intersubjectivity: A Husserlian Perspective”

2. St. John Paul II Institute, University of St. Thomas (TX)
   Topic: Karol Wojtyła’s Approach to the Preambles of Faith
   Organizer: Dr. John Hittinger, University of St. Thomas (TX)
   Chair: Annie R. Hall, University of St. Thomas (TX)

   Speaker 1: Joseph P. Rice, Seton Hall University
   “Heroic Thinking: Karol Wojtyla on the Philosopher’s Calling”
   Speaker 2: Daniel C. Wagner, Aquinas College
   Speaker 3: Rev. Grzegorz Holub, Pontifical University of John Paul II
   “On the Cognition of God according to Karol Wojtyla”

3. The Civitas Project for Catholic Social Thought
   Topic: The Problem(s) with Liberalism
   Organizers: D.C. Schindler, John Paul II Institute for Studies on Marriage and Family, & Joseph G. Trabbic, Ave Maria University

   Speaker 1: Somer Salomon, John Paul II Institute for Studies on Marriage and Family
   “Property as Gift: Private Ownership as Part of the Mission of the Church.”
   Speaker 2: Bradley J. Cypher, Ave Maria University
   “Inclining Toward and Approaching the Christian Tradition:
Re-evaluating Socialism and Capitalism Through the Lens of Catholic Social Thought”
Speaker 3: Andrew Shivone, John Paul II Institute for Studies on Marriage and Family
“The Problem of the Child in Liberal Thought”

4. Contemporary Thomistic Psychology:
Norms and Forms of Flourishing Algiers B
Organizer and Chair: Alina Beary, Biola University

Speaker 1: Samuel Baker, University of South Alabama
“Aristotle’s Argument for a Human Ergon (Nicomachean Ethics I 7, 1097b28-33)”
Speaker 2: Daniel De Haan, University of Oxford
“Deriving Norms for Flourishing from Developmental Facts”
Speaker 3: Anne Jeffrey, Baylor University
“More Relative Goodness”

5. The Augustinian Institute, Villanova University Frenchman I
Topic: Society for Augustinian Philosophy
Organizer and Chair: Paul Camacho, Villanova University

Speaker 1: Lisa Holdsworth, Christendom College
“Sensing like the Chameleon: Active Perception in Augustine’s De Trinitate XI.2.5”
Speaker 2: Ian Clausen, Villanova University
“Confession as Resonance: The Uncontrollability of an Augustinian Practice”
Speaker 3: Colleen Mitchell, Villanova University
“Augustine’s Critique of Roman Religion”
Speaker 4: Sean Hannan, MacEwan University
“Should a Non-Presentist Philosophy of Time Be Considered a Praeambulum to an Augustinian Sense of the Divine”
6. **Philosophers in Jesuit Education**  
Organizer: Tom Cavanaugh, *University of San Francisco*  
Chair: Joseph Vukov, *Loyola University Chicago*

The Joseph Koterski, S.J. Lecture:
David McPherson, *Creighton University*
“Spiritual Alienation: What Is It? How Do We Overcome It?”
Respondent: Matthew Shea, *Franciscan University of Steubenville*

7. **Society for Medieval Logic and Metaphysics**  
Organizers: Timothy Kearns, *Legion of Christ College of Humanities*
Chair: Alex Hall, *Clayton State University*

Speaker 1: Lucas Angioni, *University of Campinas*
“Aristotle and Aquinas on Demonstration”
Speaker 2: Alex Hall, *Clayton State University*
“Response to Angioni”
Speaker 3: Gregory Doolan, *The Catholic University of America*
“Aquinas on Genus and Species as Per Se Accidents of Being”
Speaker 4: Christopher Tomaszewski, *Belmont Abbey College*
“Response to Doolan”

8. **The Society for Catholicism and Analytic Philosophy**  
Organizer and Chair: Patrick Toner, *Wake Forest University*

Speaker 1: Kevin Timpe, *Calvin University*
Speaker 2: Mark Spencer, *University of St. Thomas (MN)*
Speaker 3: Patrick Toner, *Wake Forest University*

9. **University of Notre Dame**  
Organizer: Claire Murphy, *University of Notre Dame*
Chair: David Cory, *University of Notre Dame*
Speaker 1: John O’Callaghan, *University of Notre Dame*
   “Truth, Metaphor and Representation”
Speaker 2: Claire Murphy, *University of Notre Dame*
   “Idealization and hylomorphism about representation”
Speaker 3: Nicholas Teh, *University of Notre Dame*
   “Scientific representation and secondary belief”

10. **Philosophical Theology**  
    *Acadian I*

    **Topic:** God’s Action and Attributes  
    Organizer and Chair: Harrison Lee, *Baylor University*

    Speaker 1: Gray Barber, *University of South Carolina*  
    “Divine Beauty without Divine Parts”
Speaker 2: Rev. David C. Paternoastro, S.J., *Saint Louis University*  
   “Vindicating Divine Goodness”
Speaker 3: Benjamin Rusch, *University of Mary*  
   “Restricted Divine Discretion”
11:00a-12:45p: Satellite Sessions II (Friday Morning)

11. Society for Medieval and Renaissance Philosophy  
   Frenchman II
Topic: Medieval Philosophy
Organizer and Chair: Stephen Ogden, University of Notre Dame

   Speaker 1: Michael Lessman, Yale University
   “Primary Notions (badīhī, budyān) in Avicennism: A Case of
   Innate Ideas, a priori Concepts, or of Immediate Awareness?”
   Commentator 1: Stephen Ogden, University of Notre Dame

   Speaker 2: Sarah Byers, Boston College
   “Cracking the Code: The Patristic Roots of Aquinas’s Synderesis”
   Commentator 2: Angela Knobel, University of Dallas

12. Catholicism and Phenomenology Group  
   La Salle B
Topic: Phenomenological Approaches to the Preambles of Faith
Organizer: Michael Bowler, Michigan Technological University, &
   George Heffernan, Merrimack College, &
   Mirela Oliva, University of St. Thomas (TX)
Chair: George Heffernan, Merrimack College

   Speaker 1: Mirela Oliva, University of St. Thomas (TX)
   “Meaning: From Medieval Sensus to Modern Sinn”

   Speaker 2: Michele Averchi, The Catholic University of America
   “Believing What We Are Told: A Phenomenology of Testimony”

   Speaker 3: George Heffernan, Merrimack College
   “Making Room for God between Stein and Husserl”

13. Laying the Groundwork for Metaphysics:
William Desmond and Thomas Pfau  
   Frenchman I
Panel 1: On Thomas Pfau’s Metaphysics of the Image Action and Metaphysics
Organizer and Chair: Terence Sweeney, University of Pennsylvania

   Speaker 1: Abigail Rogers, Duke University
   “Hermeneutics as Hospitality: On Thomas Pfau’s
   Incomprehensible Certainty”

   Speaker 2: David Schindler, John Paul II Institute for Studies on Marriage
   and Family
“Image and Intelligence: A response to Thomas Pfau’s
Incomprehensible Certainty”
Speaker 3: Thomas Pfau, Duke University
“A Response to Rogers and Schindler”

14. The Sacra Doctrina Project I

Topic: The Cause of Causes: On Divine Causality
Organizers: Brandon L. Wanless, University of St. Thomas (MN)
Chair: Matthew Dugandzic, St. Mary’s Seminary & University (MD)

Speaker 1: W. Matthews Grant, University of St. Thomas (MN)
“Aquinas’s Philosophical Argument for God’s Universal
Causality?”
Speaker 2: Jason L. Reed, Divine Word College and Seminary
“Simplicity and Knowledge of the World:
A Scholastic-Style Defense of Classical Theism”
Speaker 3: Urban Hannon, Pontifical University of St. Thomas Aquinas in Urbe
“Last Supper Metaphysics: The Causality of the Vine and the
Branches”

15. Romanell Center for Clinical Bioethics and the Philosophy of Medicine

Topic: Hylomorphic Critiques of Animalism
Organizer and Chair: David Hershenov, University at Buffalo

Speaker 1: Jason Eberl, Saint Louis University
“Hylomorphic Animals Are Not Animalist Animals”
Speaker 2: Patrick Toner, Wake Forest University
“Substance Dualism and Animalism”
Speaker 3: Jeremy Skrzypek, Ohio Dominican University
“Reduce, Reuse, Recycle: Animalism vs. Hylomorphism”

16. Society for Thomistic Natural Philosophy

Topic: Knowledge & Nature
Organizer: Daniel Wagner, Aquinas College
Chair: Catherine Peters, Loyola Marymount University
Speaker 1: Michael J. Bors, *The Catholic University of America*
“The Growth of Knowledge: Natural Road or Natural Roads?”
Commentator 1: Tom McClaughlin, *St. John Vianney Theological Seminary*
“Comments on the Growth of Knowledge”

Speaker 2: Timothy Kearns, *Legion of Christ College of Humanities*
“Aristotle’s and Aquinas’ Natural Philosophy as ‘Platonic:’
A Case Study in Lloyd Gerson’s Harmonist Thesis and Its Relation to Thomism”
Commentator 2: Michael W. Tkacz, *Gonzaga University*
“The Error Platonis and Timothy Kearns’ Platonic Interpretation of Thomistic Natural Philosophy”

17. **Metaphysics East and West**  
*Algiers B*

Organizer: Turner C. Nevitt, *University of San Diego*  
Chair: Gaston LeNotre, *Ave Maria University*

Speaker 1: Turner C. Nevitt, *University of San Diego*
“Palamas and Aquinas on Divine Simplicity”

Speaker 2: Mark K. Spencer, *University of St. Thomas (MN)*  
“Anthropology and Deification in Aquinas and Palamas”

Speaker 3: Matthew Minerd, *Byzantine Catholic Seminary of St. Cyril and Methodius*
“Nature and Grace in St. Gregory Palamas: Classifying the Hesychastic Theologian in Relation to the Western Scholae”

18. **University of Notre Dame**  
*Algiers C*

Topic: Aristotelian Cognition and Volition
Organizer: Dominic LaMantia, *University of Notre Dame*

Speaker 1: Patrick Corry, *Villanova University*
“Reason and Desire in *Nicomachean Ethics* VI”

Speaker 2: Therese Cory, *University of Notre Dame*
“What Terminates Thinking? Some 13th Century Approaches”

Speaker 3: Dominic LaMantia, *University of Notre Dame*
“The Thomist and Scotist Debate on the Cognition of the Singular”
19. **Aristotelian Metaphysics**  
*Acadian I*

Topic: Aristotelian Metaphysics  
Organizer: Harrison Lee, *Baylor University*  
Chair: Benjamin Rusch, *University of Mary*

Speaker 1: Harrison Jennings, *Baylor University*  
“Towards a Hylomorphic Approach to Emotion”  
Speaker 2: Michael Lang, *University of Pittsburgh*  
“Aristotle’s Degrees of Being: A Reappraisal”  
Speaker 3: Christopher Tomaszewski, *Belmont Abbey College*  
“An Aristotelian Argument Against Causal Overdetermination”

20. **The Nature and Value of the Human Person**  
*Acadian II*

Organizer and Chair: Matthew Shea, *Franciscan University of Steubenville*

Speaker 1: James Kintz, *Dominican School of Philosophy & Theology*  
“Giving Relations Their Due: A Thomistic Account of Personhood”  
Speaker 2: Christopher Hauser, *University of Scranton*  
“The Concept of a Person in the Conciliar Doctrine of the Incarnation”  
Speaker 3: Matthew Shea, *Franciscan University of Steubenville*  
“Natural Law Ethics and the Value of the Human Person”

21. **ACPA Committee on Priestly Formation**  
*Fulton*

Topic: Human Formation and Moral Philosophy  
Organizer and Chair: Christopher Lutz, *Saint Meinrad Seminary and School of Theology*

Speaker 1: Deborah Savage, *Franciscan University of Steubenville*  
“Healing Masculinity: Manliness and the Formation of Priests”  
Speaker 2: Francis Petruccelli, *Benedictine College*  
“A MacIntyrean Approach to Ethical Reflection, or, How I Learned to Stop Worrying and Love Narrative”
2:15p-3:45p Philosophy Poster Session (Friday Afternoon)

1) “Seven or So Marks of Common Goods”
   Daniel De Haan, *University of Oxford*

2) “Human Dignity and Human Virtue”
   Michael Gorman, *The Catholic University of America*

3) “The Role of Moral Centrality in Character Development”
   Heidi Giebel, *University of St. Thomas (MN)*

4) “Organic Goods and Kamm’s Doctrine of Triple Effect”
   Harrison Lee, *Baylor University*

5) “What Can’t Practices Be Naturalized?”
   Antonio Ramos-Díaz, *Pontifical University of Puerto Rico*

6) “The Motivation Spectrum of Skills”
   Brandon Dahm, *Franciscan University of Steubenville*

7) “Honesty and Distorting the Moral Facts”
   Austin McCoy, *Baylor University*

8) “Your Life Neither Benefits nor Harms You (Strictly Speaking)”
   J. Burke Rea, *Eastern University*

9) “Or” and/or “And”: Did the Pope Change the Definition of Euthanasia?”
   Daniel Maher, *Assumption University*

10) “Is the Irascible Appetite Really in the Service of the Concupiscible? Aquinas vs. Aristotle”
    Rev. Daniel P. Moloney, *St. John Vianney Theological Seminary*
11) “Usury, Dante, and the Birth of Capitalism: Or Would Dante Send One to Hell for Making Money?”
   Alexander Schmid, *Louisiana State University*

12) “Solving the Problem of Eternal Separation: St. Catherine of Siena and the Love of the Strong”
    Donald Bungum, *University of Mary*

13) “Inertia from First Principles: A Thomistic Proposal on Local Motion”
    Timothy Kearns, *Legion of Christ College of Humanities*

14) “On the Various Ways in Which Time is One”
    Thomas Ciavatti, *University of St. Thomas (TX)*

15) “Memory, Cogitation and *Experimentum* in Pre-Abstractive Cognition”
    John Jalsevac, *University of Toronto - Centre for Medieval Studies*

16) “What is the Value of Self-Knowledge?”
    Matthew Glaser, *Fordham University*

17) “Cognition as Human Act”
    Brian Carl, *University of St. Thomas (TX)*

18) “Aquinas’s 2nd Way as a Proof for God”
    Dixon Rodriguez, *Franciscan University of Steubenville*

19) “A Shortcut Through Duns Scotus’s *De primo principio*”
    Thomas Ward, *Baylor University*
Timothy Pawl, University of St. Thomas (MN)

21) “Person as Relationally Defined by Love:
What the Trinity Says About Human Personhood”
Isaac Hedstrom, Concordia Seminary St. Louis

22) “Divine Foreknowledge and Alternative Possibilities”
Arthur Cunningham, St. Olaf College

23) “Timothy Williamson’s Necessitism and Potential Existence”
Michael Willenborg, Baylor University

24) “Understanding Theandric Energy: St. Maximus the Confessor and the Being and Essence Distinction”
Dominic Cassella, The Catholic University of America

Emma Emrich, Fordham University

26) “Theory of Mind in Non-Human Animals: 3 Views”
Marie George, St. John’s University

27) “Immortality of the Soul as the Preamble to Faith”
Ania Rowan, Independent Scholar

28) “Mortimer Adler on Aristotle, Analogy, and Ambiguity”
Josh Hochschild, Mount St. Mary’s University
4:00p-5:45p: Contributed Papers I (Friday Afternoon)

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

**Group 1**

**Contributed Papers**

*Frenchman I*

Chair: Rev. Raphael Mary Salzillo, O.P.,
*University of St. Thomas (TX)*

Speaker 1: Domenic D’Ettore, *Marian University*
“*De Primo Cognito-Scotus’s Critique of Aquinas*”

Commentator: Gaston LeNotre, *Ave Maria University*

Speaker 2: Rev. Daniel P. Moloney, *St. John Vianney Theological Seminary*
“At the origins of univocity: Anselm’s five methods for defining the divine nature with human concepts”

Commentator: Joshua Hochschild, *Mount St. Mary’s University*

**Group 2**

**Contributed Papers**

*Frenchman II*

Chair: Gregory Doolan, *The Catholic University of America*

Speaker 1: Hannah Woldum Ragusa, *The Catholic University of America*
“The Notion of Image in Thomas Aquinas”

Commentator: Joseph Stack, *University of St. Thomas (TX)*

Speaker 2: John Goyette, *Thomas Aquinas College*
“The Interior Word as a Preamble and Analogy in St. Thomas’s Trinitarian Theology”

Commentator: Brian T. Carl, *University of St. Thomas (TX)*

**Group 3**

**Contributed Papers**

*La Salle B*

Chair: Richard Taylor, *Marquette University*

Speaker 1: Seth Kreeger, *Marquette University*
“The Plotinian Heritage of Thomas Aquinas: Neoplatonic and Arabic Sources of Aquinas’s Metaphysics”

Commentator: R.E. Houser, *University of St. Thomas (TX)*
Speaker 2: Catherine Peters, Loyola Marymount University
“‘Necessary’ and ‘Possible’ as Metaphysical Preambles: a defense of Avicenna against Averroes”
Commentator: Stephen Ogden, University of Notre Dame

**Group 4**

**Contributed Papers**

Chair: Jaron Neufeld, University of St. Thomas (TX)

Speaker 1: Mark K. Spencer, University of St. Thomas (MN)
“A Metaphysics of Blood Sacrifice”
Commentator: Marie George, St. John’s University
Speaker 2: Levi Durham, Baylor University
“Beauty as a Guide to Truth: Aquinas, Fittingness, and Explanatory Virtues”
Commentator: Michael J. Rubin, Thomas Aquinas College
7:45-9:45p: Presidential Address and First Plenary Lecture  
*La Salle A*

Chair: Patrick Lee, *Franciscan University of Steubenville*  
Vice President of the ACPA

Presidential Address:  
“The Analogy of Being as the Metaphysical Structure for *Sacra Doctrina* and the Preambles of Faith”  
Steven Long, *Ave Maria University*  
President of the ACPA

First Plenary Lecture:  
“Reason and Tradition:  
Aquinas on the Preambles of Faith”  
Rudi A. te Velde, *Tilburg University*

9:45-11:45p: Reception  
*La Salle C*
Saturday (November 19)

8:00a: Holy Mass

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

8:00a-6:00p: Refreshments

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

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

Second Plenary Lecture:
“The Metaphysics of Post-Mortem Survival”
Gaven Kerr, St. Patrick’s Pontifical University

Third Plenary Lecture:
“Philosophy Born of Faith:
The Case of the Praeambula Fidei”
Matthew Minerd, Byzantine Catholic Seminary of Saints Cyril and Methodius

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

11:45-1:15p: Women’s Luncheon
1:30-3:15p  Contributed Papers II (Saturday Afternoon)

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

**Group 5**  
**Contributed Papers**  
*Frenchman I*

Chair: Francisco Plaza, *Cathedral High School/Lyceum Institute*

Speaker 1: Samuel Pell, *University of Notre Dame*

“Are Expressivism and Neo-Aristotelianism Incompatible? Reflections on Alasdair MacIntyre’s *Ethics in the Conflicts of Modernity*”

Commentator: Bryan Cross, *Mount Mercy University*

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

“The Natural Virtue of Patriotism in the Modern Liberal State”

Commentator: Matthew Moore, *Del Mar College*

**Group 6**  
**Contributed Papers**  
*Melpomene*

Chair: Robert Koons, *University of Texas (Austin)*

Speaker 1: Alexander R. Pruss, *Baylor University*

“Two Theories of Divine Conservation”

Commentator: Michael Gorman, *The Catholic University of America*

Speaker 2: David Clemenson, *University of St. Thomas (MN)*

“Finite Arithmetic and Preambles of Faith”

Commentator: Timothy Kearns, *Legion of Christ College of Humanities*

**Group 7**  
**Contributed Papers**  
*Frenchman II*

Chair: Noah Hall, *University of St. Thomas (TX)*

Speaker 1: Gaston LeNotre, *Ave Maria University*

“Why is Truth Stronger than Wine, Women, and Kings? A Metaphysics of the Natural Law”

Commentator: Steven J. Jensen, *University of St. Thomas (TX)
Saturday, November 19  |  1:30-3:15 Saturday Afternoon

Speaker 2: John Macias, *St. Mary’s Seminary & University (MD)*
“The Practical Foundations of Natural Law”
Commentator: Daniel De Haan, *University of Oxford*

**Group 8**  
**Contributed Papers  La Salle B**
Chair: William Desmond, *Villanova University*

Speaker 1: John Crosby, *Franciscan University of Steubenville*
“A Personalist Preamble of Faith: The Bold Metaphysical Proposal of Edith Stein”
Commentator: Scott Roniger, *Loyola Marymount University*

Speaker 2: Terence Sweeney, *University of Pennsylvania*
“Confidence in Being: Augustine and William Desmond on Confidence as Metaphysical Disposition”
Commentator: Thomas Pfau, *Duke University*

**Group 9**  
**Contributed Papers  La Salle C**
Chair: Phillip Berns, *Collegium Sanctorum Angelorum*

Speaker 1: Daniel Lendman, *Ave Maria University*
“To Contradict, or Not to Contradict: The Order of Logic and Metaphysics as Seen in the First Principles”
Commentator: Rev. John Sica, O.P.,
*University of St. Thomas (TX)*

Speaker 2: Rev. Ambrose Little, O.P., *Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies*
“The Thomistic Theory of Soul and the Denial of the Moved Movers Assumption”
Commentator: David Squires, *University of St. Thomas (TX)*
3:30p-5:15p  Satellite Sessions III (Saturday Afternoon)

22.  Aquinas and the Arabs International Working Group  *Melpomene*
Topic: Foundational Concepts in the Islamic Tradition
Chair: David Cory, *University of Notre Dame*

Speaker 1: R.E. Houser, *University of St. Thomas (TX)*
“Transcendental and Categorical Attributes of Being: Avicenna & Aquinas”

Speaker 2: Stephen Striby, *University of St. Thomas (TX)*
“Early Historical Contexts of Islamic Thought: The Battle of Badr and Treaty of Hudaybiyyah in Guillaume’s translation of Ibn Ishaq’s *Sirat Rasul Allah*”

Speaker 3: Richard Taylor, *Marquette University*
“Remarks on the Arabic Tradition’s Notion of the ‘Acquired Intellect’ (*intellectus adeptus, al-‘aql al-mustafād*) in Albert’s Doctrine of Ultimate Happiness”

23.  Do We Need Double Effect?  *Gentilly*
Organizer: Philip Reed, *Canisius College*
Chair: David Hershenov, *University at Buffalo*

Speaker 1: Christopher Kaczor, *Loyola Marymount University* in absentia (read by David Hershenov)
“Double Effect Reasoning: Why Respect for Persons Demands It”

Speaker 2: Stephen Kershnar, *SUNY Fredonia*
“Double Effect Theorists Have Contempt for People’s Rights. Shame on Them.”

Speaker 3: Christopher Tollefsen, *University of South Carolina*
“Double Effect and Universalizability”

Speaker 4: Philip Reed, *Canisius College*
“How Opponents of Double Effect Accept Double Effect Without Intending To”
   Fulton  
   Organizer and Chair: Adam Myers, *Mount Mercy University*  
   Speaker 1: Fr. Anselm Ramelow, O.P., *Dominican School of Philosophy and Theology*  
   “Metaphysics and Personalism: The Concept of Being in the Philosophy of Robert Spaemann”  
   Speaker 2: Adam Myers, *Mount Mercy University*  
   “Joachim Ritter and Robert Spaemann: Lessons of a Lineage”  
   Speaker 3: D. C. Schindler, *John Paul II Institute for Studies on Marriage and Family*  
   “Re-Thinking Nature and Person in the Thought of Robert Spaemann”

25. **Recent Work in Virtue Ethics**  
   Frenchman I  
   Organizer: David McPherson, *Creighton University*  
   Chair: Anne Jeffrey, *Baylor University*  
   Speaker 1: Tom Cavanaugh, *University of San Francisco*  
   “Reflections on McPherson’s *The Virtues of Limits*”  
   Commentator 1: David McPherson, *Creighton University*  
   “Reply to Cavanaugh”  
   Speaker 2: Jessy Jordan, *Mount St. Mary’s University*  
   “Reflections on Lipscomb’s *The Women Are Up To Something*”  
   Commentator 2: Benjamin Lipscomb, *Houghton College*  
   “Reply to Jordan”

26. **The Institute for St. Anselm Studies**  
   Frenchman II  
   Topic: Augustine, Boethius, and Anselm on the Trinity  
   Organizer: Montague Brown, *Saint Anselm College*  
   Chair: Montague Brown, *Saint Anselm College*  
   Speaker 1: Hans Feichtinger, *Ralston College*  
   “The Limits of the Image in Augustine”  
   Speaker 2: Antonio Donato, *Queens College, City University of New York*  
   “Boethius’ *De Trinitate*: Continuity and Innovation”  
   Speaker 3, Katherin Rogers, *University of Delaware*  
   “Anselm’s ‘Proof’ of the Trinity”
27. **Laying the Groundwork for Metaphysics:**  
*La Salle C*  
Panel 2: On William Desmond’s Metaxological Metaphysics  
Organizer: Terence Sweeney, *University of Pennsylvania*  
Chair: Paul Camacho, *Villanova University*

Speaker 1: Patrick Corry, *Villanova University*  
“William Desmond and the Idea of the Beautiful in Ancient Philosophy”

Speaker 2: Caroline Arnold, Collegium Institute, *University of Pennsylvania*  
“An Archaeology of the Good: Metaphysical Gratitude in the Thought of William Desmond”

Speaker 3: William Desmond, *Villanova University*  
“A Response to Cory and Arnold”

28. **Society of Christian Philosophers**  
*Acadian I*  
Topic: Bodies, Souls, and Evolutionary Biology  
Organizer: Allison Krile Thorton, *University of South Alabama,* & Anne Siebels Peterson, *University of Utah,* & Christopher Hauser, *University of Scranton*  
Chair: Eric Mabry, *University of St. Thomas (TX)*

Speaker 1: Anne Siebels Peterson, *University of Utah*  
“Hylomorphic Bodies through the Lens of Evolutionary Developmental Biology”

Speaker 2: Christopher Hauser, *University of Scranton*  
“A Reply to Hasker’s Evolution-Inspired Arguments Against God’s Role in the Creation of New Souls.”

29. **The Sacra Doctrina Project II**  
*Acadian II*  
Topic: The Primacy of the Speculative over the Practical  
Organizer: Brandon L. Wanless, *University of St. Thomas (MN)*  
Chair: Daniel Lendman, *Ave Maria University*

Speaker 1: Sean McCarthy, *The Catholic University of America*  
“The Primacy and Subservience of the Speculative: Practical Existence and a Catholic Conception of Reason as Necessary for Speculation”
Speaker 2: Rev. Cajetan Cuddy, O.P., Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies
“Whose Theological School? Which Philosophical Principles?: A Theory of Unity and Plurality in Authentic Catholic Theology”

Speaker 3: Matthew Dugandzic, St. Mary’s Seminary and University
“The Theory and Praxis of Moral Theology: Casuistry and Its Rejection in Context”

30. **Society for the Study of Cardinal Newman**  
*Algiers A*  
Topic: Newman and Contemporary Epistemology  
Organizer and Chair: Frederick Aquino, *Abilene Christian University*

Speaker 1: Tyler McNabb, *Saint Francis University (PA)*, and Michael Devito, *University of Birmingham*  
“St. Newman: Plantingian or Pritchardian”

Speaker 2: Frederick Aquino, *Abilene Christian University*, and Logan Gage, *Franciscan University of Steubenville*  
“Newman and Quasi-Fideism: A Reply to Duncan Pritchard”

Speaker 3: Christian Emrich, *Fordham University*  
“Newman’s Virtue Epistemology”

31. **The Society for 21st Century Thomism**  
*Algiers B*  
Topic: Themes in 21st Century Thomistic Feminism  
Organizer: Catherine Peters, *Loyola Marymount University*  
Chair: Daniel C. Wagner, *Aquinas College*

Speaker 1: Catherine Brown Tkacz, *Ukrainian Catholic University*  
“The Female *Imago Dei* and Christianity”

Speaker 2: Mary Catherine Sommers, *University of St. Thomas (TX)*  
“Womanly in body, but manly in soul? Thomas Aquinas and the Paradox of Feminine Courage.”

Commentator: Catherine Peters, *Loyola Marymount University*  
Response to Speaker 1 and 2
32. **The Hildebrand Project**  
*La Salle B*  
**Topic:** Hildebrand and the Personalist Tradition  
**Organizer and Chair:** Mark K. Spencer, *University of St. Thomas (MN)*  

**Speaker 1:** Timothy Jaeger, *Boston College*  
“Turning to the Face of Being: The Importance of Reverence and Humility to Dietrich von Hildebrand’s Notion of Truth”  

**Commentator 1:** John Crosby, *Franciscan University of Steubenville*  

**Speaker 2:** Joshua Lehman, *Boston College*  
“Reverence: A Praeambulum Fidei”  

**Commentator 2:** John Crosby, *Franciscan University of Steubenville*  

**Speaker 3:** Joshua Taccolini, *Saint Louis University*  
“Why Ought We Be Good?”  

**Commentator 3:** John Crosby, *Franciscan University of Steubenville*  

33. **Scotus and Aquinas on the Divine Ideas as Exemplars of all Possible Creatures**  
*Algiers C*  
**Organizer:** Lindsay K. Cleveland, *University of Mary*  
**Chair:** W. Scott Cleveland, *University of Mary*  

**Speaker 1:** Thomas M. Ward, *Baylor University*  
“Duns Scotus on the Divine Ideas”  

**Speaker 2:** Lindsay K. Cleveland, *University of Mary*  
“A Thomistic Account of the Divine Ideas”  

34. **Lonergan Philosophical Society**  
**Topic:** The Metaphysics of Meaning: Affirmation, Negation, and Privation as Preambles  
**Chair and Organizer:** Michael Sharkey, *University of Wisconsin-Platteville*  

**Speaker 1:** Jeremy Wilkins, *Boston College*  
“Privation and Finitude: the Concept and Experience of Evil”  

**Speaker 2:** Taylor Nutter, *University of Notre Dame*  
“What Is the Meaning of a Concept? Linguistic Referentiality as Praeambulum Fidei”
5:30p-6:30p: Holy Mass

6:30p-7:30p: Reception

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

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

Karen Chan Young Scholar’s Awardee:
Levi Durham, *Baylor University*

*Award in honor of ACPA member, Karen Chan (1982-2019), recognizing exceptional scholarship under the age of 35.*

Remarks Introducing the Aquinas Medalist:
Richard Taylor, *Marquette University*

Aquinas Medalist Recipient:
Thérèse-Anne Druart,
*The Catholic University of America*

“What’s an image? Can we think without an image? Al-Farabi’s Answer”

*Aquinas Medal represents “outstanding teaching; personal publications of permanent and scholarly value; influence upon American philosophical thought without reference to membership in the American Catholic Philosophical Association.”*
Sunday (November 20)

8:00a: Holy Mass

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

8:00a-12:00p: Refreshments

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

35. Aquinas and Postmodernity Group

Topic: On Being and Event
Organizer: Joseph G. Trabbic, Ave Maria University, & Mirela Oliva, University of St. Thomas (TX)
Chair: Mirela Oliva, University of St. Thomas (TX)

Speaker 1: Joseph G. Trabbic, Ave Maria University
“What is Being? Heideggerian and Thomistic Answers”

Speaker 2: Jameson Cockerell, University of Dallas
“Reduction to the Event in John Caputo’s Radical Theology”

36. Catholic Teachers and Scholars in the 21st Century

Topic: Faith and the Modern Teacher-Scholar
Organizer: David Kovacs, Loyola Marymount University
Chair: Emma Emrich, Fordham University

Speaker 1: Kelsey Boor, Fordham University

Speaker 2: Paul Herve-Quesnel, Marquette University
“Kierkegaard and Newman on Religious Education”

Speaker 3: David Kovacs, Loyola Marymount University
“Are the Preambula Fidei Believable? Teaching Summa Theologiae 1a,2,2”
37. **International Etienne Gilson Society**  
*Frenchman II*

_topic: Gilson’s Christian Philosophy_  
Organizer: Richard Fafara  
Chair: Jim Capehart, *Sacred Heart Apostolic School, IN*

Speaker 1: Jim Capehart, *Sacred Heart Apostolic School, IN*  
“Etienne Gilson – Three Stages and Two Modes of His Christian Philosophy”

Speaker 2: David Ross, *Holy Apostles College and Seminary*  
“Meaning in Life as a Sign of God”

38. **The American Maritain Association**  
*Acadian I*

_topic: The Challenge of Maritain’s Aesthetics_  
Chair and Organizer: James Jacobs, *Notre Dame Seminary*

Speaker 1: John Trapani, *Walsh University*  
“The Uniqueness of Maritain’s Aesthetics: Maritain’s Four Epistemological Epiphanies”

Speaker 2: Stephen Chamberlain, *Rockhurst University*  
“The Transcendent Dimension in Maritain’s Poetics”

Speaker 3: James Jacobs, *Notre Dame Seminary*  
“Aesthetics and the Analogy of Being”

39. **Epistemology**  
*Algiers A*

_topic: Knowledge: Divine and Human_  
Organizer: Harrison Lee, *Baylor University*  
Chair: Levi Durham, *Baylor University*

Speaker 1: Nick Hadsell, *Baylor University*  
“Aquinas on Dispassionate Theodicy”

Speaker 2: Joseph E. Blado, *University of Notre Dame*  
“Does Mainstream Epistemic Externalism Entail Steadfastness?”

Speaker 3: Alexander Pruss, *Baylor University*  
“The Knowledge Problem for Divine Simplicity”
40. **University of Notre Dame**

*Algiers B*

**Topic:** Catholic Aesthetics

**Organizer:** Dominic LaMantia, *University of Notre Dame*

**Speaker 1:** David K. O’Connor, *University of Notre Dame*

“*The Stained Imagination: Newman, Maritain, Tolkien*”

**Speaker 2:** Andreas Waldstein, *University of Notre Dame*

“*Soloviev and some Scholastics on the Beauty of Creation*”

**Speaker 3:** Michael Rubin, *Thomas Aquinas College*

“*Aquinas’s Argument from Beauty*”
Thomas Aquinas’s doctrine that being is the first conception of the intellect is supported by his position that the intellect grasps the more universal or common prior to grasping the less universal or common in an act of confused cognition. John Duns Scotus argues to the contrary that the intellect grasps the less common before the more common or universal in its first acts of confused cognition. This paper engages Scotus’s critique at *Quaestiones De Anima* 16 that Aquinas’s main argument in *ST* 1.85.3 falls into a fallacy. The paper also proposes a solution to Scotus’s charge that Aquinas’s argument falls into a fallacy as well as a line of further inquiry into an ambiguity within the position of Scotus on one of the modes of confused cognition that is key both to his own position and to his critique of Aquinas.

Scotus’s theory of the univocity of being and other divine attributes is openly indebted to St. Anselm. Anselm has five methods or argumentative strategies that he combines to arrive at a univocal definition of attributes said of God and creatures, and Scotus references all of them. This paper will examine these methods, showing their interrelation, and how Anselm develops them into a theory of univocal definitions. This reading explains Anselm’s insistence (in Reply 8) that his *Proslogion* formula does involve inferences from concepts drawn from creaturely experiences, despite several centuries of interpretation that deny this. Scotus uses these same
methods, in ways that Anselm scholars often overlook. The fact that Anselm’s methods are developments of Augustine’s Neoplatonic One-over-many argument in *De Trinitate* 8.3, and Scotus’s arguments are developments of Anselm’s, suggests that Scotus’s arguments for univocity can be seen in relation to the Platonic tradition, which is not typically done.

**Group 2**

“The Notion of Image in Thomas Aquinas”  
Hannah Woldum Ragusa, *The Catholic University of America*

In this paper, I note that a number of theological studies have discussed Aquinas’s view that a human being is made in the image of God and the relevance of this doctrine for his theological ethics. Additionally, some philosophical studies have argued that the notion of image undergirds Aquinas’s account of the analogy between creatures and God. Surprisingly, however, none of these studies have given much attention to the fundamental question of what Aquinas understands an image (*imago*) as such to be. Yet, if the theologians and philosophers are correct, then the notion of image is itself a “metaphysical preamble” both to the natural knowledge of God (because it belongs to the metaphysical backdrop that makes analogy possible) and to the knowledge and love of God made possible through divine revelation and grace (because it undergirds the belief that rational creatures are made in the image and likeness of God, a reality that suggests the greatness of our calling). My aim in this paper is, therefore, to explore what Aquinas understands an image (*imago*) to be.
“The Interior Word as Preamble and Analogy in St. Thomas’s Trinitarian Theology”
John Goyette, Thomas Aquinas College

The paper argues that the existence of an interior word in God functions as a preamble to faith in St. Thomas’s Trinitarian theology. I will argue that St. Thomas distinguishes between what natural reason can know about the interior word in God, and what can be known by faith alone. I will argue that reason can see that the interior word names a pure perfection that must exist in any intellectual nature, and that *verbum* is therefore predicated properly of the divine nature. Nonetheless, the real procession of the Word within God (and the distinction of persons that follows from real procession) is revealed by faith alone. In this case, reason can be used in the service of faith by proposing a likeness or analogy to help manifest what faith reveals since the procession of an interior word in the human soul is a likeness of the procession of the eternal Word.

**Group 3**

“The Plotinian Heritage of Thomas Aquinas: Neoplatonic and Arabic Sources of Aquinas’s Metaphysics”
Seth Kreeger, Marquette University

One possible approach to the preambles of the preambles of faith is to consider Aquinas’ philosophical sources. It is by situating an author in their context with a view to their sources that we can best understand their thought, appreciate their philosophical debts and innovations. While it has been widely acknowledged that Aristotle is an important source for Aquinas, I argue that through his Neoplatonic and Arabic sources certain Plotinian themes have a key influence on Aquinas’s understanding of God. Viewed in this light, we can understand Aquinas not merely as an
Aristotelian, but as the inheritor of a rich classical metaphysical tradition which, while beginning with Plato and Aristotle, proceeds through Plotinus, Proclus, Dionysius and the Arabic works of the Liber De Causis and Avicenna.

“‘Necessary’ and ‘Possible’ as Metaphysical Preambles: a defense of Avicenna against Averroes”
Catherine Peters, Loyola Marymount University

When considering the metaphysical preambles to faith, the existence of God is surely preeminent. While investigation of preambles is often a feature of the generally Christian and particularly Catholic entrée to theology, they also concern the other Abrahamic religions. The present study explores “necessary” and “possible” as metaphysical preambles in the thought of Avicenna. Though compelling, Avicenna’s account has not escaped criticism, most notably from Averroes, who rejected both these concepts and Avicenna’s subsequent argument for God, the Necessary Existent. Rejecting “necessary” and “possible” as metaphysical preambles can have far-reaching consequences, not only for the cogency of Avicennian metaphysics, but for any natural theology that seeks to employ these concepts. The present study, first, defends “necessary” and “possible” as formulated in the metaphysics of Avicenna. Second, it shows how these concepts serve as preambles to arguments for God. Third, it addresses and refutes Averroes’ criticisms.

Group 4

“A Metaphysics of Blood Sacrifice”
Mark K. Spencer, University of St. Thomas (MN)

Thomas Aquinas holds that we have a natural duty to offer God external sacrifice, in which something is destroyed or killed. I propose a
metaphysics on which that claim makes sense. I first consider the Thomistic grounding for this duty in relations between spiritual and bodily acts, and between natural sacrifice and Christ’s sacrifice; these groundings are a preamble to the faith. I draw an objection from Francisco Suárez to the anthropological grounding, and another from René Girard to the claim that natural sacrifice prefigures Christ’s sacrifice. I respond by developing the Thomistic anthropology that grounds this duty, using the paleoanthropological, evolutionary theory called the “hunting hypothesis” to argue that we have a natural teleological orientation fulfilled through destructive sacrifice. I argue that we are naturally priests, who offer creatures back to God; grasping this shows how our natural duty to sacrifice prefigures Christ’s sacrifice.

“Beauty as a Guide to Truth:
Aquinas, Fittingness, and Explanatory Virtues”
Levi Durham, Baylor University

Abstract: Many scientists and philosophers of science think that beauty should play a role in theory selection. Physicists like Paul Dirac and Steven Weinberg explicitly claim that the ultimate explanations of the physical world must be beautiful. And philosophers of science like Peter Lipton say that we should expect the loveliest theory to also be the most likely. In this paper, I contend that these arguments from loveliness bear a striking similarity to Thomas Aquinas’ arguments from fittingness; both seem to presume that the most beautiful theory is also the most probable. To do this, I first explain the explanatory virtues that are commonly thought to be constitutive of a lovely theory. Second, I elucidate Aquinas’ arguments from fittingness and show how they work in light of his account of beauty. Lastly, I connect the two kinds of aesthetic arguments and show the extent to which they overlap.
Group 5

“Are Expressivism and NeoAristotelianism Incompatible? Reflections on Alasdair MacIntyre’s Ethics in the Conflicts of Modernity”
Samuel Pell, University of Notre Dame

In his recent book Ethics in the Conflicts of Modernity, Alasdair MacIntyre argues that expressivist metaethics invalidates NeoAristotelian first-order moral theory. In this paper, I will challenge this claim by developing an expressivist reading of NeoAristotelian first-order theory that is inspired by Harry Frankfurt. I will then show how this reading is able to make sense of the moral transformations that MacIntyre thinks are only intelligible within a NeoAristotelian metaethical framework. Specifically, I will focus on the transformation of desire under the tutelage of one’s elders, and the acquisition of sociological self-awareness through shared deliberation with one’s friends. While MacIntyre offers an interesting NeoAristotelian account of these moral transformations, he has failed to show how these transformations are invalidated by expressivism.

“The Natural Virtue of Patriotism in the Modern Liberal State”
Mathew T. Lu, University of St. Thomas (MN)

In this paper I consider how anyone committed to a broadly Neo-Aristotelian / Thomistic moral framework should think about the natural moral virtue of patriotism in the context of modern liberal nation states. After characterizing the nature of patriotism as a natural virtue, I consider some of the ways in which the normative foundations for that virtue are undermined by the most common philosophical justifications of modern liberal states. I argue that while it is true that the theoretical and constitutional justifications offered by many liberal theorists (both historical and contemporary) are incompatible with the proper grounds
of the natural virtue of patriotism, it is nonetheless the case that what modern liberals states actually do, in and through their coercive laws, is adequate to demand a certain level of patriotism. I conclude by addressing a few objections.

**Group 6**

“Two Theories of Divine Conservation”
Alexander R. Pruss, Baylor University

I explore the connections between presentist and non-presentist theories of time and the doctrine of divine conservation. Presentism naturally leads to the idea that causation must be simultaneous, which makes diachronic causal chains problematic. Divine conservation, however, allows one to extend simultaneous causation into diachronic chains, but at the expense of introducing a certain measure of occasionalism. This occasionalism can be removed at the expense of making all diachronic causal series indeterministic. On the other hand, a non-presentist (eternalist or growing block) theory of time allows for a very different concurrentist theory of divine conservation. This theory appears somewhat superior to the presentist one, which gives the classical theist some reason to prefer non-presentism.

“Finite Arithmetic and Preambles of Faith”
David Clemenson, University of St. Thomas (MN)

This paper proposes a non-realist account of finite arithmetic in which basic numerical propositions implicit in Catholic doctrines such as monotheism and trinitarianism are logical truths and so require no metaphysical (as distinct from logical) preamble of faith. In rebutting one common argument for mathematical realism, the paper briefly discusses the views of Princeton mathematicians Edward Nelson (1932–2014) and
Vladimir Voevodsky (1966–2017) that the non-finitary part of modern mathematics is probably inconsistent.

**Group 7**

“Why is Truth Stronger than Wine, Women, and Kings? A Metaphysics of the Natural Law”

Gaston LeNotre, *Ave Maria University*

Thomas Aquinas’s writings on natural law (*ST* 1-2.94) are well-known. Around the same period of writing, Thomas wrote his twelfth *Quodlibet* (1272), including one famous article about why truth is stronger than wine, women, and kings (*QQ* 12.13.1). The two texts are parallel in surprising ways. Although the *Quodlibet* passage is overly brief, similar arguments concerning whether love is stronger than hatred (*Summa theologiae* 1-2.29.3) and whether all things tend to the good (*De veritate* q. 22, a. 1) complete the Quodlibet’s argumentation. Furthermore, Thomas’s understanding of natural law in the human heart as a participation in the eternal law, especially in terms of natural inclinations, gives theoretical justification for why truth is strongest.

“*The Practical Foundations of Natural Law*”

John Macias, *St. Mary’s Seminary & University (MD)*

A problem many Thomists overlook is that most men and women today seem to be either ignorant of the natural law or outright reject it. If these precepts are indeed *per se nota*, why do so many seem not to accept them? To the extent that the properly revealed truths of moral theology require or at least imply the truth of the natural law, the failure to recognize the natural law weakens the reasonableness of revelation. I argue the Thomistic tradition’s failure to address the widespread rejection of natural law constitutes what Alasdair MacIntyre calls an epistemological
crisis. MacIntyre’s account of natural law as the presuppositions of shared deliberation can show both how these precepts are per se nota and why in contemporary social life we should expect so many to deny them. A new framework is necessary if Thomists wish to appeal to natural law to defend the reasonableness of Catholic moral theology in the context of modernity.

Group 8

“A Personalist Preamble of Faith: The Bold Metaphysical Proposal of Edith Stein”

John Crosby, Franciscan University of Steubenville

I begin by explaining why individuality in persons is something different from and something stronger than individuality in non-persons. In the second part I offer a metaphysical account of this distinctly personal individuality of a human being, an account that comes to us from Edith Stein. I consider her proposal that each person has, besides the common human essence that we all share, an unrepeatable essence as this person. In the third part I provide some historical setting for Edith Stein’s idea; it is a setting that makes her idea more understandable and more plausible. And in the fourth and final part of my paper I consider two objections to Edith Stein’s position, and I attempt to respond to them, thereby clarifying her position and making it more convincing. My paper connects with the conference theme of “preambles of faith” insofar as it offers a personalist preamble of faith. If persons do not have the individuality that Edith Stein tries to explain, then the Christian anthropology is unintelligible. If persons are not unrepeatable, but are rather interchangeable with each other, then they cannot possibly have the dignity in Christ that is affirmed by Christianity.
“Confidence in Being: Augustine and William Desmond on Confidence as Metaphysical Disposition”
Terence Sweeney, University of Pennsylvania

In this paper, I argue that the preambles to the preambles to the faith cannot be determinate claims about being. Rather, they are dispositions of the person that enable the search for knowledge which gives rise to determinate claims about being. My essay is a consideration of confidence a foundational disposition of metaphysical inquiry. Based on my interpretations of Augustine and William Desmond, I examine confidence as a disposition of trust in others that moves me to seek to know with the belief that I can know and that others are knowable. This disposition is a metaphysical orientation in that it is always confidence in what is other to thought thinking. From this confidence, we can seek to know being and so can discern the metaphysical principles that act as preambles to the grace of faith which initiates us into the Christian pilgrimage to the Truth.

Group 9

“To Contradict, or Not to Contradict: The Order of Logic and Metaphysics as Seen in the First Principles”
Daniel Lendman, Ave Maria University

It is common in philosophical discourse today to speak of the “principle of noncontradiction” (PNC) or “law of non-contradiction”. In former times, however, one could also find the expression, “principle of contradiction” (PC). It is generally assumed that these are simply various names for the same principle, namely, that something cannot both be and not be at the same time and in the same respect. This paper argues that there is a distinction between the first principle of logic and the first principle of being, even as the former is founded upon the latter. What is
more, it is shown that the first principle of logic ought to be called, PNC, whereas the first principle of being is the PC. The essence of the argument comes down to this: logic is the art of right reasoning and it shows us how to reason well. In the case of its first principle, we see that we must not contradict ourselves in our reasoning. With respect to being, however, being “this” contradicts, as it were, being something else at the same time and in the same respect, and so the first principle of being is distinct from the first principle of logic, and deserves a distinct name.

“The Thomistic Theory of Soul and the Denial of the Moved Movers Assumption”
Rev. Ambrose Little, O.P., Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies

In recent decades there have been many attempts to show why a Thomistic conception of soul does not imply dualism, materialism, or emergentism. While these good faith efforts have done much to make the Thomistic position understandable to contemporary philosophers, those efforts are nevertheless cumbersome. Why? Because those presentations of a Thomistic conception of soul first explain the unique features of Aristotelian metaphysics and then locate the Thomistic theory within that metaphysics. Thus, the Thomistic theory of soul will only be plausible insofar as Aristotelian metaphysics is plausible, which is a big ask for some of our contemporaries. This paper proposes a simpler way of arguing for the difference and plausibility of the Thomistic theory of soul by showing that Thomists have an argument for denying a basic principle presumed by the common conceptions of mind and soul prevalent among analytic metaphysicians.
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