

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

The Human Person

97th Annual Meeting
Houston, TX | Nov. 16-19, 2023

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Insisting on the importance and true range of philosophical thought, the Church promotes both the defense of human dignity and the proclamation of the Gospel message. There is today no more urgent preparation for the performance of these tasks than this: to lead people to discover both their capacity to know the truth and their yearning for the ultimate and definitive meaning of life.

Pope St. John Paul II
Fides et Ratio, 102



The ACPA would like to thank
University of St. Thomas
for generously sponsoring the
2023 ACPA Conference

American Catholic Philosophical Association
97th Annual Meeting

THE HUMAN PERSON

Hosted by
University of St. Thomas, TX
J. W. Marriott Galleria
5150 Westheimer Road
Houston, TX
November 16-19, 2023

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Thursday (November 16)

6:00 -7:00p: Dinner, ACPA Executive Council *Galveston*

7:00 -11:00p: Meeting, ACPA Executive Council *Dallas*

Friday (November 17)

8:00a: **Holy Mass** *Salon A*
In memory of Msgr. John F. Wippel

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

8:00a-6:00p: Refreshments *Salon C*

See page 2 for Friday Satellite Sessions

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

1. **Aquinas and ‘the Arabs’ International Working Group** *Galveston*
Topic: Avicenna in the Thought of Aquinas, Bonaventure and Some Earlier Theologians
Chair and Organizer: David Cory, *University of Notre Dame*

Speaker 1: Timothy Noone, *The Catholic University of America*
“Bonaventure, Earlier Theologians, and Avicenna”
Commentator: R. E. Houser, *Center for Thomistic Studies, University of St. Thomas (TX) (Prof. Emeritus)*
Speaker 2: Richard C. Taylor, *Marquette University & Katholieke Universiteit Leuven*
“Avicennian Teachings in Aquinas”

2. **The Sacra Doctrina Project I** *Bexar*
Topic: The Nature of the Human Person as a Substantial Unity of Distinct Principles, Parts, and Powers: Philosophical and Theological Implications
Chair: Matthew J. Dugandzic, *St. Mary’s Seminary and University (MD)*
Organizer: Brandon L. Wanless, *The Saint Paul Seminary School of Divinity, University of St. Thomas (MN)*

Speaker 1: Alexandria Fountain, *Independent Scholar*
“The Unity of the Soul and Material Dispositions: A Reply to the Radical Capacity for Sentience Argument for Whole Brain Death”
Speaker 2: Bruce McCuskey, *University of Notre Dame*
“Aquinas and Pomponazzi on the Unity of Substantial Form and the Soul’s Incorruptibility”
Speaker 3: John Macias, *St. Mary’s Seminary and University (MD)*
“The Common Good and the Nation-State: The Natural Law as a Basis for Political Arguments”

- 3. International Natural Law Society** *Dallas*
Topic: The Morality of Lethal Organ Donations
Chair: Brian Besong, *Saint Francis University (PA)*
Organizer: Brian Besong, *Saint Francis University (PA)*

Speaker 1: Lawrence Masek, *Ohio Dominican University*
Speaker 2: Jason Eberl, *Saint Louis University*
Speaker 3: Thomas Cavanaugh, *University of San Francisco*
- 4. University of Notre Dame** *San Antonio*
Topic: Jesuit Scholastic Theology
Chair: Andreas Waldstein, *University of Notre Dame*
Organizer: Dominic LaMantia, *University of Notre Dame*

Speaker 1: Fr. John Peck, S.J., *Saint Louis University*
“*Missa in Triduo: A (Near) Occasion of Substance Dualism in the Sixteenth Century*”
Speaker 2: Dominic LaMantia, *University of Notre Dame*
“*A 17th Century Molinist Consequence Argument*”
Speaker 3: Richard Cross, *University of Notre Dame*
“*The Autonomy of Christ's Human Will in some Second-Scholastic Theologians*”
- 5. Metaphysics East and West** *Austin*
Topic: Tikhon Pino’s *Essence and Energies: Being and Naming God in St. Gregory Palamas* (Routledge, 2022)
Chair: Mark K. Spencer, *University of St. Thomas (MN)*
Organizer: Turner C. Nevitt, *University of San Diego*

Speaker 1: Tikhon Pino, *Pappas Patristic Institute, Holy Cross Greek Orthodox School of Theology*
“*Essence and Energies (A Synopsis): Being and Naming God in Late Byzantine Theology*”
Speaker 2: Rev. James Dominic Rooney, O.P., *Hong Kong Baptist University*
“*A Thomistic Perspective on Essence and Energies*”
Speaker 3: Rev. Christiaan Kappes, *Byzantine Catholic Seminary of Saints Cyril and Methodius*
“*A Franciscan Perspective on Essence and Energies*”

- 6. International Étienne Gilson Society** *San Jacinto*
Topic: Two Dimensions of Logos: Education and Language
Chair: Edward M. Macierowski, *Benedictine College*
Organizer: Richard Fafara, *George Mason University*
- The Aquinas Medal for Excellence in Christian Philosophy will be awarded by the International Étienne Gilson Society to Professor Edward M. Macierowski
- Speaker 1: Jim Capehart, *Sacred Heart Apostolic School*
“Étienne Gilson’s Christian Philosophy of Education”
- Speaker 2: Brian Kemple, *Lyceum Institute*
“On Linguistics and Philosophy: Personhood beyond Semantics”
- Commentator: Edward M. Macierowski, *Benedictine College*
- 7. Society for Medieval Logic and Metaphysics** *Navarro*
Topic: Metaphysics through Logical Semantics:
Conversations with Gyula Klima
Organizer and Chair: Alex Hall, *Clayton State University (GA)*
- Speaker 1: J.T. Paasch, *Georgetown University*
“Ockham’s Presheaf Semantics”
- Speaker 2: Gyula Klima, *Fordham University*
“Comments on Paasch’s ‘Ockham’s Presheaf Semantics’”
- 8. Society for Augustinian Philosophy** *Nueces*
Topic: Augustine and the Philosophers
Chair: Robert Van Alstyne, S.J., *Boston College*
Organizer: Paul Camacho, *Villanova University*
- Speaker 1: Thomas Harmon, *University of St. Thomas (TX)*
“The Spirits of the Cloud: Augustinian Resources for Digital Living”
- Speaker 2: Lisa Holdsworth, *University of St. Thomas (TX)*
“Righting Oneself Like the Turtle: Augustine’s Stoicising Ethics in *Civ. Dei*XIX”
- Speaker 3: Paul Camacho, *Villanova University*
“An Aporia Inviting Confession: The Poverty of Choice in Augustine’s *De libero arbitrio*”

- 9. Institute for Saint Anselm Studies** *Travis*
Topic: Anselm and the Tradition on Obedience
Organizer and Chair: Montague Brown, *Saint Anselm College*
Speaker 1: John Bayer, *Our Lady of Dallas*
 “The Beauty of Obedience in *Cur Deus Homo*”
Speaker 2: Eileen Sweeney, *Boston College*
 “Anselm’s Legacy: The Problem of Christ’s Passions
 ...and Ours.”
Speaker 3: Katherin Rogers, *University of Delaware*
- 10. Phenomenological Thomism** *Hidalgo*
Topic: Reading Aquinas
Chair: Chad Engelland, *University of Dallas*
Organizer: Chad Engelland, *University of Dallas*, &
 Jonathan J. Sanford, *University of Dallas*
Speaker 1: Rev. Justin Gable, O.P., *Dominican School of
 Philosophy and Theology*
 “Affective Intentionality: The Intelligence of the
 Emotions in Aquinas and the Phenomenological
 Tradition”
Speaker 2: Scott Roniger, *Loyola Marymount University*
 “Just Words: Language and the Promulgation of Law
 in St. Thomas”
Speaker 3: Chad Engelland, *University of Dallas*
 “Thomas’s Phenomenology of God and Other
 Minds”
- 11. Doctor Karen Chan Panel Session** *Harris*
Topic: Philosophy in Priestly Formation
Organizer and Chair: Christopher Lutz, *Saint Meinrad
 Seminary and School of Theology*

Speaker 1: Catherine Brown Tkacz, *Bishop White Seminary*
 “Women as Types of Christ: Models of the Human
 Person”
Speaker 2: Rev. Thomas Gricoski, O.S.B., *Saint Meinrad
 Seminary and School of Theology*
 “Philosophy in the Seminary Curriculum in Light of
 the Current *Ratio Fundamentalis* and *Program for
 Priestly Formation*”

11:00a-12:45p: Satellite Sessions II (Friday Morning)

- 12. The Sacra Doctrina Project II** *Nueces*
Topic: As Thyself: On the Relations That One Can Have to Oneself
Chair: Matthew J. Dugandzic, *St. Mary's Seminary and University (MD)*
Organizer: Brandon L. Wanless, *Saint Paul Seminary School of Divinity, University of St. Thomas (MN)*
- Speaker 1: Jameson Cockerell, *University of Dallas*
"Husserl's Evidenz and Aquinas' Experience of One's Own Understanding"
- Speaker 2: Erik van Versendaal, *Magdalen College of the Liberal Arts*
"Loving Oneself as Another: Aristotle and Ferdinand Ulrich on Self-Enactment as a Dialogical Exchange-of-Places"
- Speaker 3: Brandon L. Wanless, *Saint Paul Seminary School of Divinity, University of St. Thomas (MN)*
"The Difference between Self-Love and Self-Justice in the Thought of Aquinas: Implications for the Natural Knowability of God as Trinity"
- 13. University of Notre Dame** *San Jacinto*
Topic: Aquinas in the Renaissance
Chair: Sam Pell, *University of Notre Dame*
Organizer: Dominic LaMantia, *University of Notre Dame*
- Speaker 1: Brian Garcia, *Assumption University*
"Aquinas as Authority in the *Quaestiones super libros De anima* of John Versoris"
- Speaker 2: Bruce McCuskey, *University of Notre Dame*
"Ficino's Use of Thomas Aquinas in the *De Ente et Uno* Controversy"
- Speaker 3: Cameron Lugo, *University of Notre Dame*
"Aquinas and Calvin on the Immortality of the Soul"

- 14. Society for 21st Century Thomism** *Bexar*
Topic: A Thomistic Response to “AI”
Chair: Francisco Plaza, *Cathedral High School (TX)*
Organizer: Daniel C. Wagner, *Aquinas College*
Speaker 1: John H. Boyer, *Loyola University New Orleans*
“Should AI Concern Thomists?”
Speaker 2: Brian Kemple, *Lyceum Institute*
“Disintegrating Sensation: Artificial Intelligence and Perceiving the Truth”
Speaker 3: Marie George, *St. John’s University*
“Why Call Artificial Intelligence, Artificial Intelligence?”
- 15. The Society of Christian Philosophers** *Austin*
Topic: Author-Meets-Critics Panel on *The Irreducibility of the Human Person* by Mark K. Spencer
Chair: Allison Krile Thornton, *University of South Alabama*
Organizer: Allison Krile Thornton, Anne Siebels Peterson, and Christopher Hauser

Speaker 1: Mark K. Spencer, *University of St. Thomas (MN)*
Speaker 2: Allison Krile Thornton, *University of South Alabama*
Speaker 3: Greg Beabout, *Saint Louis University*
Speaker 4: Rev. Philip-Neri Reese, O.P., *Pontifical University of St. Thomas Aquinas (Angelicum)*
- 16. The American Maritain Association** *Travis*
Topic: The Human Person as Ordered to God
Chair: James Jacobs, *Notre Dame Seminary (LA)*
Organizer: Matthew Miner, *Byzantine Catholic Seminary of Saints Cyril and Methodius*

Speaker 1: Sr. Anne Frances Ai Le, O.P., *Diocese of Fort Worth*
Speaker 2: Donna E. West, *State University of New York at Cortland*
Speaker 3: Francis Feingold, *Kenrick Glennon Seminary*

- 17. Panel on The Dependency, Relationality, and Dignity of the Human Person** *Harris*
Organizer: James Kintz, *Dominican School of Philosophy and Theology*, & Matthew Shea, *Franciscan University of Steubenville*
- Speaker 1 Jeffrey Bishop, *Saint Louis University*
Speaker 2: James Kintz, *Dominican School of Philosophy and Theology*
Speaker 3: Matthew Shea, *Franciscan University of Steubenville*
Speaker 4: Jason Eberl, *Saint Louis University*
- 18. Advancing Natural Theology** *Hidalgo*
Organizer and Chair: Joseph Blado, *University of Notre Dame*
- Speaker 1: Alexander Pruss, *Baylor University*
“God and Fine-Tuning in Ethics and Epistemology”
Speaker 2: Brian Cutter, *University of Notre Dame*
“The Argument from Nomological Harmony”
Speaker 3: Joseph Blado, *University of Notre Dame*, & Tyler McNabb, *Saint Francis University (PA)*
“Cosmological Arguments: How First Stage and Second Stage Arguments Fit Better with Divine Simplicity”
- 19. Thomistic Moral Philosophy** *San Antonio*
Topic: Puzzles about Moral Objects
Chair: Christopher Tomaszewski, *Belmont Abbey College*
Organizer: J. Burke Rea, *Eastern University*
- Speaker 1: Christopher Tomaszewski, *Belmont Abbey College*
“What’s Wrong with Detraction?”
Speaker 2: J. Burke Rea, *Eastern University*
“Medical Futility as Practical Impossibility: A Defense of the Ordinary/Extraordinary Care Distinction”
Speaker 3: Nathan Mueller, *The St. Constantine School*

“Being Curious about ‘Curiositas’: On Desiring to Know and What Goes Wrong with It”

- 20. Joseph Koterski, S.J., Panel of Philosophers in Jesuit Education** *Navarro*
Topic: *Cura Personalis* and the Human Person
Chair: Joe Vukov, *Loyola University Chicago*
Organizer: Tom Cavanaugh, *University of San Francisco*
- Speaker 1: Lorraine Keller, *Saint Joseph’s University (PA)*
Speaker 2: Joe Vukov, *Loyola University Chicago*
Speaker 3: Tom Cavanaugh, *University of San Francisco*
- 21. Society for Medieval and Renaissance Philosophy** *Dallas*
Organizer and Chair: Stephen Ogden, *University of Notre Dame*
- Speaker 1: Thérèse-Anne Druart, *The Catholic University of America (Prof. Emerita)*
“Justice in al-Farabi”
Speaker 2: Stephen Ogden, *University of Notre Dame*
“Comments on Druart”
Speaker 3: Kendall Fisher, *Gonzaga University*
“Strategy in St. Thomas Aquinas’ Elimination Argument for the Soul as Form of the Body”
Speaker 4: Rev. Raphael Mary Salzillo, O.P., *Dominican School of Philosophy and Theology*
“Comments on Fisher”
- 22. Marcel Society** *Galveston*
Topic: Marcel and Phenomenological Ethics
Organizer and Chair: Zachary Wilcutt, *Boston College*
- Speaker 1: Alexander Montes, *University of Rochester Medical Center*
“Hildebrand and Marcel on Fidelity as Essential to Freedom”

Speaker 2: Michael Healy, *Franciscan University of Steubenville*

“Hope and Despair in Marcel: Images and Underlying Attitudes”

Commentator: Geoffrey Karabin, *Neumann University*

2:15p-3:45p

**Philosophy Poster Session
(Friday Afternoon)**

Sam Houston

- 1) “Why are Measurements Single Valued?”
Thomas Ciavatti, *Center for Thomistic Studies, University of St. Thomas (TX)*
- 2) “Making Room for God’s Simple Knowledge of the Complex: Tracing Limitations of Embodied Cognition in Contrast to Divine Intellection in Aquinas”
Miriam Pritschet, *The Catholic University of America*
- 3) “What is reflection in Aquinas?”
Matthew Glaser, *Fordham University*
- 4) “Newman Thinking with His Friends: A Social Epistemology Based on the Illative Sense”
Bryan Williams, CSC, *Fordham University*
- 5) “Evolution and Hylomorphism: Reconciling Ontological and Scientific Concepts of Species”
Daniel De Haan, *Blackfriars & Campion Hall, Oxford University*
- 6) “The Man Effect: Evaluating Human Contributions to Aesthetics in Nature”
Sarah Negri, *Baylor University*
- 7) “Beauty of the Human Form”
D.V. Andrews, *Center for Thomistic Studies, University of St. Thomas (TX)*
- 8) “First Order Predicate Logic as the Logic of Singular Propositions: A Thomistic Proposal”
Timothy Kearns, *Legion of Christ College of Humanities*
- 9) “Real Potential Infinities”
Rev. Ambrose Little, O.P., *Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies*

- 10) “The Roots of Scruton’s ‘As if Personhood and As-if God’”
Craig M. White, *Independent Scholar*
- 11) “Empathy and Discipleship”
John Schaff, *Center for Thomistic Studies, University of St. Thomas (TX)*
- 12) “More than Vice and Virtue: How Dissociation Impairs One’s Capacity for True Friendship”
Michaela Costanzo, *University of Dallas*
- 13) “Humiliation and Growing in Humility”
W. Scott Cleveland, *The University of Mary*
- 14) “Against Secret Family Recipes”
Heidi M. Giebel, *University of St. Thomas (MN)*
- 15) “Love from a Distance: An Exploration of the Relation Between Love and Detachment in the Thought of Meister Eckhart”
Timothy Jaeger, *Boston College*
- 16) “Retrieving the Heart in Aquinas”
Annie Smalley, *Center for Thomistic Studies, University of St. Thomas (TX)*
- 17) “Greed, The Good with Which it is Concerned, and Its Correctives”
Monica Costanzo, *The University of Dallas*
- 18) “Patience: A Three-fold Model”
Aileen Casillas, *Franciscan University of Steubenville*
- 19) “Sexual urges in the two paradigms of apathy”
Rev. Daniel P. Moloney, *Saint John Vianney Theological Seminary (CO)*
- 20) “Common and Private Good as the Basis for Common and Private Prayer in Thomas Aquinas”
Dominic V. Cassella, *The Catholic University of America*

- 21) “What makes the Integralist State Integralist?”
John Macias, *St. Mary’s Seminary & University (MD)*
- 22) “Plato’s Theology of the Body”
Joshua Hochschild, *Mount St. Mary’s University (MD)*
- 23) “‘The seeming must be taken away’ (Rep. 2.361b8):
Plato and Augustine”
Daniel P. Maher, *Assumption University*
- 24) “Aquinas on Privation and Moral Evil: A Reply to Crosby”
Michael Hall, *Franciscan University of Steubenville*
- 25) “Trauma, Preempting Evils, and Soul-Making Theodicies”
Brandon Dahm and Chris Twedt, *Franciscan University of Steubenville & Christopher Newport 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

Hidalgo

Chair: Dillon Raum, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: Christopher Hauser, *University of Scranton*

“Evolution, Emergence, and the Divine Creation of Human Souls”

Commentator: Daniel De Haan, *University of Oxford*

Speaker 2: Samuel P. Hage, *Tulane University*

“Ethical Intuition and the Immortal Soul in Plato’s *Meno*”

Commentator: Scott Roniger, *Loyola Marymount University*

Group 2

Contributed Papers

Dallas

Chair: Jacob Whalen, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: John Skalko, *St. John’s Seminary (MA)*

“Beasts and Universals: A Thomistic Account”

Commentator: Gaston LeNotre, *Ave Maria University*

Speaker 2: Patrick Corry, *Villanova University*

Karen Chan Young Scholar Awardee

“Aristotle’s Perceptual Realism in *De anima* III.1-2”

Commentator: Claire Murphy, *University of Notre Dame*

Group 3 **Contributed Papers** *Galveston*
Chair: Timothy Noone, *The Catholic University of America*

Speaker 1: Elliot Polsky, *Center for Thomistic Studies, University of St. Thomas (TX)*
“The Real Distinction Between Supposit and Nature in Angels in Thomas Aquinas”

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

Speaker 2: Harrison Jennings, *Baylor University*
“One Substance or Two? The Challenge to St. Albert the Great’s Anthropological Synthesis”

Commentator: Kendall Fisher, *Gonzaga University*

Group 4 **Contributed Papers** *Harris*
Chair: Francis Feingold, *Kenrick Glennon Seminary*

Speaker 1: M. T. Lu, *University of St. Thomas (MN)*
“The Virtue of Piety and the Intellect”

Commentator: Daniel Maher, *Assumption University*

Speaker 2: Chris Zedick, *Franciscan University of Steubenville*

“Integralism and the Human Person”

Commentator: Fr. James Dominic Rooney, O.P., *Hong Kong Baptist University*

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

Salon B

Chair: Mary Catherine Sommers,
Center for Thomistic Studies
University of St. Thomas (TX) (Prof. Emerita)
Vice President of the ACPA

Presidential Address:

Patrick Lee,
Franciscan University of Steubenville
President of the ACPA
“Ethics, the Ultimate End, and Eternal Life”

First Plenary Lecture:

David Hershenov,
State University of New York at Buffalo
“Two Dogmas of Pro-Life Metaphysics”

9:45-11:45p: Reception

Salon C

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

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

Group 5 **Contributed Papers** *Hidalgo*
Chair: Joel Potter, *University of Alaska Anchorage*

Speaker 1: Michael Baur, *Fordham University*

“On Human Personhood: Towards a Unification of the ‘Naturalist’ and the ‘Personalist’ Accounts”

Commentator: Adam Myers, *Mount Mercy University*

Speaker 2: Benjamin Jansen, S.J., *Saint Louis University*

“How Virtuous Virgil Was Lost in Limbo: The Role of the Will in Human Salvation”

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

Group 6 **Contributed Papers** *Dallas*
Chair: Cory Turner, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: James Kintz, *Dominican School of Philosophy and Theology*

“Person without Relation? A Non-Aristotelian (but Thomistic) Response”

Commentator: Benjamin Koons, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 2: Christopher Tomaszewski, *Belmont Abbey College*

“Aquinas on Death as Substantial Corruption”

Commentator: Jason Eberl, *Saint Louis University*

Group 7 **Contributed Papers** *Galveston*
Chair: Timothy Pawl, *University of St. Thomas (MN)*

Speaker 1: Julie D. Gunby, *Saint Louis University*

“Can We Flourish Alone? Stump & Aquinas on the Felix Culpa View”

Commentator: Bryan Cross, *Mount Mercy University*

Speaker 2: Lawrence Masek, *Ohio Dominican University*

“The Trap of Mistakenly Strict Principles about Abortion”

Commentator: Steven Jensen, *Center for Thomistic Studies, University of St. Thomas (TX)*

Group 8 **Contributed Papers** *Harris*
Chair: Rev. Christopher Wetzel, O.P., *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: Joshua Lee Harris, *The King’s University*,
and Roger J. Ronald, *Institute for Christian Studies*

“A Way of Seeing Ways of Being: Building a Case for Ontological Pluralism”

Commentator: Rev. Ambrose Little O.P., *Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies*

Speaker 2: Jeremy W. Skrzypek, *Ohio Dominican University*

“The Virtues of Superessentialism”

Commentator: Jacob Tuttle, *Georgetown University*

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

23. **Conceptual Clarity Concerning Human Nature Project**

Hidalgo

Topic: Human Persons and their Disembodied Minds: Neo-Aristotelian Arguments for the Immateriality of the Intellect

Chair: Paul Rezkalla, *Baylor University*

Organizer: Daniel De Haan, *Blackfriars & Champion Hall, University of Oxford*

Speaker 1: Daniel De Haan, *Blackfriars & Champion Hall, University of Oxford*

“Six Obstacles Facing Neo-Aristotelian Arguments for the Immateriality of the Human Intellect”

Speaker 2: Rev. Philip-Neri Reese, O.P., *Pontifical University of Saint Thomas Aquinas (Angelicum)*

“Ambiguous Immateriality”

Speaker 3: Antonio Ramos Díaz, *Pontificia Universidad Católica de Puerto Rico*

“What the intellect cannot be: the case for the Kripke-Ross Immateriality Argument”

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

Dallas

Topic: Metaphysics through Logical Semantics:
Conversations with Gyula Klima

Organizer and Chair: Alex Hall, *Clayton State University (GA)*

Speaker 1: Domenic D’Ettore, *Center for Thomistic Studies, University of St. Thomas (TX)*

“Being as First Known and Analogical Concept Formation: Two Thomists’ Approaches to the Conceptual Unity of Being”

Commentator: Gyula Klima, *Fordham University*

Speaker 2: Jason Reed, *Divine Word College*

“A Radical Cosmological Argument: The Real Distinction and the Problem of Uncaused Contingents”

Commentator: Gyula Klima, *Fordham University*

- 25. The Hildebrand Project** *Harris*
Topic: Winners of the Personalist Essay Contest
Organizer and Chair: Mark K. Spencer, *University of St. Thomas (MN)*
- Speaker 1: Chris Reilly, *Pontifex University*
“The Morally Unconscious Person in Dietrich von Hildebrand’s *Ethics*”
- Commentator: John F. Crosby, *Franciscan University of Steubenville*
- Speaker 2: Emma Emrich, *Fordham University*
“A Response to Two Ethical Objections to Edith Stein’s Account of Human Individuality”
- Commentator: John F. Crosby, *Franciscan University of Steubenville*
- Speaker 3: Margaret Leonard, *Franciscan University of Steubenville*
“The Nature of Ecstasy: Von Hildebrand’s Hidden Response to Nietzsche”
- Commentator: John F. Crosby, *Franciscan University of Steubenville*
-
- 26. Society for Contemporary Catholic Metaphysics** *Nueces*
Topic: Panel 1 of the Society for Contemporary Catholic Metaphysics
Chair: Paul Camacho, *Villanova University*
Organizer: Terence Sweeney, *Villanova University*
- Speaker 1: Robert Van Alstyne, S.J., *Boston College*
“Ferdinand Ulrich on the Criterion for the Discernment of Finite Freedom”
- Speaker 2: Erik Van Versendaal, *Magdalen College of the Liberal Arts*
“The Spiritual Womb: Ferdinand Ulrich on Fatherhood as Divine-Human *Traditio*”
- Speaker 3: Lesley Rice, *Pontifical John Paul II Institute, The Catholic University of America*
“Reason, Sanctity, and Secularity in the Thought of David L. Schindler”

- 27. Society for Thomistic Natural Philosophy** *Travis*
Topic: Reflections on *The Intelligibility of Nature: A William A. Wallace Reader*
Organizer and Chair: Daniel C. Wagner, *Aquinas College*
- Speaker 1: John P. Hittinger, *University of St. Thomas (TX)*
“William A. Wallace & ‘Developmental Thomism’”
- Speaker 2: Michael W. Tkacz, *Gonzaga University*
“Albertus Magnus as Source for a Neo-Aristotelian Biology”
- Speaker 3: Daniel C. Wagner, *Aquinas College*
“The Intelligibility of Nature & Modeling the Human Good”
-
- 28. University of Notre Dame** *Navarro*
Topic: Ethics and Personhood
Chair: Manuel Martin, *Universidad de Los Andes*
Organizer: Dominic LaMantia, *University of Notre Dame*
- Speaker 1: Grace Hibshman, *University of Notre Dame*
“Forgiveness as Responding in Love”
- Speaker 2: Sara Chan, *University of Notre Dame*
“The Love Account of Moral Status”
- Speaker 3: Patrick Corry, *Villanova University*
“Aristotle on Memory and Human Individuality”
-
- 29. Aquinas and Postmodernity Group** *Austin*
Topic: Aquinas and Contemporary Issues
Chair: Mirela Oliva, *Center for Thomistic Studies, University of St. Thomas (TX)*
Organizer: Mirela Oliva, *Center for Thomistic Studies, University of St. Thomas (TX)*, & Joseph Trabbic, *Ave Maria University*
- Speaker 1: Siobhan Nash-Marshall, *Manhattanville College*
“On Freedom, Nature, Sartre, and Other Present Nightmares”
- Speaker 2: Joseph Trabbic, *Ave Maria University*
“Heidegger and an Alleged Contradiction in Aquinas’s Theology”

Speaker 3: Joshua Smith, *Rice University*

“Aquinas on Universals: Toward a Re-enchanted Metaphysics”

Speaker 4: Matthew Moore, *Del Mar College*

“The Natural Desire for God and Existential Thomism”

30. Author Meets Critics: Kevin Vallier’s *All the Kingdoms of the World*

Galveston

Topic: Integralism and Catholic Political Philosophy

Organizer and Chair: Brian Besong, *Saint Francis University (PA)*

Speaker 1: Thomas Pink, *Kings College London*

Speaker 2: Alan Fimister, *Holy Apostles College and Seminary*

Speaker 3: Brian Besong, *Saint Francis University (PA)*, & Tyler McNabb, *Saint Francis University (PA)*

Speaker 4: Kevin Vallier, *Bowling Green State University*

31. Catholic Teachers and Scholars in the 21st Century

San Jacinto

Topic: Baptize the Bots? Technology and the Philosophy of Human Nature

Chair: Timothy Jaeger, *Boston College*

Organizer: Kelsey Boor, *Boston College*

Speaker 1: Joseph Vukov, *Loyola University Chicago*

“Mimicking Reality: AI, VR, and Catholic Anthropology”

Commentator: Matthew Glaser, *Fordham University*

Speaker 2: Kelsey Boor, *Boston College*

“Engaging (and Disengaging?) ChatGPT in the Classroom”

Commentator: Christian Emrich, *Fordham University*

32. Aquinas's First Way

San Antonio

Topic: Panel Discussion of *Nature and Nature’s God*

Chair: Rob Koons, *University of Texas Austin*

Organizer: Daniel Shields, *Wyoming Catholic College*

Speaker 1: Daniel Shields, *Wyoming Catholic College*

Speaker 2: R.E. Houser, *Center for Thomistic Studies,
University of St. Thomas (TX) (Prof. Emeritus)*

Speaker 3: Alexander Pruss, *Baylor University*

Speaker 4: Rob Koons, *University of Texas Austin*

33. Tradition for Today: A Panel Discussion on Philosophical Pedagogy

Bexar

Topic: Faithfully Teaching the Philosophical Tradition in a
Way That Serves Today's Students

Chair and Organizer: Benjamin Rusch Gómez, *University of
Mary*

Speaker 1: Daniel Sportiello, *University of Mary*

Speaker 2: Hannah Venable, *University of Mary*

Speaker 3: Jeremy Skrzypek, *Ohio Dominican University*

Speaker 4: Donald Bungum, *University of Mary*

Speaker 5: Scott Cleveland, *University of Mary*

34. Contemporary Thomistic Psychology

This session was originally organized by Alina Beary, who passed away tragically in August of 2023. Alina was a longtime member of the ACPA. Her colleagues in the planned session asked to keep this note in the program.

5:30p-6:30p:	Holy Mass (Anticipatory)	<i>Salon A</i>
6:30p-7:30p:	Reception	<i>Salon C</i>
7:30p-9:30p:	Banquet (By Reservation)	<i>Salon B</i>

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

Karen Chan Young Scholar's Awardee:

Patrick Corry, *Villanova University*

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

Remarks Introducing the Aquinas Medalist:

Scott Roniger, *Loyola Marymount University*

Aquinas Medalist Recipient:

F. Russell Hittinger,
The Catholic University of America

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 19)

8:00a:	Holy Mass	Salon A
8:00a-12:00p:	Registration and Book Exhibit	Lamar
8:00a-12:00p:	Refreshments	Salon C

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

- 35. St. John Paul II Institute (University of St. Thomas, TX) and Society for Thomistic Personalism** *San Antonio*
- Topic: Aspects of Wojtyła's Personalism
Organizer and Chair: John Hittinger, *St. John Paul II Institute, University of St. Thomas (TX)*
- Speaker 1: Rev. Grzegorz Hołub, *Pontifical University of John Paul II (Kraków)*
Commentator: John Corrigan, *Immaculata University (PA)*
Speaker 3: Rose Mary Lemmons, *University of St. Thomas (MN)*
Commentator 2: Christopher Wolfe, *University of St Thomas (TX)*
- 36. University of Notre Dame** *Galveston*
- Topic: Augustine and Albert on Cognition
Chair: Bruce McCuskey, *University of Notre Dame*
Organizer: Dominic LaMantia, *University of Notre Dame*
- Speaker 1: Therese Cory, *University of Notre Dame*
"Albert on Self-Knowledge"
Speaker 2: Sam Pell, *University of Notre Dame*
"A Lucid Body and a Living Mirror: Albert the Great's Physicalist Theory of Visual Perception"
Speaker 3: Manuel Martin, *Universidad de Los Andes*
"The Seal of the Divine Light in Us: Augustine on Illumination and the Memoria Dei"

- 37. The Civitas Project for Catholic Social Thought** *Navarro*
Topic: Politics, Economics, and the Common Good
Chair: Joseph G. Trabbic, *Ave Maria University*
Organizer: D.C. Schindler, *Pontifical John Paul II Institute, The Catholic University of America*, & Joseph G. Trabbic, *Ave Maria University*
- Speaker 1: Daniel Gutschke, *Thomas Aquinas College*
“Contemplation and the Political Common Good”
Speaker 2: Henry Wickus, *Pontifical John Paul II Institute, The Catholic University of America*
“Towards an Economy of Real Things: Grappling with the Inheritance of the Spiritual Franciscan”
Speaker 3: Michael Boland, *Pontifical John Paul II Institute, The Catholic University of America*
“Polarity or Paradox: Man as *Homo Politicus* and *Homo Ecclesiasticus* in Henri de Lubac”
- 38. Lonergan Philosophical Society** *San Jacinto*
Topic: Lonergan and E. Stein on the Conditions of Human Flourishing
Organizer: Michael Sharkey, *University of Wisconsin-Platteville*
Chair: Andrew Barrette, *Boston College*
- Speaker 1: Jude Clymer, *Boston College*
“Lonergan and International Trade: Applying Lonergan’s Economic Theory to Populist Trade Policy”
Speaker 2: Abbey Murphy, *Boston College*
“The Importance of Community in Personal Flourishing for Bernard Lonergan and Edith Stein”
Speaker 3: Andrew Barrette, *Boston College*
“The Ontic Value of Persons: A Matter for Conversation between Edith Stein and Bernard Lonergan”
- 39. University of Pittsburgh** *Dallas*
Topic: Aristotelian Aesthetics and Action
Chair: Dominic LaMantia, *University of Notre Dame*

Organizer: Michael Lang, *University of Pittsburgh*

Speaker 1: Michael Lang, *University of Pittsburgh*, & Andreas Waldstein, *University of Notre Dame*

“Aristotle on the Beauty of God”

Speaker 2: Levi Durham, *Baylor University*

“A Hylomorphic Theory of Consent”

Speaker 3: David O’Connor, *University of Notre Dame*

“The Beauty of the Gentleman: Aristotle vs Newman”

40. Phenomenology and Catholicism Group *Austin*

Topic: Phenomenological Approaches to the Human Person

Chair: Annie Smalley, *Center for Thomistic Studies, University of St. Thomas (TX)*

Organizer: Michael Bowler, *Michigan Technological University*; George Heffernan, *Merrimack College*; Mirela Oliva, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: Scott Roniger, *Loyola Marymount University*
“Articulos Temporum: The Temporal Syntax of God’s Self-Disclosure”

Speaker 2: Andrew Crema, *Loyola University Chicago*
“Where your Treasure is, there also will your Heart be”: Husserl on Evaluation and the Person”

Speaker 3: Sean McCarthy, *The Catholic University of America*
“Charles Taylor on Embodiment and Language”

41. Society for Contemporary Catholic Metaphysics *Bexar*

Topic: Panel 2 of the Society for Contemporary Catholic Metaphysics

Chair: Erik Van Versendaal, *Magdalen College of the Liberal Arts*

Organizer: Terence Sweeney, Villanova University

Speaker 1: Sean Hafner, *Boston College*
“Lonergan on the Emergence of Personal Responsibility from Human Nature”

Speaker 2: Humberto González Núñez, *University of Texas Dallas*

“Mystery and Saturation in Marion’s Phenomenology of Givenness and Revelation”

- 42. ACPA Sponsored Satellite Session** *Travis*
Chair: Ryan Franck, *Center for Thomistic Studies, University of St. Thomas (TX)*

Speaker 1: John F. Crosby, *Franciscan University of Steubenville*

“How Subjectivity Reveals the Person”

Speaker 2: Chad Engelland, *University of Dallas*

“The Paradox of the Person: A New Proof for God’s Existence”

- 43. The Concept of Person: A Synthetic Approach** *Nueces*
Topic: The Concept of Person: A Synthetic Approach
Organizer: Rocco Sacconaghi, *DePaul University*

Speaker 1: Rocco Sacconaghi, *DePaul University*

“Towards a Personalistic Principle”

Commentator: Michele Averchi, *The Catholic University of America*

Commentator: Marco Stango, *St. Bernard’s School of Theology and Ministry (NY)*

Contributed Paper Abstracts

Group 1

“Evolution, Emergence, and the Divine Creation of Human Souls”

Christopher Hauser, *University of Scranton*

In a series of publications spanning over two decades, William Hasker has argued both (1) that human beings have souls and (2) that these souls are *not* directly created by God but instead are directly produced by (or “emergent from”) some kind of physical process. By contrast, an alternative view of the human person, endorsed in the contemporary *Catechism of the Catholic Church*, maintains (1) that human beings have souls but (2*) that each human soul *is* directly created by God rather than produced by some kind of physical process. Hasker argues that, given what we know from evolutionary biology, (2) is much more plausible than (2*). If Hasker is right, then there is a serious tension between the Church’s teaching concerning the human person and contemporary biological science. In this article, I challenge Hasker’s reasoning. I argue that those who hold the Catholic view that each human soul is directly created by God face no more difficulty reconciling their view with evolutionary biology than those who maintain, as Hasker does, that human souls are directly causally produced by some kind of physical process.

“Ethical Intuition and the Immortal Soul in Plato’s *Meno*”

Samuel P. Hage, *Tulane University*

This paper advances a new interpretation of the *Meno*, against the predominant scholarly view that Socrates’ geometry demonstration is merely a response to Meno’s paradox (i.e. inquiry into new areas of knowledge seems impossible). I argue that Plato means not only to illustrate the nature of *inquiry* by a

mathematical analogy, but the nature of *virtue* as well; that is, he intends to show readers a connection between the human apprehension of the indemonstrable first principles of both mathematics and ethics. This interpretation also points us toward the importance of the immortal soul for ethical knowing, by tying the theory of recollection (and the geometry problem that illustrates it) to the overall context of Meno's inquiry about virtue.

Group 2

“Beasts and Universals: A Thomistic Account”

John Skalko, *St. John's Seminary (MA)*

Do non-human animals know universals or abstract concepts? Many animal researchers would answer in the affirmative because various animals have shown the ability to sort objects appropriately into different groupings. Closer examination of such studies, however, indicates there may be another explanation. Utilizing the cognitive framework of Thomas Aquinas on the interior senses, particularly the estimative power, this work endeavors to challenge the dominant narrative regarding such cognitive acts in animals. In particular, a proper understanding of the estimative power in light of the biological writings of Aristotle and Albertus Magnus indicates that there is a much simpler explanation as to how animals can sort objects without anthropomorphizing or attributing to them higher cognitive abilities or actions than is necessary. Cases of animal sorting can be explained by a comparing of sensible accidental features to sortals, which is the highest type of phantasm possible for non-human animals.

“Aristotle's Perceptual Realism in *De anima* III.1-2”

Patrick Corry, *Villanova University*

This paper argues that Aristotle in *De Anima* is a direct realist

about perception insofar as he holds that the senses themselves perceive the things in which sensible qualities inhere. The principle which explains this position can be found in *De Anima* III.2, according to which the activity of the sense power is the same as the action of the sensible object on the sense power (426a5). This paper gives an interpretation of this principle which derives from a reconstruction of Aristotle's difficult argument about "common sensibles" in *DA* III.1; because this reconstruction entails that simultaneous perception in the primary sense is unified by the thing perceived, III.2 is best interpreted as extending the range of the senses from proper qualities to sense itself and to the thing perceived. The paper concludes by reflecting on the significance of the soul's receptivity to independent things for Aristotle's account of the human person.

Group 3

**"The Real Distinction Between Supposit and Nature
in Angels in Thomas Aquinas"**

Elliot Polsky, *Center for Thomistic Studies,
University of St. Thomas (TX)*

It is universally acknowledged that, for St. Thomas, there is a distinction between human persons or suppositis and their natures or essences. But it is usually thought that there is no parallel distinction between the angelic person or supposit and its nature. Yet, as this paper argues, Aquinas consistently puts forward just such a distinction. This paper surveys Aquinas's arguments for the unique identity of God with his essence and the corresponding distinctions between created persons and their essences, showing in the process how the distinction found in angels differs from that found in material substances. It is important to recognize the distinction between supposit and nature in angels not only for its own sake as it touches on his understanding of created persons—human or angelic—but

also insofar as it sheds light on Aquinas's understanding of divine simplicity and of other act-potency compositions in creatures.

**“One Substance or Two? The Challenge to
St. Albert the Great's Anthropological Synthesis”**

Harrison Jennings, *Baylor University*

St. Albertus Magnus was a pioneer in the project of integrating and reconciling Aristotelian hylomorphism (as received and interpreted through Neo-Platonic and Arabic sources) with the Christian theological tradition. In the past century, there has been debate over whether St. Albert's overall anthropological synthesis was successful, in particular in avoiding dualistic implications with respect to the union of the human soul and body. The present paper revisits that debate, responding to the case against the success of St. Albert's synthesis, and making a positive case in its favor. It identifies as the crux of the controversy the question of whether, for St. Albert, the soul on its own is a “complete” substance; and then argues both that St. Albert denies that it is, and that neither do his principles imply that it is. As a result, we can discover in his thought a unified, coherent anthropological synthesis.

Group 4

“The Virtue of Piety and the Intellect”

M. T. Lu, *University of St. Thomas (MN)*

I have previously argued that piety can be properly understood as an Aristotelian natural moral virtue. In this paper I will argue that piety should also be understood as contributing to the proper operation of the intellect. In other words, even though piety is properly understood as a moral virtue of the will, it nonetheless has important implications for *knowing*. After briefly reviewing how and why piety is a natural moral virtue I

will discuss how piety has important epistemic implications in that it functions like a “virtue of attention” similar to St. Thomas’ virtues of *studiositas* and *docilitas*. I close with some remarks about why this aspect of piety receives little explicit discussion in the texts of Aristotle and Thomas, even though I am confident that it fits into their conception of knowledge and its relationship to moral virtue.

“Integralism and the Human Person”

Chris Zedick, *Franciscan University of Steubenville*

The current integralist thesis sees a necessary submission of the state to the Church because the Church has a vested interest in man’s eternal salvation whereas the state has concern only for his temporal goods. This paper will argue that the integralist position is indeed correct based upon the substantial unity of man’s nature as body and soul, but needs to be developed and understood in two ways: the Strong Integralist Argument (SIA) and the Weak Integralist Argument (WIA). The SIA will be applied within the Church, and the WIA will be that principle of action lived out in societal involvement and can be broken down into uncompromising and compromising subsections. The application of the WIA provides for the protection of personal development in both the family and society, while allowing for the freedom necessary for genuine religious conversion lacking in the original integralist thesis.

Group 5

**“On Human Personhood: Towards a Unification of the
‘Naturalist’ and the ‘Personalist’ Accounts”**

Michael Baur, *Fordham University*

There is something puzzling about the notion of the “human person.” Do human persons possess dignity by virtue of their being human, or by virtue of their being persons, by virtue of

some combination of humanness and personhood? This paper offers some first steps towards reconciling or uniting “naturalistic” accounts of human personhood (accounts which focus on the human being as one among many members of a shared natural kind) with “personalist” accounts of human personhood (accounts which focus on the radical individuality and uniqueness of the human person). These accounts can be united, I suggest, if one develops an adequate metaphysics of the human being as an intellectual being; if one appreciates how human beings are capable of a “complete” and immaterial return-into-self (*reditio ad seipsum*), one will also be able to appreciate how the human being is also radically individual and radically unique.

**“How Virtuous Virgil Was Lost in Limbo:
The Role of the Will in Human Salvation”**
Benjamin Jansen, S.J., *Saint Louis University*

Of all the topics pertaining to the mystery of the human person, few are more perennially piquant than questions surrounding human salvation. This project presents a novel exegetical analysis of the character Virgil from *The Divine Comedy* and suggests that, despite his narrative role as the virtuous personification of human reason, Virgil is also very much an inhabitant of Hell proper. In addition to constructing the requisite framework to substantiate this claim, this paper also explores salient questions that arise concerning Virgil’s fate. For instance, how is it possible that a virtuous, ostensibly sinless individual like Virgil could be denied access to Heaven against his will? The ensuing discussion reveals hidden depths in Dante’s illustrious work while simultaneously underscoring the essential premise that union with God entails more than intellectual understanding. Relationship requires an act of the will.

Group 6

**“Person without Relation?
A Non-Aristotelian (but Thomistic) Response”**

James Kintz, *Dominican School
of Philosophy and Theology*

The nature of personhood is not only an important discussion in contemporary philosophy but is also of central importance to the Thomistic philosophical and theological system. Yet the precise nature of personhood on this Thomistic system remains unclear, specifically as it concerns relationality. Some have argued that relationality, specifically interpersonal relationality, is intrinsic to what it is to be a person. But, following Aristotle, recent authors have either ignored or rejected this claim. In this paper I reintroduce and defend the idea that relationality is essential to personhood on a Thomistic schema. Focusing on the nature of the second-person relation, as well as on the theological conception of the Trinity, I suggest that we cannot give a full account of personhood without reference to our capacity to enter into intrinsically reciprocal interpersonal relationships, which require us to be active *and* receptive towards other persons. This ultimately reveals that to be a person is to be essentially relational.

“Aquinas on Death as Substantial Corruption”
Christopher Tomaszewski, *Belmont Abbey College*

The question of whether the human person immediately survives death has been the subject of considerable recent dispute among Thomists, between *corruptionists* who argue that the human person is indeed destroyed by death (temporarily, until they come back into existence at the general resurrection) and *survivalists* who argue that the human person lives on constituted by his soul alone in the interim

state between death and the general resurrection. In this paper I give a strengthened version of the standard argument (as given by Toner 2010) for corruptionism from Aquinas' own principles that examines the full logical space of what could happen to the human person upon death, and show that none of the possibilities that lead to survival are consistent with Aquinas' substance monism about the human person and metaphysics of death.

Group 7

**“Can We Flourish Alone?
Stump & Aquinas on the Felix Culpa View”**

Julie D. Gunby, *Saint Louis University*

In her most recent book, *The Image of God: The Problem of Evil and the Problem of Mourning*, Eleonore Stump deploys Thomas Aquinas to produce an account of the true self, human flourishing, and the felix culpa view of evil such that it is possible for the suffering of a human life to make that life more glorious than it otherwise would have been. Stump's argument is compelling but contains the vexing premise that human relationships are not necessary for human flourishing. I argue that because Stump fails to distinguish between human flourishing and the conditions that are necessary for a human being to become capable of flourishing, she is left with the unlikely conclusion that it is possible for a feral child to flourish. On the contrary, I contend that human relationships are a necessary precondition for a person to become capable of flourishing.

**“The Trap of Mistakenly
Strict Principles about Abortion”**

Lawrence Masek, *Ohio Dominican University*

I argue that physicians can perform a salpingostomy,

placentectomy, or craniotomy to save a pregnant woman without intending death or harm. To defend this conclusion, I criticize appeals to intuitions about intentions, defend the relevance thesis (a person intends X only if X is relevant to explaining the person's action), and criticize the identity thesis (if a person intends X and knows that X is Y then the person intends Y). I also respond to Steven Jensen's objections to the strict definition of intended effects and argue that this definition does not excuse anyone's action or diminish the severity of anyone's wrongdoing. Finally, I criticize the principles that physicians may not intend to terminate pregnancy before viability (which would prohibit treating ectopic pregnancies) and that physicians may not act on one patient's body in a harmful way to benefit another patient (which would prohibit some organ transplants and emergency c-sections).

Group 8

**“A Way of Seeing Ways of Being:
Building a Case for Ontological Pluralism”**

Joshua Lee Harris and Roger J. Ronald,
The King's University & Institute for Christian Studies

Ontological pluralism is the view that there are *ways of being*. In this paper, we build a new case for ontological pluralism in the form of three contributions: (1) We offer a theoretically useful definition of ‘way of being’ as a positive principle of similarity and difference that is distinct from – and a prior condition for – having properties. (2) We develop a test for distinguishing ways of being from properties: features of entities that are *conceptually redundant* when represented as predicates in standard predicate logic are ways of being. Finally, (3) we argue that there are ways of being, i.e., there are features of entities that satisfy the definition in (1), and pass the test outlined in (2). Along the way, we reply to objections

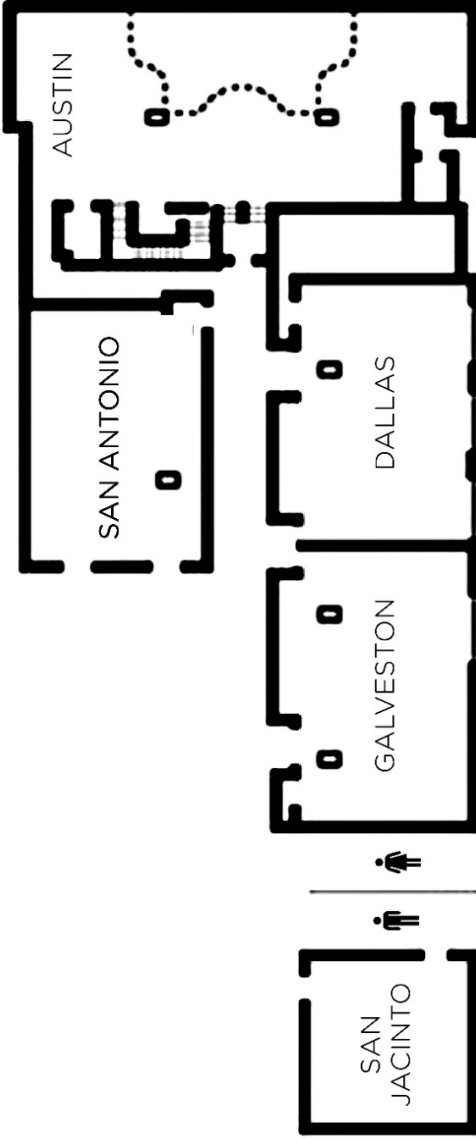
against pluralism raised by Peter van Inwagen and Wouter Cohen, in an attempt to show that pluralism is well-motivated.

“The Virtues of Superessentialism”

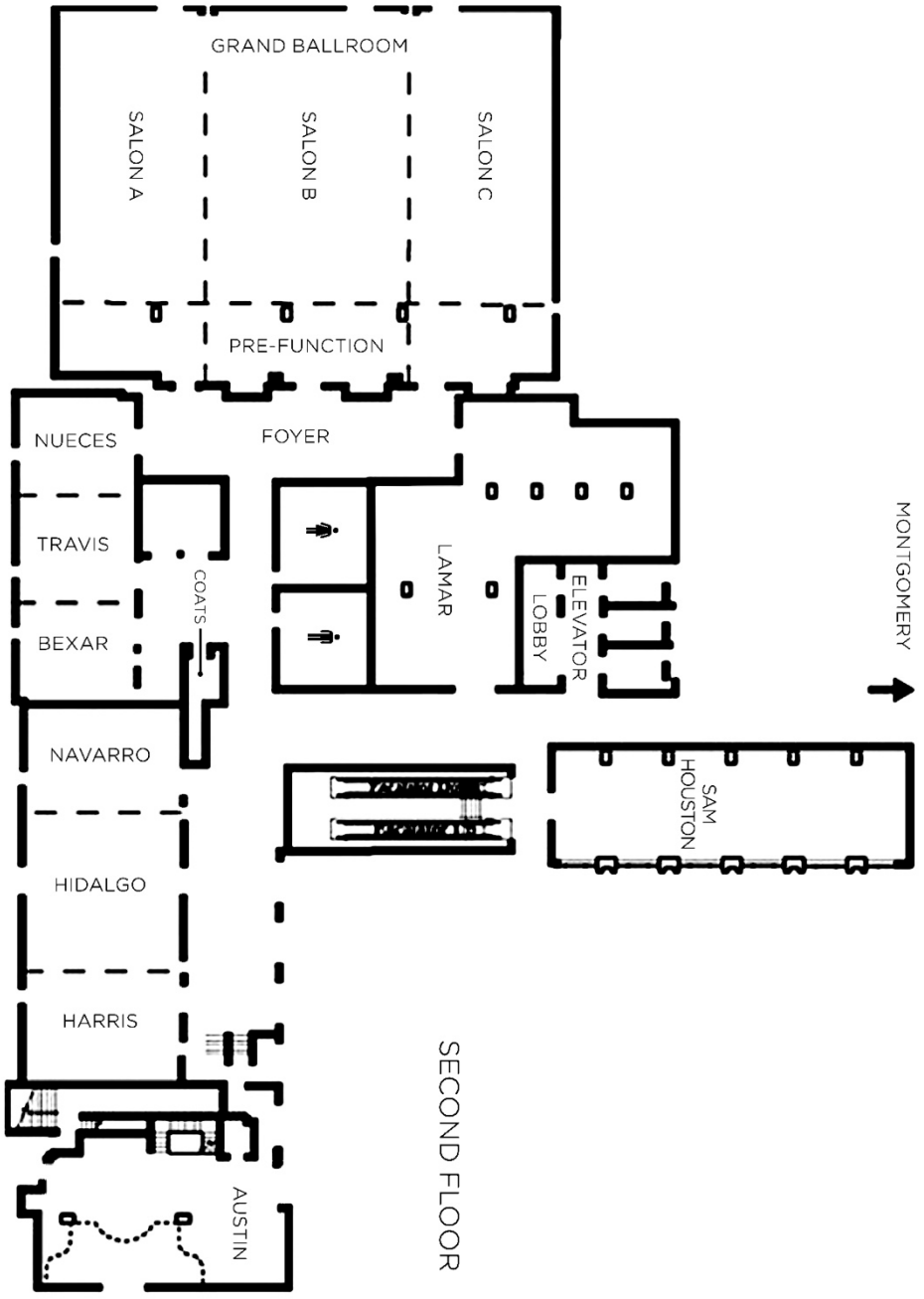
Jeremy W. Skrzypek, *Ohio Dominican University*

Superessentialism is the view that every event that occurs in the life of a person, everything that happens to him or her and every decision and action that he or she performs, is essential to that person, is constitutive of that person’s identity. According to superessentialism, it is metaphysically impossible for a person’s life to have gone any differently than it in fact did. Superessentialism strikes many of us as implausible. In this paper, I argue that, despite its initial implausibility, superessentialism opens up new solutions to three well-known problems in the philosophy of religion: the problem of freedom and creation, the grounding problem for Molinism, and the problem of eternal separation. As a result, while superessentialism might strike many of us as implausible, it possesses an impressive amount of utility. And, for that reason, I think that it might be worth a second look.

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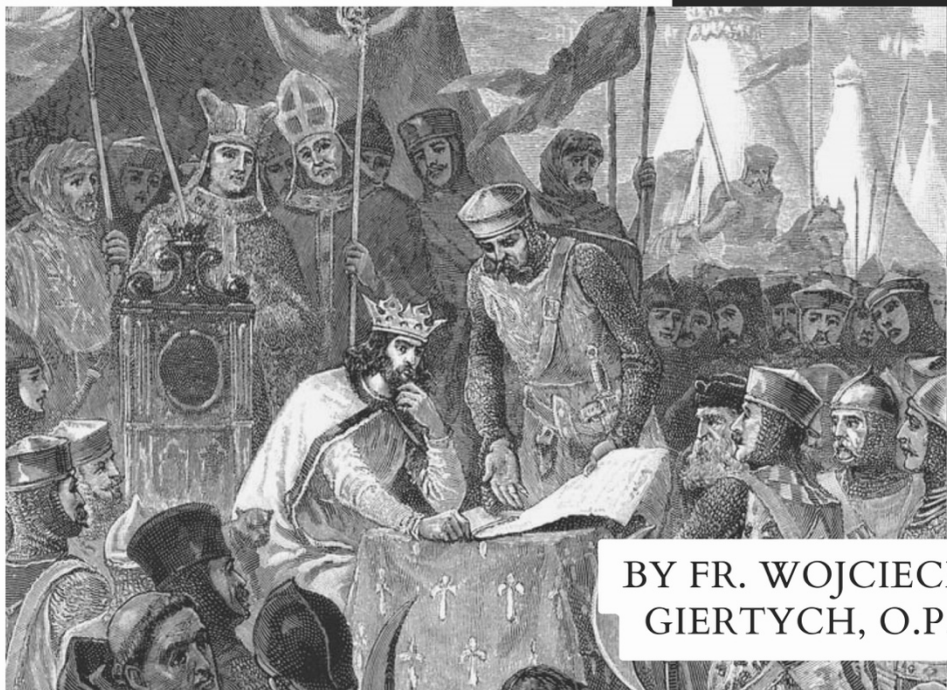
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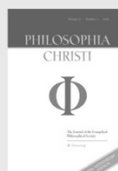
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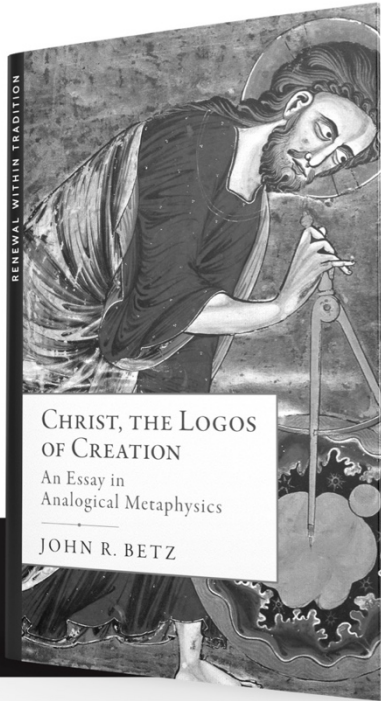
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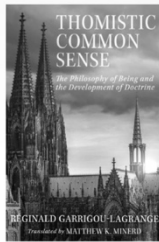


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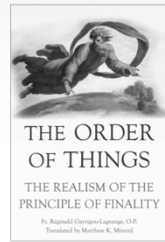
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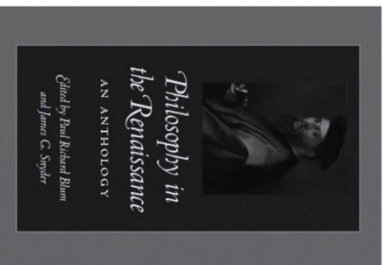
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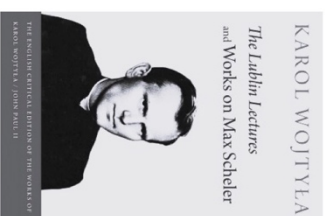
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