

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

Male and Female He Created Them

98th Annual Meeting
Chicago, IL | Nov. 14-17, 2024

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In contemporary North American feminist theory this development from an exclusive focus on male and female roots of identity, to masculine and feminine characteristics, is often described as a change of focus from sex to gender. By gender is usually meant something that goes beyond biological characteristics to include what are today identified as psycho-social-cultural characteristics. When I use the term 'gender,' I am using it to include also the biological foundations of a woman's or a man's identity. This usage on my part harkens back to the original root meaning of gender, which comes from gens, and applies to 'generate' and 'engender.' Therefore, the root meaning of gender necessarily includes, rather than excludes, biological factors of women's and men's respective identities.

Sr. Mary Prudence Allen, R.S.M.

The Concept of Woman II: The Early Humanist Reformation, 1250-1500, 15.



The ACPA would like to thank
Loyola University Chicago
for generously sponsoring the
2024 ACPA Conference

American Catholic Philosophical Association
98th Annual Meeting

MALE AND FEMALE HE CREATED THEM

Hosted by

Loyola University Chicago

InterContinental Chicago Magnificent Mile

505 North Michigan Ave.

Chicago, IL

November 14-17, 2024

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Thursday (November 14)

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

7:00 -11:00p: Meeting, ACPA Executive Council *St. Clair*

Friday (November 15)

8:00a: **Holy Mass** *Prime III*

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

8:00a-6:00p: Refreshments
Avenue Ballroom Foyer

See page 2 for Friday Satellite Sessions

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

- 1. The University of Pittsburgh** *Streeterville East*
Topic: Aristotelian Metaphysics
Organizer: Michael Lang, *The University of Pittsburgh*
Chair: Dominic LaMantia, *The University of Notre Dame*

Speaker 1: Benjamin Koons, *Center for Thomistic Studies, University of St. Thomas (TX)*
“Aristotle on Efficient Causation”

Speaker 2: Michael Lang, *The University of Pittsburgh*
“Aristotle's Cosmic Nature”

Speaker 3: Juliana Kazemi, *Baylor University*
“Why Should Aristotle’s Contemplator Teach Philosophy?”

- 2. The Sacra Doctrina Project I** *Prime III*
Topic: Scholastic Views on the Nature of Marriage
Organizer: Daniel Garland, *Ohio Dominican University*
Chair: John F. O’Neill, *Holy Apostles College & Seminary*

Speaker 1: David F. Sherwood, *Ave Maria University*
“Mutual Real Relations in Saint Thomas Aquinas: *Coniunctio* and Marriage”

Speaker 2: Richard DeClue, *Word on Fire Institute*
“St. Bonaventure on Marriage as an Aspect of Humanity’s Social Nature”

Speaker 3: Andrew Beddow, *University of Chicago*
“Aquinas on Natural Sociability”

- 3. The Gabriel Marcel Society** *Illinois*
Organizer: Zachary Willcutt, *Austin Community College*
Chair: Geoffrey Karabin, *Neumann University*

Panel: “Ontological Priority in Marcel and Continental Philosophy”

Speaker 1: Brendan Sweetman, *Rockhurst University*
Speaker 2: Geoffrey Karabin, *Neumann University*

Topic: “The Stranger in The Broken World: The Philosophies of Camus and Marcel as Expressed in Their Literary Works”

Speaker 1: Margaret Leonard, *Franciscan University of Steubenville*

Commentator: Zachary Willcutt, *Austin Community College*

4. Catholic Engagement in Philosophy of Science *Streeterville West*

Topic: Aristotelianism and Modern Science

Organizer: Alexander Pruss, *Baylor University*, & Peter Distelzweig, *University of St Thomas (MN)*

Chair: Harrison Jennings, *Baylor University*

Speaker 1: Alexander Pruss, *Baylor University*

“From Small Beginnings: Substance and Special Relativity”

Speaker 2: William Simpson, *Oxford University*

“Entangled Theodicies: Quantum Hylomorphism and the World Soul”

Speaker 3: Anne Peterson, *University of Utah*

“Hylomorphic Matters: Aristotelian Biology and Material Potentiality”

5. International Étienne Gilson Society and Aquinas and ‘the Arabs’ International Working Group *Prime II*

Topic: The Importance of the Arabic Philosophical Tradition for the Thought of Thomas Aquinas

Organizers: Richard C. Taylor, *Marquette University*, Peter Redpath, *Aquinas School of Leadership, Management, and Organizational Development*, & Richard J. Fafara, *Adler-Aquinas Institute*

Chair: Jon McGinnis, *University of Toronto*

Speaker 1: Richard C. Taylor, *Marquette University*

“The Importance of the Teachings of Ibn Rushd (Averroes) to the Development of the Natural Epistemology of Aquinas”

Speaker 2: David Twetten, *Marquette University*

“Why Existence Must Emerge as Distinct from

Essence thanks to Greek Philosophy: Alexander, Avicenna and Their Heritage”

- 6. ACPA Committee on Priestly Formation** *Cordova*
Topic: Philosophy in Priestly Formation
Organizer: Christopher Lutz, *Saint Meinrad Seminary and School of Theology*
Chair: Thomas McLaughlin, *St. John Vianney Theological Seminary (CO)*
- Speaker 1: Patricia Pintado, *Mundelein Seminary*
“The Role of Philosophy in Seminary Formation”
Speaker 2: Christopher Lutz, *Saint Meinrad Seminary and School of Theology*
“Moral Philosophy for Pastoral Protagonists”
Speaker 3: Catherine Tkacz, *Bishop White Seminary (WA), Ukrainian Catholic University (Lviv, Ukraine)*
“‘Born of the Father before all Ages’: Created Sexual Reproduction as Necessary Theological Analogy”
- 7. Medieval Theories of Cognition** *Avenue West Ballroom*
Organizer: Caleb Estep, *Saint Louis University*
Chair: Logan Gage, *Franciscan University of Steubenville*
- Speaker 1: Caleb Estep, *Saint Louis University*
“Aquinas and the Contents of Perception”
Speaker 2: Darien Santmyer, *Purdue University*
“Peter of John Olivi on Self-Knowledge: Self-Awareness or Self-Representation?”
Speaker 3: James Pepe, *Saint Louis University*
“P-Consciousness...Who Wore It Better? The Phantasm or the Intelligible Species?”
- 8. The Bethany Workshop** *Avenue East Ballroom*
Topic: To Glimpse the Whole: New Angles on the Habits and Practices of Liberal Education
Organizer: Jonathan A. Buttaci, *The Catholic University of America*
Chair: Allison Murphy, *Carleton College*

Speaker 1: Peter Ulrickson, *The Catholic University of America*

“Pent Up Here with You: The Practices of Analysis and Synthesis in Ptolemy and Descartes”

Speaker 2: Jonathan A. Buttaci, *The Catholic University of America*

“Restless Freedom: The Dynamic Practices of Liberal Inquiry”

Speaker 3: Kevin Kambo, *University of Dallas*

“Platonic Sense and Tragic Sensibility”

9. Hiddenness, Happiness, and Hope for Life After Death *Prime I*

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

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

“Embodiment, Reciprocal Relations, and Divine Hiddenness”

Speaker 2: Matthew Shea, *Franciscan University of Steubenville*

“Theism, Happiness, and Hope”

Speaker 3: Christopher Hauser, *University of Scranton*

“Souls, Supposits, and Life after Death in Aquinas”

10. The Role of the Body in Philosophical Anthropology and Ethics *St. Clair*

Topic: Philosophical Anthropology

Organizer: Nathan A. Mueller, *St. Constantine College (TX)*

Speaker 1: Nathan A. Mueller, *St. Constantine College (TX)*

“The ‘Gift’ of the Body: Autonomy in Light of the Givenness of Our Embodiment”

Speaker 2: J. Burke Rea, *Eastern University*

“In Search of An Alternative to Autonomy in Bioethics”

Speaker 3: Christopher Tomaszewski, *Belmont Abbey College*

“Thomistic Survivalism and the Permissibility of Euthanasia”

- 11. Catholic Thinkers on Ideology** *Ohio*
Organizer: Francis Petruccelli, *Benedictine College*
Chair: Andrew Krema, *Loyola University Chicago*
- Speaker 1: Rocco Sacconaghi, *DePaul University*
“Ideology and Idolatry in Luigi Giussani’s Religious Thought”
- Speaker 2: Marco Stango, *St. Bernard’s School of Theology and Ministry*
“Blondel before Heidegger and Aristotle after Them”
- Speaker 3: Francis Petruccelli, *Benedictine College*
“Ideology, Conflict, and the Common Good: A Contribution to MacIntyrean Politics”

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

- 12. The University of Notre Dame** *Avenue West Ballroom*
Topic: Meinongianism, Panentheism, and Illuminationism
Organizer: Samuel Pell, *The University of Notre Dame*
Chair: Bruce McCuskey, *The University of Notre Dame*

Speaker 1: Rev. James Dominic Rooney, O.P., *Hong Kong Baptist University*

“The Evils of Bulgakovian Panentheism”

Speaker 2: Cameron Lugo, *The University of Notre Dame*

“Bonaventure’s Illumination Argument for God’s Existence: Reexamining its Scope and Status”

Speaker 3: John William Waldrop, *The University of Notre Dame*

“Meinong’s Way or the Highway”

- 13. The Lyceum Institute** *Streeterville East*
Topic: Panel on Digital Identity and Disintegration of the Soul
Organizer: Brian Kemple, *Lyceum Institute*
Chair: John Boyer, *Loyola University New Orleans*

Speaker 1: Brian Kemple, *Lyceum Institute*

Speaker 2: John Boyer, *Loyola University New Orleans*

Speaker 3: Anthony Wachs, *Duquesne University*

Speaker 4: Andrew McLuhan, *McLuhan Institute*

Speaker 5: Richard Sharpe, *Lyceum Institute*

Speaker 6: Adam Pugen, *University of St. Thomas (TX)*

- 14. Lonergan Philosophical Society** *Ohio*
Topic: Lonergan, Sex, and Gender
Organizer and Chair: Michael Sharkey, *University of Wisconsin-Platteville*

Speaker 1: Gregory Floyd, *Boston College*

“Critical Realism, Sex, and Gender: Some Preliminary Notes on the Distinction between Bodies and Things”

Speaker 2: Christopher Berger, *Boston College*
“Into Something Rich and Strange’: Thinking Well
about Gender and Sexuality”

Speaker 3: Allison Seager, *Saint Louis University*
“Replies to Floyd and Berger”

15. The Dominican School of Philosophy and Theology

Topic: God Made Manifest *Michigan*

Organizer and Chair: James Kintz, *Dominican School of
Philosophy and Theology*

Speaker 1: Thomas Arnold, *Dominican School of Philosophy
and Theology*
“The Identity of Essence and Existence in God Alone:
A Syllogistic and Contemplative Approach to
Summa theologiae Ia, Q. 3, A. 4”

Speaker 2: Isaac Choi, *Dominican School of Philosophy and
Theology*

“Esse and Participation: A Perspectival View”

Speaker 3: Marga Vega, *Dominican School of Philosophy and
Theology*

“Hidden Scholars: Women Philosophers of the
Renaissance”

16. The Sacra Doctrina Project II

Prime III

Topic: “The Trinity and the imago Dei: Exploring the
Reflection of God in Man”

Organizer: Brandon L. Wanless, *The Saint Paul Seminary,
University of St. Thomas (MN)*

Chair: David F. Sherwood, *Ave Maria University*

Speaker 1: John F. O’Neill, *Holy Apostles College & Seminary*
“The Procession of the Spirit in Search of a Likeness:
Clarifying the Question We Ought to Ask
Concerning Trinitarian Analogies”

Speaker 2: Raphael Imgrund, *Independent Scholar*

“Purity Culture Versus the Eastern Trinitarian
Analogy: Safeguarding Woman’s Place in the *Imago
Dei*”

17. Aquinas on Accidental Unities *Avenue East Ballroom*
Organizer and Chair: Michael Gorman, *The Catholic University of America*

Speaker 1 Jeffrey Brower, *Purdue University*

“Aquinas believes there are accidental unities and that substances are parts of them”

Speaker 2: Jeremy Skrzypek, *Ohio Dominican University*

“Aquinas believes there are accidental unities and that they are parts of substances”

Speaker 3: Michael Staron, *St. Anselm’s Abbey School (Washington, D.C.)*, & Michael Gorman, *The Catholic University of America*

“Aquinas doesn’t believe there are accidental unities in the first place”

18. International Étienne Gilson Society and Aquinas and ‘the Arabs’ International Working Group *Prime II*

Topic: The Arabic Philosophical Tradition’s Importance for the Thought of Thomas Aquinas

Organizers: Richard C. Taylor, *Marquette University*, Peter Redpath, *Aquinas School of Leadership, Management, and Organizational Development*, & Richard J. Fafara, *Adler-Aquinas Institute*

Chair: Jon McGinnis, *University of Toronto*

Speaker 1: E. M. Macierowski, *Benedictine College*

“Remarks on Silvia Di Vincenzo’s Avicenna, ‘*The Healing, Logic: Iasagoge*’ – A New Edition, English Translation and Commentary of the Kitāb al-Madḥal of Avicenna’s Kitāb al-Shifā”

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

“Thomas’s First Step on the Five Ways”

19. The Society of Christian Philosophers *Prime I*

Topic: Free Will, Love of God, and the Atonement

Organizers: Christopher Hauser, *University of Scranton*, Anne Siebels Peterson, *University of Utah*, & Allison Krile Thornton, *University of South Alabama*

Chair: Christopher Hauser, *University of Scranton*

Speaker 1: Timothy O'Connor, *Indiana University*
"Loving God and Free Will"

Speaker 2: Katherin Rogers, *University of Delaware*
"Anselm on Freedom and Atonement"

- 20. St. John Paul II Institute:**
University of St. Thomas (TX) *Illinois*
Topic: Pius XI's *Casti Connubii* in light of JP II; JP II Archival Discoveries
Organizer: John Hittinger, *St. John Paul II Institute, University of St. Thomas (TX)*
Chair: John Corrigan, *St. John Paul II Institute, University of St. Thomas (TX)*
- Speaker 1: Michael Healy, *Franciscan University of Steubenville*
"On the Absorption of 'Headship' by Christ: Reading *Casti Connubii* (and the Tradition) In Light of the Insights of JP II"
- Commentator 1: Robert McNamara, *Franciscan University of Steubenville*
- Speaker 2: Karol Petryszak, *Pontifical University of John Paul II (Krakow, Poland)*
"The Perspective of Archival Discoveries in the Studies of Karol Wojtyła's Philosophy"
- Commentator 2: John Corrigan, *St. John Paul II Institute, University of St. Thomas (TX)*
- 21. International Natural Law Society** *Streeterville West*
Topic: Gender and Ethics
Organizer and Chair: Brian Besong, *Saint Francis University*
- Speaker 1: Tomas Bogardus, *Pepperdine University*
"Peace Be Upon They/Them: The Ethics of Pronouns"
- Speaker 2: Rob Koons, *University of Texas, Austin*
"Gendered Nouns and Pronouns: Semantics, Metaphysics, and Ethics"

Speaker 3: Brian Besong, *Saint Francis University*
“A Natural Law Case for Familial Patriarchy”

**22. Collegium Institute for Catholic Thought
and Culture**

St. Clair

Topic: Elizabeth Anscombe: Action Theory and Ethics

Organizer: J. Burke Rea, *Eastern University*

Chair: Antonio Chacón Moreno, *University of Illinois Urbana-Champaign*

Speaker 1: John Schwenkler, *University of Illinois Urbana-Champaign*

“Do the Numbers Count? Anscombe and Taurek”

Speaker 2: John Peter Dilulio, *University of Pennsylvania*

“A Curious Disagreement: Anscombe Contra Foot on Double Effect”

Speaker 3: Nicholas Ogle, *University of Pennsylvania*

“Anscombe on the Voluntary”

2:15p-3:45p

**Philosophy Poster Session
(Friday Afternoon)**

Camelot

- 1) “Aquinas on Heavenly Influence of Terrestrial Bodies”
Joseph Brownsberger, *The University of Notre Dame*
- 2) “Aquinas on Evidence for Cosmic Fine-Tuning”
Rev. Christopher Wetzel, O.P., *Center for Thomistic Studies, University of St. Thomas (TX)*
- 3) “C.S. Lewis’ Answer to the Fermi Paradox: Earth as ‘The Silent Planet’”
Thomas McLaughlin, *St. John Vianney Theological Seminary*
- 4) “Aquinas on Essential Matter”
Francesco Banfi, *University of Oxford*
- 5) “Aquinas on the Relationship Between *Esse* and Form: Lawrence Dewan (c. 1932-2015) and Dominic Banez’ (c. 1528-1604) Takes”
Jaron Neufeld, *Center for Thomistic Studies, University of St. Thomas (TX)*
- 6) “Divine Exemplarism: An Alternative Solution to the Problem of God and Abstract Objects”
Michael Hall, *Franciscan University of Steubenville*
- 7) “The Agent Intellect as an Emanation of *Esse Intelligibile*”
Samuel Pell, *The University of Notre Dame*
- 8) “Metaphysical Anthropology = Conceptual Anthropology”
Antonio Ramos Diaz, *Pontifical University of Puerto Rico*
- 9) “Aquinas’s Organization of the Accidents: On the Powers of the Soul and Gender”
Emma Emrich, *Fordham University*
- 10) “Male and female in the Early Psyche: Psychoanalytic Contribution for an Ontology of Person”
Enika Cocoli Bowen, *Clinical Psychologist*

- 11) “Scotus, the Franciscan Thesis, and the Devil’s Envy of the Human Body”
Joshua Le Huang, *Franciscan University of Steubenville*
- 12) “Perceptual Learning and the Epistemology of Religious Experience”
Andrew Payne, *Saint Joseph’s University*
- 13) “Truth, Meaning, and Transgenderism”
Michael Robillard, *Boston College*
- 14) “In Praise of Tongue-Biting (An Ode to My In-Laws)”
Heidi Giebel, *University of St. Thomas (MN)*
- 15) “Sex, Gender, and a Steinian Philosophy of Being: Reconciling the Uniqueness of the Individual with the Rationality of Norms”
Rev. Joachim Ostermann, O.F.M., *St. Michael’s College, University of Toronto*
- 16) “Eva Kittay and Edith Stein’s Values of Dependency: Toward a Catholic Ethics of Care”
Monica Costanzo, *University of Dallas*
- 17) “Bringing Reverence, Unfolding, & *Eidos* into Sara Ruddick’s Philosophy of Training as a Work of Conscience”
Michaela Costanzo, *University of Dallas*
- 18) “Hoping to Become Good: Proto-Virtue and the Development of Practical Reason”
Libby Regnerus Minyard, *Baylor University*
- 19) “Pleasure, Perception, and The Basic Goods”
Kevin A. Smith, *Baylor University*
- 20) “Self-Knowledge’s Relationship to Virtuous Activity”
Matthew Glaser, *Fordham University*
- 21) “St. Thomas, the Nation, and the Common Good”
John Macias, *St. Mary’s Seminary & University (MD)*

- 22) “Aquinas on the Spiritual Beauty of Temperance”
Michael J. Rubin, *Christendom College*
- 23) “Responses to the Height, Breadth, and Depth Objections to Thomistic Humility”
W. Scott Cleveland, *University of Mary*
- 24) “St. Clement of Alexandria on the Equality of the Sexes”
Peter Bayer, *University of Toronto*
- 25) “What is a Husband’s Authority?”
Christian Emrich, *Fordham University*
- 26) “Catholic Philosophers Should Engage the Psychology of Trauma”
Brandon Dahm, *Franciscan University of Steubenville*
- 27) “C.S. Lewis’ *Experiment in Virtue Aesthetics*”
Jacob Joseph Andrews, *Covenant Classical School*

4:00p-5:45p: Contributed Papers I (Friday Afternoon)

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

Group 1 **Contributed Papers** *Avenue East Ballroom*
Chair: Rev. Matthew Dunch, S.J., *Loyola University Chicago*

Speaker 1: Patrick Duffley, *Université Laval*, &
Paul Symington, *Franciscan University of Steubenville*

“Putting actuality back into the theory of meaning and thereby into the definition of truth”

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

Speaker 2: Matthew Advent, *The Catholic University of America*

“Placing the Soul: Aristotle and Descartes on the Soul’s Location”

Commentator: Rev. Raphael Mary Salzillo, O.P.,
Dominican School of Philosophy and Theology

Group 2 **Contributed Papers** *Avenue West Ballroom*
Chair: Rev. Justin Gable, O.P., *Dominican School of Philosophy and Theology*

Speaker 1: Sr. Elinor Gardner, O.P., *University of Dallas*

“Phenomenology, Thomism, and the Soul of Woman in the Thought of Edith Stein”

Commentator: Jason Bell, *University of New Brunswick*

Speaker 2: Maria Fedoryka, *Ave Maria University*
“Masculinity and Femininity Considered as Symbolic Realities”

Commentator: Brian Kemple, *Lyceum Institute*

Group 3 **Contributed Papers** *Streeterville East*
Chair: Joseph Cherny, *Center for Thomistic Studies,*
University of St. Thomas (TX)

Speaker 1: Catherine Peters, *Loyola Marymount*
University

“Contemporary Nominalism? a Thomistic
consideration of ‘sex’ and ‘gender.’”

Commentator: Catherine Tkacz, *Ukrainian Catholic*
University (Lviv), Bishop White Seminary (WA)

Speaker 2: Robert McNamara, *Franciscan University*
of Steubenville

“Questioning ‘Gender Identity’”

Commentator: Debby Hutchins, *South Texas College*

Group 4 **Contributed Papers** *Streeterville West*
Chair: Luke Sherman, *Hillsdale College*

Speaker 1: Matthew Pietropaoli, *The University of*
Providence (MT)

“The Body as Expressive and Revelatory of the
Person: A Philosophical Reflection on John
Paul II’s Theological Sense of Body-Persons”

Commentator: Rev. Daniel Moloney, *The Ohio State*
University

Speaker 2: Kevin M. Kambo, *University of Dallas*

“Sexes and the City: Homeric Paradigms in
Plato’s *Lovecraft* and *Statecraft*”

Commentator: David O’Connor, *The University of*
Notre Dame

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

Chair: D.C. Schindler
Pontifical John Paul II Institute
The Catholic University of America
Vice President of the ACPA

Presidential Address:

Mary Catherine Sommers
Center for Thomistic Studies
University of St. Thomas (TX) (Prof. Emerita)
President of the ACPA
“Towards a Thomistic Definition of Gender”

First Plenary Lecture:

Mark Regnerus
University of Texas at Austin
President, *Austin Institute for the Study of*
Family and Culture
“What Data on Civil Same-Sex Marriage &
Household Composition in the United
States Before and Since Obergefell
Tell Us about Men, Women, and the Future
of Marriage”

9:45-11:45p: Reception *Avenue Ballroom Foyer*

Saturday (November 16)

8:00a: Holy Mass *Prime III*

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

8:00a-6:00p: Refreshments
Avenue Ballroom Foyer

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

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

Second Plenary Lecture:
Sarah Borden Sharkey
Wheaton College
“A Map for Traveling through Gender
Conversations as a Hylomorphist”

Third Plenary Lecture:
Deborah Savage
Franciscan University of Steubenville
“Metaphysics as Hermeneutic:
Revisiting Genesis 1-2”

11:15-11:45p: ACPA Business Meeting *Avenue Ballroom*

11:45-1:15p: Women’s Luncheon *Camelot*

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

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

Group 5 Contributed Papers *Avenue East Ballroom*
Chair: Grady Stuckman, *Bowling Green State University*

Speaker 1: M. T. Lu, *University of St. Thomas (MN)*

“On Aristotelian Feminine Virtues”

Commentator: Joshua Schulz, *DeSales University*

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

Karen Chan Young Scholar Award

“Slavish by Nature: Aristotle on Slaves, Women, and Barbarians”

Commentator: Daryl Koehn, *DePaul University*

Group 6 Contributed Papers *Avenue West Ballroom*
Chair: Bryan Cross, *Mount Mercy University*

Speaker 1: J. Marianne Siegmund, *Holy Apostles College & Seminary*

“The Original Unity of Man and Woman in Relation to Ecclesiology”

Commentator: Matthew Levering, *University of Saint Mary of the Lake (Mundelein)*

Speaker 2: Mark K. Spencer, *University of St. Thomas (MN)*

“A Trinitarian Metaphysics of Man, Woman, and Priesthood”

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

Group 7

Contributed Papers

Streeterville East

Chair: Rev. Anselm Ramelow, O.P., *Dominican School of Philosophy and Theology*

Speaker 1: Marie George, *St. John's University (NY)*
"Philosophers of Mind Would Do Well to Keep Aquinas's Teachings in Mind"

Commentator: William Hannegan, *Christendom College*

Speaker 2: Benjamin Robert Koons, *Center for Thomistic Studies, University of St. Thomas (TX)*

"The Four Causes of Sex"

Commentator: Christopher M. Brown, *The University of Tennessee at Martin*

Group 8

Contributed Papers

Streeterville West

Chair: Jacob Tuttle, *University of St. Thomas (TX)*

Speaker 1: Rev. Ignacio de Ribera Martin, DCJM,
The Catholic University of America
"Aristotle and the Philosophical Art of Metaphor"

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

Speaker 2: Steven Baldner, *St. Francis Xavier University (Nova Scotia)*

"But, How Did He Create Them? Thomas, Durand, and Suarez on Creation"

Commentator: Jacob Andrews, *Covenant Classical School (IL)*

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

23. **Society for 21st Century Thomism** *Prime I*
Topic: On the Political Viability of Catholic Integralism
Organizer and Chair: Francisco E. Plaza, *Holy Apostles College & Seminary; University of St. Thomas (TX)*
- Speaker 1: Andrew DiCrisi, *Dominican School of Philosophy and Theology*
“The Political Temptations of Jesus”
Commentator: Jon Haines, *Center for Thomistic Studies, University of St. Thomas (TX)*
Speaker 2: Chris Wolfe, *University of St. Thomas (TX)*
24. **American Maritain Association** *Prime III*
Topic: The Soul and Sex and Gender
Organizer and Chair: James Jacobs, *Notre Dame Seminary, New Orleans*
- Speaker 1: Sr. Anne Frances Ai Le, O.P., *Diocese of Fort Worth, Texas*
“The Creation of Woman: The Feminine Genius of Being a Helpmate”
Speaker 2: Matthew Miner, *Byzantine Catholic Seminary of Ss. Cyril and Methodius*
“Uniqueness of Soul: The Internal Structuring of Humanity through the Spiritual Soul's Relation to the Body”
Speaker 3: Francis Feingold, *Kenrick-Glennon Seminary (MO)*
“Is Sex Change Metaphysically Possible for Humans? Evaluating Some Thomistic Answers”
25. **The Society for Medieval and Renaissance Philosophy** *Streeterville East*
Organizer and Chair: Catherine Peters, *Loyola Marymount University*
- Speaker 1: Rev. John Sica, O.P., *Providence College*
“Thomas Aquinas's Use of the *De Dicto-De Re* Distinction”
Speaker 2: Thomas Ward, *Baylor University*
“Duns Scotus's Enhancement of Anselm's Argument”

Speaker 3: Jon McGinnis, *The University of Toronto*
“Just Justification: Justifying Religious Beliefs in
Classical Islam and Contemporary Philosophy”

**26. The History of Philosophy Forum, Avenue East Ballroom
University of Notre Dame**

Topic: Late Medieval and Early Modern Metaphysics
Organizer and Chair: Samuel Pell, *The University of Notre
Dame*

Speaker 1: Rev. Philip-Neri Reese, O.P., *Pontifical University of
St. Thomas Aquinas (Angelicum)*
“Thomism and the Supertranscendental Critique of
Scotistic Univocity”

Speaker 2: Nicholas Westberg, *Boston University*
“Despoiling the Scholastics: Making Sense of
Cartesian Causality”

Speaker 3: Bruce McCuskey, *The University of Notre Dame*
“Berthold of Moosburg’s Argument for the Soul’s
Incorruptibility from Self-Knowledge”

27. Catholicism and Phenomenology Group Ohio

Organizer: Michael Bowler, *Michigan Technological
University*, & Mirela Oliva, *Center for Thomistic
Studies, University of St. Thomas (TX)*
Chair: Matthew Moore, *Del Mar College (TX)*

Speaker 1: Kristof Oltvai, *The University of Chicago*
“‘The Mother’s service is most of truth’: Gestational
Theological Ontology in Michel Henry, Meister
Eckhart, and Julian of Norwich”

Speaker 2: Sean McCarthy, *The Catholic University of
America*
“Recognition and Identity in Charles Taylor”

Speaker 3: Matthew Stripling, *Marian University*
“A Circle of Love and Trust: Hegel on the Family and
Early Childhood Education”

28. ACPA Sponsored Satellite Session St. Clair

Topic: St. Edith Stein and Anne Conway
Organizer and Chair: Sr. Elinor Gardner, O.P., *University of
Dallas*

Speaker 1: Rev. Bonaventure Chapman, O.P., *The Catholic University of America*

“Toward a Steinian Gender Metaphysics”

Speaker 2: Gregory Frisby, *Florida State University*

“Anne Conway’s Trinitarian Metaphysics of Gender”

Speaker 3: Allison McCord, *Holy Apostles College & Seminary*

“The Spiritual Maternity of the Educator According to Edith Stein”

**29. Philosophy, Science, and Medicine
on the Sexual Organism**

Avenue West Ballroom

Organizer and Chair: John Finley, *Thomas Aquinas College*

Speaker 1: Cara Buskmiller, M.D., *Baylor College of Medicine*

“Physical and Bioethical Relationship between
Mother and Fetus: Implications for Obstetrics and
Gynecology”

Speaker 2: John Finley, *Thomas Aquinas College (CA)*

“Soul, Body, and the Generative Powers”

Speaker 3: Paul Hruz, M.D., *Washington University*

“A Personalistic Biological Understanding of Sexual
Identity”

30. The Hildebrand Project

Michigan

Topic: Critical Responses to *A Personalist Metaphysics of
Human Sexuality* by Maria Fedoryka

Organizer and Chair: Mark Spencer, *University of St. Thomas
(MN)*

Speaker 1: Maria Fedoryka, *Ave Maria University*

“The Intimate Structure of Sex and its Meaning”

Commentator 1: Abigail Favale, *The University of Notre
Dame*

Commentator 2: Peter Colosi, *Salve Regina University*

Commentator 3: Hannah Venable, *University of Mary*

- 31. Biophilosophy** *Streeterville West*
Organizer: James Kintz, *Dominican School of Philosophy and Theology*, & Jeffrey P. Bishop, *Saint Louis University*
- Speaker 1: Martin J. Fitzgerald, *Ohio State University*
Speaker 2: Jeffrey P. Bishop, *Saint Louis University*
Speaker 3: James Kintz, *Dominican School of Philosophy and Theology*
Speaker 4: Jason T. Eberl, *Saint Louis University*
- 32. The Civitas Project** *Illinois*
Topic: God, Culture, and the Sexed Self
Organizer: Joseph Trabbic, *Ave Maria University*, & D.C. Schindler, *Pontifical John Paul II Institute*
Chair: D.C. Schindler, *Pontifical John Paul II Institute*
- Speaker 1: Kara M. Logan, *Ave Maria University*
“Wives, be subject to your husbands, as to the Lord” (Eph 5:22): A Mere Cultural Admonition or a Teaching Essential to Marriage?”
Speaker 2: Timothy Fortin, *Seton Hall University*
“Culture and the Making of Woman and Man”
Speaker 3: D.C. Schindler, *Pontifical John Paul II Institute*
“Culture and the Sexual Difference: A Metaphysical Approach”
- 33. Philosophers in Jesuit Education, Joseph Koterski, S.J. Memorial Panel Session** *Prime II*
Topic: Great Core Texts
Organizer and Chair: Tom Cavanaugh, *University of San Francisco*
- Speaker 1: Naomi Fisher, *Loyola University Chicago*
“Dostoevsky’s *Brothers Karamazov*”
Speaker 2: Christopher Kaczor, *Loyola Marymount University*
“Thomas Aquinas *Summa contra Gentiles* book one”
Speaker 3: Thomas Cavanaugh, *University of San Francisco*
“Douglass’ *Narrative of the Life of Frederick Douglass, an American Slave*”

5:30p-6:30p: **Holy Mass** (Anticipatory)
Avenue Ballroom

6:30p-7:30p: **Reception**
Avenue Ballroom Foyer

7:30p-9:30p: **Banquet** (By Reservation)
King Arthur Court

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

Karen Chan Young Scholar's Awardee:

Samuel P. Hage, *Tulane University*

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

Remarks Introducing the Aquinas Medalist:

Rev. John Sica, O.P.
Providence College

Aquinas Medalist Recipient:

Rev. Serge-Thomas Bonino, O.P.
Pontifical University of St. Thomas Aquinas
"Where is your God?"

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 17)

- 8:00a: Holy Mass *Prime III*
- 8:00a-12:00p: Registration and Book Exhibit
Streeterville Foyer
- 8:00a-12:00p: Refreshments
Avenue Ballroom Foyer

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

- 34. The History of Philosophy Forum, *Avenue East Ballroom*
University of Notre Dame**
Topic: Eros, Contemplation, and Salvation
Organizer: Dominic LaMantia, *The University of Notre Dame*
Chair: Bruce McCuskey, *The University of Notre Dame*
- Speaker 1: Jeremy Skrzypek, *Ohio Dominican University*
“Leibniz, the Problem of Regret, and the Problem of
the Essentially Damned”
- Speaker 2: María Arévalo, *The University of Notre Dame*
“Restoring the Nobility and Unity of Eros:
Aristophanes' Foundational Myth as a Response to
Pausanias and Erysimachus in Plato's *Symposium*”
- Speaker 3: Sean Haefner, *Boston College*
“The Not-So-Simple Grasp of Truth:
Aquinas on Contemplation and Judgement”
- 35. Aquinas and Postmodernity Group *Prime III***
Organizer: Mirela Oliva, *Center for Thomistic Studies,*
University of St. Thomas (TX), &
Joseph Trabbic, Ave Maria University
Chair: Matthew Moore, *Del Mar College*
- Speaker 1: Michael Salvatore Politz, *Center for Thomistic*
Studies, University of St. Thomas (TX)
“The Self in Light of Thomistic Anthropology
- Speaker 2: Brian Kemple, *Lyceum Institute*
“Thomistic Psychology and the Postmodern Person”

Speaker 3: Rev. Charles Talar, *Center for Thomistic Studies, University of St. Thomas (TX)*
“A Matter of Method: Aristotle and Bergson on Time”

36. Romanell Center for Clinical Ethics and the Philosophy of Medicine *Streeterville East*

Topic: “Don Marquis on Abortion”

Organizer and Chair: David B. Hershenov, *University at Buffalo (SUNY)*

Speaker 1: Patrick Lee, *Franciscan University Steubenville*
“Remarks on Don Marquis's Anti-abortion Argument”

Speaker 2: Christopher Kaczor, *Loyola Marymount University*

“Reconsidering the Future of Value Argument”

Speaker 3: Christopher Tollefsen, *University of South Carolina*

“Sanctity of Life and Future of Value Arguments”

Commentator: Stephen Kershner, *SUNY Fredonia*

“Challenges to Don Marquis's Theory of Abortion: Incommensurability, Intention, and Rights Stringency”

37. Belmont Abbey College *St. Clair*

Topic: Aristotelian Ontology & Ethics

Organizer and Chair: Christopher Tomaszewski, *Belmont Abbey College*

Speaker 1: Adam Myers, *Mount Mercy University*

“Aristotelian Puzzles about the Conceptual and the Empirical in Ethical Enquiry”

Speaker 2: Gray Barber, *University of Dallas*

“A Thomistic Response to Aristotle’s Critique of Participation”

Speaker 3: Sarah Myers, *Baylor University*

“Female He Created, Feminine Image We Created”

- 38. Society for the Study of Cardinal Newman** *Prime I*
Topic: Newman's Epistemology
Organizer: Michael Baur, *Fordham University*
Chair: Logan Gage, *Franciscan University of Steubenville*
- Speaker 1: Bryan Williams, C.S.C., *Fordham University*
"Newman, Belief, and the Will"
- Speaker 2: Marial Corona, *Lumen Christi Institute*
"The Convergence between Newman's Illative Sense and Peirce's Abductive Reasoning"
- Commentator: Logan Gage, *Franciscan University of Steubenville*
- 39. Institute for Saint Anselm Studies** *Prime II*
Topic: The Place of Mary in the Thought of Anselm, De Koninck, and John Paul II
Organizer and Chair: Montague Brown, *Saint Anselm College*
- Speaker 1: Sr. Elinor Gardner, O.P., *The University of Dallas*
"Anselm's Marian Prayers and the Stages of the Spiritual Life"
- Speaker 2: Katherine Gardner, *Thomas Aquinas College (MA)*
"*Nescis Quia Tu Es Miser*: Marian Doctrine as Remedy to Modern Views of Human Nature in the Thought of Charles De Koninck"
- Speaker 3: Richard Bulzacchelli, *The University of Dallas*
"Participation and Responsibility to the Truth in the Personalist Mariology of Karol Wojtyla/Pope St. John Paul II"
- 40. Society for Thomistic Natural Philosophy** *Streeterville West*
Topic: Neo-Aristotelian Biology in the New Millennium
Organizer and Chair: Daniel C. Wagner, *Aquinas College*
- Speaker 1: Travis Dumsday, *Concordia University*
"What Can Thomists Contribute to the Gender Ontology Debates within Philosophy of Biology?"
- Speaker 2: Michael W. Tkacz, *Gonzaga University*
"Optimal Design Theory and Neo-Aristotelian Biology"

Speaker 3: Marie George, *St. John's University*
"What Nature has Joined let no Biologist Put
Asunder: The Complementarity of Natural
Philosophy and Biology"

**41. The History of Philosophy Forum, Avenue West Ballroom
University of Notre Dame**

Topic: Problems in the Scholastic Metaphysics of Being
Organizer: Dominic LaMantia, *The University of Notre Dame*
Chair: Samuel Pell, *The University of Notre Dame*

Speaker 1: Peter Hartman, *Loyola University Chicago*
"Are Modes Things? A Debate Among the 14th-
Century Dominicans"

Speaker 2: Dominic LaMantia, *The University of Notre Dame*
"Four Medieval Views of Divine Simplicity"

Speaker 3: Harrison Jennings, *Baylor University*
"Albert, Aquinas, and Some Medieval Formulas on
Being"

Contributed Paper Abstracts

Group 1

“Putting actuality back into the theory of meaning and thereby into the definition of truth”

Patrick Duffley, *Université Laval*,
& Paul Symington, *Franciscan University of Steubenville*

It is argued that the truth-conditional view of meaning is problematic as it comes at the price of cutting the human mind off from reality and making truth into something purely hypothetical. Arguments based on the nature of the subject-predicate relation are summoned in support of a return to the Aristotelian definition of truth as being “to say that what is is and that what is not is not.” It is demonstrated that this conception corresponds better to the structure of natural language, to the nature of meaning, and to the definition of truth. The treatment of the predicate in Fregean predicate logic is criticized for reducing predication to inserting a variable into a function; that proposed by Aristotelian-inspired term logic is faulted for reducing predication to mere sorting or classification. The fundamentally verbal nature of the predicate is argued to anchor the predication in a particular context involving a certain time and a specific set of circumstances, thus allowing its truth to be experimentally determined in the real world.

“Placing the Soul: Aristotle and Descartes on the Soul’s Location”

Matthew Advent, *The Catholic University of America*

Aristotle and Descartes are often taken to represent nearly opposite positions on the soul, however examination of their writings reveal that they both affirm two seemingly contradictory positions on the soul’s relationship to the body: That the soul is present in the whole body and that the soul

interacts with the body through a particular part. In this paper I examine these claims in both authors, finding that they ground these propositions in different ways. Descartes assents to them in a manner consistent with his dualism, holding that the soul directly interacts with the pineal gland and through this is present everywhere else in the body. Aristotle, on the other hand, holds that the soul is present in the whole as a substantial form. This, however, does not prevent him from also affirming that the soul “rules” the body from the heart. Finally, I end with a brief comparison of each thinker, finding that Aristotle has more principled reasons for his claim that the soul needs a seat than Descartes does.

Group 2

“Phenomenology, Thomism, and the Soul of Woman in the Thought of Edith Stein”

Sr. Elinor Gardner, O.P., *University of Dallas*

Edith Stein’s sexual anthropology has had a mixed reception among Thomists. On the one hand, she offers an approach to questions on human nature and the sexual difference which is both philosophical and Christian. On the other hand, her suggestion that there is a “differing type of soul” in women and men seems clearly at odds with Thomas’s understanding of the sexual difference. In this paper, I offer a reading of Stein’s comments on “the soul of woman” which could reconcile her (on this point at least) with Thomistic metaphysics. This involves an appreciation of the different methodologies at work in Stein’s inquiries on woman, making use of Sokolowski’s distinction between a “theology of disclosure” and a “theology of things.”

**“Masculinity and Femininity
Considered as Symbolic Realities”**
Maria Fedoryka, *Ave Maria University*

In this paper, I assume the essentially spiritual nature of masculinity and femininity, and consider them in their symbolic character. As created they are themselves contingent; but as symbolic, they are related to necessary or eternal realities which function as the organizing principle of their content. I consider, on the one hand, how masculinity and femininity are clearly given in experience, and on the other, how the content of masculinity and femininity cannot be clearly grasped conceptually, and is thus elusive. I then suggest what the essential core symbolized by masculinity and femininity is, namely, spontaneity and receptivity, respectively. Using a passage from Edith Stein’s *Science of the Cross*, I consider the depth and richness of the symbolism of masculinity and femininity, and thereby hint at how tragic is contemporary culture’s attempt to destroy them.

Group 3

**“Contemporary Nominalism? a Thomistic consideration
of ‘sex’ and ‘gender.’”**

Catherine Peters, *Loyola Marymount University*

The debates regarding sex and gender are substantial, pervasive, and fierce. A striking feature of these debates is a lack of clarity regarding terms, especially regarding “sex” and “gender.” While “sex” is often taken to indicate certain biological characteristics related to reproductive roles, proposed definitions of “gender” are varied, often involving a matrix of factors, behaviors, and identities. But these are not merely linguistic disagreements. Language conveys reality and ideas about “sex” and “gender” have consequences for one’s view of reality. Drawing on Thomistic metaphysics, I argue for a

realist view of sex and gender. This view is largely denied by contemporary gender theorists who adopt, instead, a fundamentally nominalist attitude towards both. In such nominalist accounts, “sex” and “gender” are reduced to names with little correspondence to sexual reality. The only counter to this contemporary nominalism, like all past iterations, is a return to reality.

“Questioning ‘Gender Identity’”

Robert McNamara, *Franciscan University of Steubenville*

The novel phrase ‘gender identity,’ together with its undergirding academic framework ‘gender theory,’ is affecting language and thought to the widespread disorientation of many, in large part via its downstream impact on the meanings of words with sexual significance or connotation. In this paper, while prescinding from controversy surrounding ‘gender’ (its meaning and theoretical substructure), as well as psychological and medical issues related to sexuality, I highlight some of the consequences of this obfuscation of meaning and the ensuing personal and social disorientation. By marshalling the thought of Plato, Aristotle, and Aquinas, I show how the problem arises from selective disregard for the principle of identity in its application to words, and argue that this represents a particular form of misogyny that contains in itself a defined misanthropic threat—a threat that expands beyond the sexual sphere. This threat is found immediately in the impaired ability of the human person to think by way of understanding, and mediately in the correlated incapacity of the human community to dialogue toward a common understanding—together with all their negative *sequela*. To support this stark conclusion, I draw on C.S. Lewis’ prescient work *The Abolition of Man*, before concluding with his firm hope that response (even resolution) is to be found in nothing less than speaking one’s mind (i.e., truth).

Group 4

**“The Body as Expressive and Revelatory of the Person:
A Philosophical Reflection on John Paul II’s
Theological Sense of Body-Persons”**

Matthew Pietropaoli, *The University of Providence (MT)*

The theme of this year’s conference, “Male and Female He Created Them”, relates precisely to John Paul II’s *Theology of the Body*. Beginning with Genesis 1-3, John Paul II articulated how persons, as embodied, express their personhood in and through such bodies. Pope John Paul II’s thinking, moreover, provides rich insight into questions of gender. However, his approach, despite its undeniable richness, is theologically grounded, which might thereby limit its audience and approachability. Thus, the following question arises: can we, through philosophical analysis, come to a similar sense of the body as expressive of personhood? This paper will attempt to show philosophically what John Paul II demonstrated theologically (and so insightfully for questions of gender), namely the body as manifesting of the person. I thus hope to demonstrate the possibility of a philosophical foundation for the former pontiff’s seminal notion of the body as manifesting of personhood.

**“Sexes and the City:
Homeric Paradigms in Plato’s *Lovecraft* and *Statecraft*”**

Kevin M. Kambo, *University of Dallas*

Since Socrates made the proposal for the coeducation of the sexes in *Republic* V, readers have debated and discussed what Plato understands to be relationship between men and women. A group of recent interpreters have argued that Plato’s ideal human being is actually a manly soul in a male body, and that he generally sees women as lesser men. This article considers Plato on the sexes by focusing on two paradigms for political

rule, the *Republic's* ship of state and the *Statesman's* weaver, as being informed by the Homeric division of sailing as a masculine activity and weaving as feminine. This focus brings out the importance of two basic virtues for Plato, *andreia* and *sophrosyne*, which develop from tendencies respectively more masculine and more feminine. Studying the relationship between *andreia* and *sophrosyne* calls into question the claim that Plato's ideal, whether in philosophy or in politics, is masculine.

Group 5

“On Aristotelian Feminine Virtues”

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

Are there moral virtues unique to women? In this paper I consider whether there might be any specifically Aristotelian feminine moral virtues. After briefly clarifying the nature of the question, I begin by discussing Aristotle's apparent endorsement of women's virtues in the *Politics*. After noting why Aristotle's discussion doesn't settle the question, I discuss the structure of Aristotelian moral virtue and argue that if there are any unique feminine virtues they must be rooted in feelings or passions unique to women, which would in turn have to be rooted in the specific structure of women's bodies. I conclude that while there is conceptual space for uniquely feminine Aristotelian virtues (a space also available to non-human rational animals as well), a direct answer to the question of whether any actual feminine virtues occupy that space turns on an empirical question with no obvious answer.

**“Slavish by Nature:
Aristotle on Slaves, Women, and Barbarians”**
Samuel P. Hage, *Tulane University*
Karen Chan Young Scholar Award

Aristotle’s inconsistent and puzzling account of the natural inferiority of women, slaves, and barbarians in Book 1 of the *Politics* has given rise to one of the greatest interpretive controversies in all philosophy, with practically the only point of consensus being Aristotle’s failure actually to demonstrate a natural basis for the conventional hierarchies of his society. This paper argues that the inadequacies in Aristotle’s arguments are intentional, revealing to the careful reader that such power structures cannot, after all, be consistently defended on natural grounds. It then addresses an interpretive puzzle not sufficiently treated by commentators—the return of slavery and other legal inequalities in Book 7’s ideal regime—by suggesting that a city “according to prayer” (i.e., not simply a city in speech) might be precisely that one which does not accord with nature, and is instead meant to tell us something about the slavish character of our own souls.

Group 6

**“The Original Unity of Man and Woman
in Relation to Ecclesiology”**

J. Marianne Siegmund, *Holy Apostles College & Seminary*

This paper shows the impossibility of woman’s ordination to the priesthood based upon John Paul II’s concepts of original unity and original solitude in his masterful works, *Man and Woman He Created Them: A Theology of the Body* and *Mulieris Dignitatem*. After defining some terms, I describe the woman, the “man-woman unity” and the priest in relation to the Catholic Church. With Balthasar, Bouyer and others, I argue that the priest represents Christ and the woman bears the

person made in His image. Since the woman cannot both represent Christ and bear Him to the world, priestly ordination is impossible for her. In the “full explication of the dignity bestowed” upon her by God, however, the woman is both a bearer of life (von Balthasar) and the “privileged place where God can and wishes to be received into the world” (von Balthasar). Like Mary, the woman brings Christ to birth in hearts today

“A Trinitarian Metaphysics of Man, Woman, and Priesthood”

Mark K. Spencer, *University of St. Thomas (MN)*

This paper develops a metaphysics of man and woman that fits with Catholic magisterial claims about the sexes, especially the doctrine that only men can be ministerial priests. I first explain what an argument from fittingness is. Then, I consider accounts of differences between man and woman based on procreative functions. While this is a necessary aspect of a metaphysics that fits with Catholic claims, and while procreative functions are the aspects of sexual difference best known to us, I use an argument from fittingness to defend a metaphysics on which that manhood and womanhood are modes of personhood. After responding to two objections, I then argue that, in virtue of these modes, men and women intrinsically symbolize divine persons. If only men can be priests, then men as such symbolize the Son of God in a distinct way. If the sexes are equal, then women also must intrinsically symbolize a divine person, though in a different way from men; I present two accounts of how women intrinsically symbolize divine persons.

Group 7

**“Philosophers of Mind Would Do Well to
Keep Aquinas’s Teachings in Mind”**

Marie George, *St. John’s University (NY)*

The purpose of this paper is to illustrate the enduring relevance of the thought of St. Thomas Aquinas by showing its applicability to a variety of questions raised by contemporary philosophers of mind. The specific questions that will be addressed are as follows: First, can cognition extend outside the head, as Andy Clark and David Chalmers claim? Second, does the dependency of thought on the brain show that the activity of thinking is material, as David Kyle Johnson and Patricia Churchland maintain? Third, can purely physical processes reliably produce true conclusions, as David Kyle Johnson claims?

“The Four Causes of Sex”

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

Whether or not *woman* is a socially constructed concept, one might have taken for granted that *female* was not. Yet many philosophers challenge this too, claiming that the two sexes are also social constructs insofar as *male* and *female* are vague, arbitrary, and historically unstable concepts. To answer this challenge, I appeal to a four-causal analysis of the two sexes based on Aristotle but informed by contemporary biology. There are formal, material, final, and efficient causes of each individual's having his sex. This four-causal analysis shows that the two sexes are not arbitrary. Moreover, despite significant changes in our understanding of sex over time, we have retained the same concept of sex. Finally, I consider whether sex can be a biological concept while being vague and admitting borderline cases. I conclude with an argument from the General Resurrection, showing why Catholics should consider sex to be nonvague.

Group 8

“Aristotle and the Philosophical Art of Metaphor”

Rev. Ignacio de Ribera Martin, DCJM,
The Catholic University of America

The paper addresses the question of whether or not the use of metaphors is acceptable in philosophy. It argues that we not only can, but sometimes even must, use analogical metaphors in philosophy, given the nature of the world and our own nature as knowers. Aristotle's general account of metaphor is presented to describe the specific type of analogical metaphors, which involves four terms and is based on a likeness of proportion. In Aristotle, analogy of proportion belongs to metaphor, and not to homonymy, but analogy and homonymy were conflated later on in the history of philosophy. The medieval distinction between proper analogies and (improper) metaphorical analogies is criticized as inadequate, showing that the appropriateness of a metaphor depends rather on the existence of a likeness based on reality. The paper also shows by means of some examples how Aristotle himself uses analogical metaphors at crucial junctures of his philosophical inquiries."

“But, How Did He Create Them?”

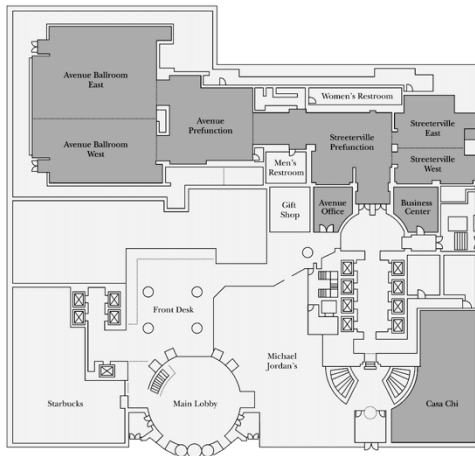
Thomas, Durand, and Suarez on Creation”

Steven Baldner, *St. Francis Xavier University (Nova Scotia)*

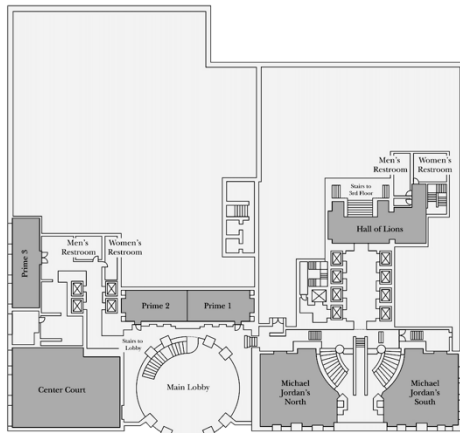
Thomas Aquinas develops a doctrine of creation to explain God's causing the being of all substances, accidents, and actions. This doctrine allows creatures to be the full natural causes of their own actions, while God is metaphysically and intimately active in these secondary causes. Durand of St. Pourçain and Francisco Suarez work from the Thomistic understanding of creation, but they both restrict creation to the causing of *substantial being*. The result of this shared

restriction is that Durand simply removes God's causality from creaturely actions altogether, giving a quasi-Deist account of God's causality, and that Suarez adds a doctrine of concurrentism whereby God is causing the very same actions that creatures cause, but this is a quasi-occasionalist account. Thomas' doctrine of creation avoids these two extreme positions.

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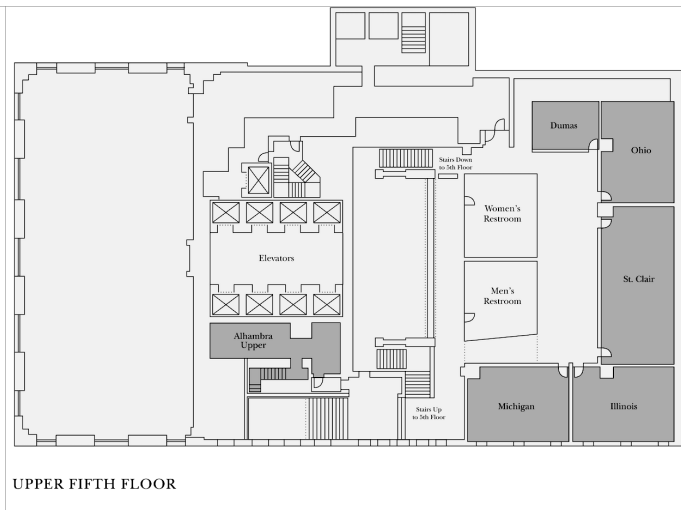
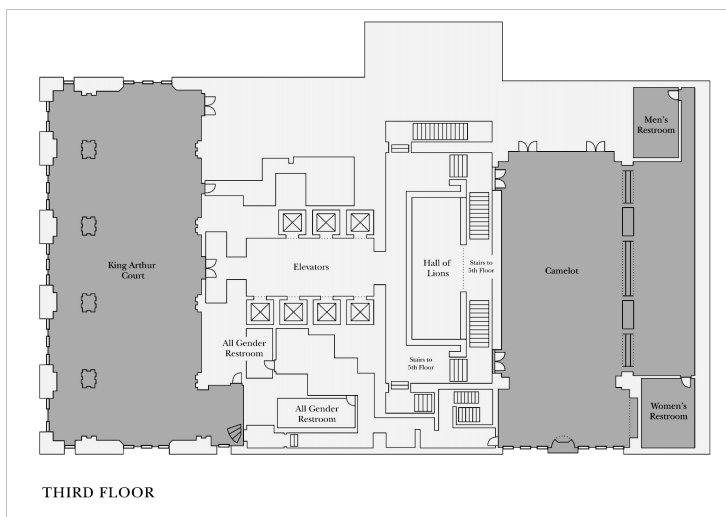


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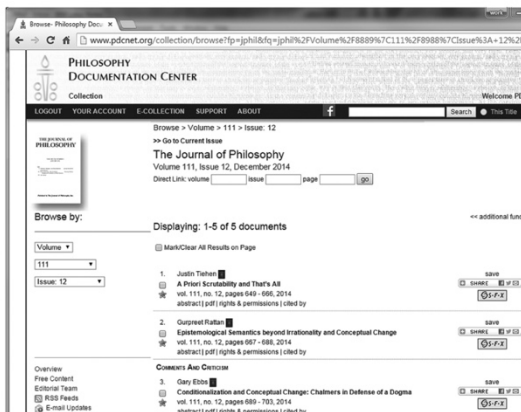
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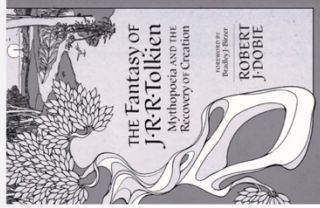
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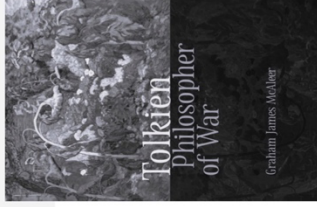
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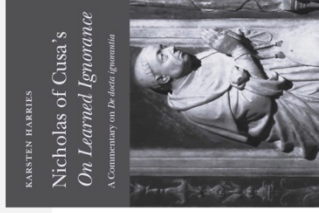


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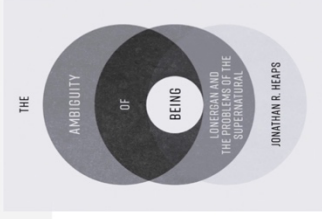
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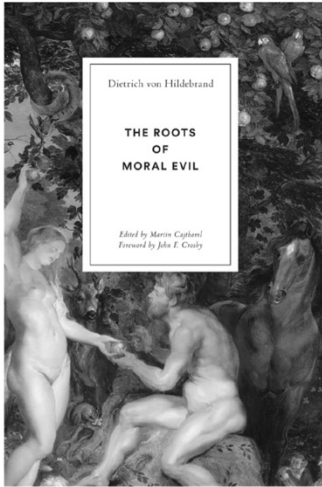
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