



# American Catholic Philosophical Association

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## **Eighty-Third Annual Meeting**

### *Reason in Context*

**Loyola University of New Orleans  
Hotel Monteleone  
New Orleans, LA  
November 13 -November 15, 2009**

### *Officers of the Association*

*President*.....Mary Beth Ingham  
*Vice-President*.....Thérèse-Anne Druart  
*Secretary*.....Edward Houser  
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**The ACPA wishes to thank the host  
institution, Loyola University of New Orleans  
for its very generous  
financial and organizational support.**

## ANNOUNCEMENTS

The prices for the 2009 Meeting are as follows: Conference Registration is \$50.00 before Oct. 13, \$ 55.00 afterwards. Registration fee for students is \$15.00. The Banquet price is \$65.00 before Oct. 13, \$ 70.00 afterwards, and includes drinks and gratuity. The Women's Luncheon price is \$ 35.00. The reduced rate for ACPA members at the Hotel Monteleone is \$179.00 per night for single or double occupancy, plus applicable local taxes. In order to guarantee the lower rates for Registration, Banquet, and Hotel, you must make your reservations **no later than Oct. 13, 2009**.

The easiest way to register at the hotel is to go to the ACPA website <http://www.acpaweb.org/>, click on "2009 Annual Meeting," <http://www.acpaweb.org/2009meetcall.htm> then click on "Register Online for the 2009 Meeting in New Orleans," which takes you to our ACPA site at the Philosophy Documentation Center Website. <http://www.pdcnet.org/2009-ACPA-Conference.html>

From here you can register at the hotel by clicking on Hotel Monteleone. From here, you also may pre-register for the meeting, choose your ACPA Banquet entrée, sign up for the Women's Lunch, arrange for your conference name-tag, and even pay your annual ACPA dues.

If you prefer, you can register at the Hotel Monteleone by calling the hotel's reservation desk at 1-504-523-3341 or the hotel's main number at (866) 338-4684. You must identify yourself as being with the ACPA. You also can register for the Conference and purchase banquet tickets by using the enclosed form. You will not be able to buy banquet tickets at the event. If you choose to use regular mail, your payment for pre-registration and banquet tickets must be received **no later than October 13, 2009**, at the following address: ACPA Pre-Registration, Philosophy Documentation Center, P.O. Box 7147, Charlottesville, VA 22906-7147. You can also do so by phone at 1-800-444-2419.

The ACPA would like to thank Loyola University of New Orleans for very generously hosting the event, without which this meeting would not have been possible. Thanks are also due to Loyola Marymount University, which provided financial support. In addition, special thanks are due to the Program Committee for 2009: Bonnie Kent, Christopher Kaczor, and John Hittinger.

# 2009 Annual Meeting Program

*ACPA sessions will be held in meeting rooms at the Hotel Monteleone.*

## Friday, November 13, 2009

7:30 am -- Holy Mass *Church of the Immaculate Conception, 130 Baronne St.*

9:40 - 10:00 am -- Executive Committee Meeting *Orleans*

10:00 am - 1:00 pm -- Executive Council Meeting *Orleans*

2:00 - 8:30 pm -- Registration *La Nouvelle Mezzanine*

5:00 - 8:00 pm -- Book Exhibit *Queen Anne Parlor, Bonnet Carre*

4:00 - 6:00 pm -- Satellite Sessions:

1. Society for Catholicism and Analytical Philosophy *Cabildo*
2. Society for Medieval Logic and Metaphysics *Catedral*
3. Society for Thomistic Natural Philosophy *Ursulines*
4. The Society for Continental Philosophy and Theology *Beauregard*
4. Honoring the Life and Work of W. Norris Clarke, S.J., I *Orleans*
6. Philosophers in Jesuit Education *Presbytre*
7. Dietrich von Hildebrand Legacy Project *French Market*
8. The Society for the Study of Cardinal Newman *Pontalba*
9. Gabriel Marcel Society *Gallier*

8:00 - 10:00 pm -- A.C.P.A. Contributed Papers

Session I: **Ethics Applied** *Orleans*

Chair: *Jack Carlson, Creighton University*

Speaker: *David Hershenov, University of Buffalo*

*Rose Hershenov, Niagara University*

*“The ‘I’m Personally Opposed to Abortion But...’ Argument”*

Commentator: *Raymond Hain, The Catholic University of America*

Speaker: *Peter Koch, SUNY at Buffalo*

*“An Alternative to the Alternative to Brain Death”*

Commentator: *Samuel Condic, University of St. Thomas (TX)*

Session II: **Moderns** *French Market*

Chair: *Francis Coolidge, Loyola University, New Orleans*

Speaker: *Mark J. Thomas, Boston College*

“In Search of Ground: Schelling on God, Freedom, and the Existence of Evil”

Commentator: *James Swindal*, Duquesne University

Speaker: *Bernard G. Prusak*, Villanova University

“Whither the ‘Office of Nature’? Kant and the Obligation to Love”

Commentator: *Adriaan Peperzak*, Loyola of Chicago

**Session III: Medieval Metaphysics**

*Beauregard*

Chair: *Gloria Frost*, University of St. Thomas (MN)

Speaker: *Peter Furlong*, The Catholic University of America

“Avicenna and Aquinas on the Relationship between God and the Subject of Metaphysics”

Commentator: *Nathan Poague*, Houston Community College

Speaker: *Colin E. Connors*, Boston College

“Scotus and Ockham: Individuation and the Formal Distinction”

Commentator: *Tobias Hoffman*, The Catholic University of America

**Session IV: Eudaimonistic Ethics**

*Cabildo*

Chair: *Matthew Cuddeback*, Providence College

Speaker: *R. Mary Hayden Lemmons*, University of St. Thomas (MN)

“Practical Reason, Suffering, and Eudaimonia”

Commentator: *Colleen McCluskey*, St. Louis University

Speaker: *Michael Wiitala*, University of Kentucky

“Contemplation and Action within the Context of the *Kalon*: A reading of the *Nicomachean Ethics*”

Commentator: *Peter Simpson*, CUNY

10:00 pm - 12 midnight -- Reception hosted by  
Loyola University

*Queen Anne Ballroom*

**Saturday, November 14, 2009**

7:30 am - Holy Mass

*Queen Anne Ballroom*

8:30 am - 6:00 pm -- Registration

*La Nouvelle Mezzanine*

8:30 am - 6:00 pm -- Book Exhibit

*Queen Anne Parlor, Bonnet Carre*

9:00 am - 11:30 am -- Plenary Session

*Queen Anne Ballroom*

Chair: *Mary Beth Ingham, CSJ, Loyola Marymount University*

Speaker: *Eric D. Perl, Loyola Marymount University*  
"The Good of the Intellect"

Speaker: *Deborah L. Black, University of Toronto*  
"Reason Reflecting on Reason: Philosophy, Rationality,  
and the Intellect in the Medieval Islamic and Christian Traditions"

11:45 am – 12:15 pm Business Meeting

*Queen Anne Ballroom*

12:15 pm – 1:15 pm Women's Luncheon  
(Reservation Required)

*Le Café*

1:30 – 3:30 pm – Satellite Sessions:

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|--|----------------------|
| 10. Society for Catholicism and Analytical Philosophy        | <i>Cabildo</i>       |
| 11. Issues in Metaphysics                                    | <i>Beauregard</i>    |
| 12. Society for Medieval Logic and Metaphysics               | <i>Cathedral</i>     |
| 13. Society for Thomistic Personalism                        | <i>Ursulines</i>     |
| 14. Honoring the Life and Work of W. Norris Clarke, S.J., II | <i>Orleans</i>       |
| 15. Ave Maria University Philosophy Department               | <i>Presbytre</i>     |
| 16. Institute for St. Anselm Studies                         | <i>Gallier</i>       |
| 17. Society of Christian Philosophers                        | <i>Pontalba</i>      |
| 18. ACPA Committee on Priestly Formation                     | <i>French Market</i> |
| 19. The International Institute for Hermeneutics             | <i>Board Room</i>    |

3:30 - 5:30 p.m. A.C.P.A. Contributed Papers

Session V: **Anselm** *Cabildo*

Chair: *Ross Romero, SJ, Boston College*

Speaker: *Alice Ramos, St. John's University*  
"Anselm on Truth"

Commentator: *Julian Davies, OFM, Siena College*

Speaker: *Catherine Nolan, Franciscan University of Steubenville*  
"Ratio, Intelligere, and Cogitare in Anselm's Ontological  
Argument"

Commentator: *Montague Brown, St. Anselm College*

Session VI: **Teleological Arguments** *Orleans*

Chair: *Michael Tkacz, Gonzaga University*

Speaker: *Marie I. George*, St. John's University  
"On the Occasion of Darwin's Bicentennial: Finally Time to Retire the Fifth Way?"

Commentator: *Steve Baldner*, St. Francis Xavier, Antigonish, NS

Speaker: *Br. James Dominic Rooney*, Dominican House, Denver  
"Reconsidering the Place of Teleological Arguments for the Existence of God in the Light of the ID/Evolution Controversy" (Young Scholar Award)

Commentator: *Anthony Crifasi*, University of St. Thomas (TX)

Session VII: **Knowledge** *Beauregard*

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

Speaker: *Douglas Kries*, Gonzaga University  
"Augustine as Defender and Critic of Leo Strauss's Esotericism Thesis"

Commentator: *Sarah Byers*, Boston College

Speaker: *Danielle A. Layne*, Katholieke Universiteit of Leuven  
"In Praise of the Mere Presence of Ignorance"

Commentator: *Anne Wiles*, James Madison University

Session VIII: **Aquinas on Knowledge: Theory and Practice** *French Market*

Chair: *Thérèse-Anne Druart*, The Catholic University of America

Speaker: *Catherine J. Deavel*, University of St. Thomas, MN  
"Thomas Aquinas and Knowledge of Material Objects: Proper Objects of Cognition"

Commentator: *Michael Rombiero*, St. Joseph's College, ME

Speaker: *Andrew Lang*, Dominican School of Philosophy and Theology, Berkeley  
"Clarifying two Central Issues in Double Effect Reasoning Debates"

Commentator: *Robert Miner*, Baylor University

6:00 - 7:00 pm -- Holy Mass *Queen Anne Ballroom*

7:00 - 8:00 pm -- Reception hosted by Loyola University *Royal Ballroom*

8:00 - 10:00 pm -- ACPA Banquet *Royal Ballroom*

Presentation of the ACPA Young Scholar's Award:

*Br. James Dominic Rooney OP*

Introduction of the Aquinas Medalist:  
*David Twetten, Marquette University*

Aquinas Medalist: *Fr. Roland Teske, SJ, Marquette University*

Medalist's Address: "An Augustinian Enigma"

**Sunday, November 15, 2009**

7:30 am -- Holy Mass *Queen Anne Ballroom*

8:30 am - 12:30 pm -- Book Exhibit *Queen Anne Parlor, Bonnet Carre*

9:30 - 11:30 am -- Plenary Session *Queen Anne Ballroom*

Chair: *Kevin Wildes, SJ, President, Loyola University of New Orleans*

Speaker: *John Greco, St. Louis University*  
"Religious Belief in the Context of Conflicting Testimony"

Speaker: *Mary Beth Ingham, CSJ, Loyola Marymount University*  
"Reason in an Age of Anxiety: On the Vocation of Philosophy"



## Abstracts of Contributed Papers

### Session I: Ethics Applied

“The ‘I’m Personally Opposed to Abortion But...’ Argument”

*David Hershenov*, University of Buffalo

*Rose Hershenov*, Niagara University

One often hears Catholic and non-Catholic politicians and private citizens claim “I am personally opposed to abortion ...” but add that it is morally permissible for others to accept abortion. We consider a Rawlsian defense of this position based on the recognition that one’s opposition to abortion stems from a comprehensive doctrine which is incompatible with Public Reason. We examine a second defense of this position based upon respecting the autonomy of others and a third grounded in the harm to the unwilling mother overriding that to the aborted fetus. We look at a fourth and fifth defense based upon our epistemic ignorance regarding the burdens on others of unwanted pregnancies and the ontological and moral status of embryo. We find most versions of these defenses to be wanting and conclude that only if the position’s proponents are subjectivist about morals, which few are, can they offer a coherent defense.

“An Alternative to ‘An Alternative to Brain Death’”

*Peter Koch*, SUNY at Buffalo

In this paper I will provide a hylomorphic critique of Jeff McMahan’s “An Alternative to Brain Death”. I will evaluate three puzzles- the dicephalus, the brain transplant, and the split-brain phenomenon- proposed by McMahan which allow him to deny that a human being is identical to an organism. I will contend that McMahan’s solution entails counterintuitive consequences that pose problems to organ transplant cases. A Thomistic hylomorphic metaphysics not only avoids these unwelcome consequences and provides solutions to the three puzzles but in doing so allows for an alternative definition of death. Since McMahan has constructed his definition of death around his own metaphysics, alternative metaphysics, in the case of a hylomorphic metaphysics allow for an alternative definition of death.

### Session II: Moderns

“In Search of Ground: Schelling on God, Freedom, and the Existence of Evil”

*Mark J. Thomas*, Boston College

This paper is a reading of Schelling’s 1809 treatise *Of Human Freedom* in light of its relationship to the question *why?* and the principle of sufficient reason. This “principle of ground” defines the limits of rational inquiry and poses substantial difficulties for the three central themes of Schelling’s text: God, freedom, and the reality of evil. God and freedom go beyond the principle by requiring an absolute beginning – a ground that is not itself grounded. Evil defies rational explanation, deriving its existence from a specifically human

freedom to do evil. Schelling's text traces God, freedom, and evil back to their origin at the moment when God's existence and its ground "sprung forth" from the non-ground. Here at the origins of ground the principle of reason no longer applies.

"Whither the 'Offices of Nature'? Kant and the Obligation to Love"

*Bernard G. Prusak, Villanova University*

Since Kant, the standard response to the commandment to love has been that our affections are not ours to command, and so an obligation to take delight in another cannot reasonably be demanded. On this account, we must say that a parent who fails to love his or her child, in the sense of feeling affection for him or her, has not violated any obligation toward that child. Maybe we could say still that the parent is deficient somehow, but we could not characterize this deficiency as a moral failing. Here, then, is the subject of this paper: In the specific context of the parent-child relationship, is the commandment to love reasonable? Are we warranted in saying that the "offices of nature" include an *officium caritatis*, in a sense exceeding benevolence? My answer is yes, but it is necessary then to come to terms with Kant's reasons for answering no.

### **Session III: Medieval Metaphysics**

"Avicenna and Aquinas on the Relationship between God and the Subject of Metaphysics"

*Peter Furlong, The Catholic University of America*

This paper focuses on the examination of the limits of natural human knowledge within the Aristotelian sciences by examining the differing conceptions of the subject of metaphysics. Specifically, it examines and compares the ways in which Avicenna (especially the Latin Avicenna: the philosophy as known in Latin translation to medieval Christian thinkers) and Aquinas alter Aristotle's conception of the breadth and scope of metaphysics. These two medieval philosophers inherited the problem that Aristotle posed in the *Metaphysics* concerning the relationship between the study of being as being and the natural study of God. The different conclusions which these two thinkers reach are not only worth nothing for their relevance in the evolution of metaphysics as a unique science but also shed light upon their notions of being, human knowledge, the method and character of the science and the nature of the being of God.

"Scotus and Ockham: Individuation and the Formal Distinction"

*Colin E. Connors, Boston College*

This paper is a defense of John Duns Scotus' theory of individuation against some of William of Ockham's objections. In the *Ordinatio* II. D.3 P.1, John Duns Scotus argues for the existence of a haecceity, a positive, indivisible distinction which makes an individual an individual rather than a kind of thing. He argues for the existence of haecceity by arguing for a form which is a "real less than numerical unity" and is neither universal nor singular. In the *Summa*

*Logicae*, William of Ockham objects to Scotus' theory of haecceity by attacking his theory of universals, claiming that the same thing would be proper and common simultaneously. The basis of Ockham's objections is that only a real distinction is possible: if things are distinct, then they can exist separately. Without universals, a principle of individuation is unnecessary. To defend Scotus' principle of individuation, an account and defense of the formal distinction is necessary. Without the formal distinction, metaphysical categories, such as being and one, are incoherent or contradictory. The formal distinction give rise to a new law of contradiction: two or more entities are formally distinct if and only if contradiction or non-being results from their separation and the properties of one being do not match the properties of the other being(s).

#### **Session IV: Eudaimonistic Ethics**

“Practical Reason, Suffering and Eudaimonia”

*Mary R. Hayden Lemmons*, University of St. Thomas (MN)

This paper seeks to counter the argument that since Aquinas's natural law obligations necessarily presuppose the ability of practical reason to prescribe and proscribe for the sake of eudaimonia, it is irrational in cases of inescapable suffering to characterize any natural law obligation as infeasible.

“Contemplation and Action within the Context of the Kalon: A reading of the Nicomachean Ethics”

*Michael Wiitala*, University of Kentucky

In the *Nicomachean Ethics*, Aristotle seems to take it for granted that the contemplative man is morally virtuous. Yet in certain passages he suggests that morally virtuous actions can impede contemplation (*theōria*). In this paper I examine the relationship between contemplation and morally virtuous action in Aristotle's ethics. I argue that, when understood within the context of the motivation power of the *kalon*, contemplation and morally virtuous action are related to one another in such a way that one cannot be contemplative without being morally virtuous and *vice versa*. I begin by showing how *eudaimonia* is used in the *Nicomachean Ethics* to interpret the *erga kai ho bios*, that is, lived experience, and to bring to light the *kalon* as the motive for morally virtuous actions. I argue that since the *kalon* is also the motive for contemplation, morally virtuous action and contemplation imply one another.

#### **Session V: Anselm**

“Anselm on Truth”

*Alice Ramos*, St. John's University

In a metaphysics of the *Logos* such as that of Saint Anselm the truth of things is certainly important; they are true in relation to the divine intellect, or as Anselm tells us, all things are true by the one first truth. My interest here lies in the question on whether things are more true in the Divine Word that they are in

themselves. It seems to me that there is a close relationship in Anselm between this question and the desire for God, the desire to see God face to face, to have knowledge of Him. It is moreover this desire which makes possible man's return to God, which according to Anselm involves not only being created truth but also doing the truth. The question I will treat in this paper will show that Anselm's metaphysical and ethical thought cannot be separated from such Neoplatonic themes as the circulation motif or the *exitus-reditus* theme, measure, and order.

“*Ratio, Intelligere and Cogitare in Anselm's Ontological Argument*”

*Catherine Nolan*, Franciscan University of Steubenville

Throughout Anselm's writings one can trace what seems to be a paradoxical inconsistency in his treatment of reason (*ratio*), understanding (*intelligere*) and thought (*cogitare*). The *Monologion* begins by proposing that even an unbeliever can convince himself of truths about God, “simply by reason alone,” while in the *Proslogion* Anselm claims, to the contrary, “I believed so that I may understand.” Much of this confusion can be resolved by clarifying Anselm's distinctions between reason, understanding and thought. Thought follows reason, but reason can surpass understanding; one need not understand a conclusion reached through reason. Ultimately, one must understand *what* God is – ‘that-than-which-a-greater-cannot-be-thought’ – in order to prove through reason that one cannot *think* of God as non-existent, but the deeper understanding *that* God exists must come, not from reason, but through God's illumination of one's soul.

## **Session VI: Teleological Arguments**

“On the Occasion of Darwin's Bicentennial: Finally Time to Retire the Fifth Way?”

*Marie I. George*, St. John's University

If Aquinas lived today, he would accept that Darwin was correct, at least as to the broad lines of his theory, namely, that the unfit are differently eliminated and chance is involved in the origin of new species. Aquinas in fact offered a similar explanation for what he believed were spontaneously generated organisms. I intend to show that extending this sort of explanation to all species in no way affects the key steps in the Fifth Way (e.g. “those things which lack cognition do not tend to an end unless directed by someone knowing and intelligent”). Thomas himself provides us with the crucial points for according evolution by natural selection with the Fifth Way, including the distinction between a maker and a designer (builder vs. architect), an explanation for organisms' imperfections in terms of material necessity and secondary causality, and an account of the role of chance in the world.

“Reconsidering the Place of Teleological Arguments for the Existence of God in the Light of the ID/Evolution Controversy”

*Br. James Dominic Rooney*, Dominican House, Denver, CO

Prompted by questions raised in the public arena concerning the validity of arguments for the existence of God based on “design” in the universe, I explore the traditional teleological argument for the existence of God. Using the arguments offered by Thomas Aquinas as fairly representative of this classical line of argumentation going back to Aristotle, I attempt to uncover the hidden premises and construct arguments for the existence of God which are deductive in nature. To justify the premises of Aquinas' argument I begin by presenting an argument to justify the existence of “final causes,” with a focus on answering questions about the biological implications of these causes for evolutionary theory. Then, I attempt to construct two teleological proofs for the existence of God. Finally, I offer some implications of this reasoning for the contemporary disputes over ID/evolution in education.

### **Session VII: Knowledge**

“Augustine as Defender and Critic of Leo Strauss’s Esotericism Thesis”

*Douglas Kries, Gonzaga University*

One of Leo Strauss's more controversial claims was his assertion that important political philosophers of the past wrote in such a way that they were able to communicate their more profound thoughts to a few select readers even while communicating more socially-acceptable thoughts to less sophisticated readers. In this way, Strauss distinguished between the esoteric and exoteric meanings of a text. After briefly explaining Strauss's claim, this paper explores St. Augustine's understanding of esoteric writing. The paper argues that Augustine provides clear evidence to support Strauss's claim that esoteric writing once existed, especially within Platonic philosophy. The paper then explains Augustine's qualified rejection of the practice of esoteric writing in the name of Christian revelation, asserting that Augustine dismissed the Platonic understanding of the relationship between society and philosophy upon which esotericism was based.

“In Praise of the Mere Presence of Ignorance”

*Danielle A. Layne, Katholieke Universiteit of Leuven*

With regard to the theme “Reason in context,” the following will stimulate a discussion on both Plato's Socrates and the culpability of ignorance. By focusing on Plato's *Lysis*, *Alcibiades I*, *Philebus*, and the *Laws*, this project will debunk the typical interpretation of Socratic moral intellectualism by evidencing that there are various forms of ignorance in the Platonic dialogues, where only one form leads to shame-worthy error. Furthermore, in this endeavor to understand the “hierarchy of ignorance” in Plato, we shall take an unusual path and jump from Antiquity to the Renaissance by connecting Plato's Socrates to Erasmus' Folly. By comparing these characters we shall see how both only condemn *double ignorance*, i.e. ignorance of ignorance joined with the pretense to knowledge. Ultimately, by analyzing this particularly heinous form of ignorance, we will question whether in all periods and circumstances feigned wisdom more than mere ignorance leads to shame and disrepute.

## Session VII: Aquinas on Knowledge: Theory and Practice

“Thomas Aquinas and Knowledge of Material Objects: Proper Objects of Cognition”

*Catherine J. Deavel*, University of St. Thomas, MN

I will defend a principle at work in Thomas Aquinas's argument that the human intellect must be immaterial in order to know material things in *Summa Theologica*, Ia, q75, a2. The main argument is as follows: Humans can, at least in principle, know all material things. If the human intellect were bodily, then humans could not know all material things. Therefore, the human intellect is not bodily. In his argument, Thomas relies on the position that whatever knows certain things would be impeded in this knowledge if it contained in itself these same things. Thus, if humans can, in principle, know all material things, then the intellect cannot be material. The position that a material intellect would be limited in knowledge of material things is perhaps the most controversial part of the argument. I will articulate a version of this argument and argue that two objections to Thomas's argument, offered by Norman Kretzmann and Robert Pasnau, fail, due in large part to a misunderstanding of proper objects of cognition.

“Clarifying two Central Issues in Double Effect Reasoning Debates”

*Andrew Lang*, Dominican School of Philosophy and Theology, Berkeley

The principles whereby the reason operates in ethically complicated situations has been subject to long-standing debates in Catholic Philosophy. A classic text which exemplifies this is Aquinas' consideration of self-defensive killing. In this paper I clarify two central issues in double-effect reasoning debates surrounding this text. Both issues are connected to the seemingly simple but actually complex task of accounting for the 'chosen means' of self-defense. The first issue is whether the 'chosen means' are also able to be considered a 'proximate end,' to which the intention is directed. The second is determining whether the assailant's death is related to the 'chosen means' *per se* and therefore to the rest of the moral action. Resolving these issues provide grounds for answering the broader question implicit in the situation of self-defensive killing: what is to be done when human actions would inevitably entail that some evil is instrumentally tied to realizing some good?

## Satellite Sessions

**Friday, October 31, 2009 – 4:00 - 6:00 pm**

1. Society for Catholicism and Analytical Philosophy *Cabildo*

Organizer: *Patrick Toner*, Wake Forest University

Topic: Personal Identity I

Chair: *Gavin Colvert*, Assumption College

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

“Side-Stepping the Potentiality Problem: Person as a Norm-Kind”

Commentator: *Michael Rota*, University of St. Thomas (MN)

Speaker: *Alexander Pruss*, Baylor University  
"Substance and Personal Identity"

Commentator: *Tim Pawl*, University of St. Thomas (MN)

2, Society for Medieval Logic and Metaphysics *Cathedral*

Organizer

and Chair: *Gyula Klima*, Fordham University

Topic: Aquinas and the Arabs I: Knowing Truth

Speaker: *R. E. Houser*, Center for Thomistic Studies, University of St Thomas (TX)  
“Avicenna, Aquinas, and Transcendental Truth in Thomas’s *Scriptum*, Bk. 1, D. 8”

Speaker: *Richard C. Taylor*, Marquette University,  
“Aquinas and the Arabs: Avicenna's Epistemology in Aquinas's Earliest Major Theological Work, the *Commentary on the Sentences*”

3. Society for Thomistic Natural Philosophy *Ursuline*

Chair: *Michael Tkacz*, Gonzaga University

Speaker: *Mark J. Barker*, Notre Dame Seminary, New Orleans  
“Three Kinds of Internal Sensory Intentions in Aquinas”

Speaker: *Anthony J. Lisska*, Denison University,  
“The Convergence of Analytic Philosophy and Thomistic Philosophy of Nature: The Example of Everett J. Nelson”

4. The Society for Continental Philosophy and Theology *Beauregard*

Organizer: *Jeffrey Hanson*, Boston College

Topic: Theological Re-Turns in French Phenomenology

Chair: *William Desmond*, Katholieke Universiteit Leuven/Villanova University

Speaker: *Jeffrey Hanson*, Boston College  
"Kierkegaard's 'Believing Epoche' and the Theological Turn"

Speaker: *Brian Harding*, Texas Woman's University  
"Machiavellian Presuppositions and the Critique of the Theological Turn"

Speaker: *Michael Kelly*, Boston College  
"Spinozism in Theological Phenomenology? Merleau-Ponty and Henry"

5. Honoring the Life and Work of W. Norris Clarke, S.J., I *Orleans*

Co-organizers: *Philip Rolnick*, University of St. Thomas, MN  
*Eric Weislogel*, Metanexus Institute

Chair: *Eric Weislogel*, Metanexus Institute

Speaker: *Siobhan Nash-Marshall*, Manhattanville College,  
"Substances, Relations, and W. Norris Clarke"

Speaker: *Joseph Koterski, S.J.*, Fordham University,  
"The Transcendental Properties of Being"

Speaker: *Philip Rolnick*, University of St. Thomas, MN  
"Analogy and Persons"

6. Philosophers in Jesuit Education *Presbytre*

Organizer: *Joseph Godfrey*, St. Joseph's University

Topic: Beyond Genetic Determinism and Intelligent Design: How  
Gilles Deleuze Helps Us: A Discussion

Chair: *David Ingram*, Loyola University Chicago

Speaker: *John Protevi*, Louisiana State University

7. Dietrich von Hildebrand Legacy Project *French Market*

Organizer: *John F. Crosby*, Franciscan University of Steubenville

Topic: Dietrich von Hildebrand's Work, The Nature of Love

Chair: *John Henry Crosby*, Founder of the Legacy Project

Speaker: *John F. Crosby*, Franciscan University of Steubenville  
"Beyond Egoism and Altruism in the Philosophical Account of Love"

Response: *Robert Wood*, University of Dallas

Speaker: *Robert Wood*, University of Dallas  
"Reflections on Von Hildebrand's Philosophy of Love"

Response: *John F. Crosby*, Franciscan University of Steubenville

8. The Society for the Study of Cardinal Newman *Pontalba*

Co-organizers: *Michael Baur*, Fordham University

*Damon McGraw*, National Institute for Newman Studies

Topic: Newman and the Prospect of Redeeming Modern Reason

Chair: *Damon McGraw*, National Institute for Newman Studies



Speaker: *Damon McGraw*, National Institute for Newman Studies  
"Newman's Critical Diagnosis of 'Secular' Reason"

Speaker: *Kevin Mongrain*, University of Notre Dame  
"Newman's Ideal of Sanctified Reason"

Speaker: *Frederick Aquino*, Abilene Christian University  
"The Urge to Connect: Toward a Newmanian Religious Epistemology of Wisdom"

9. Gabriel Marcel Society *Gallier*

Organizer: *Brendan Sweetman*, Rockhurst University

Chair: *Patrick Bourgeois*, Loyola University

Speaker: *Teresa I. Reed*, Marymount University  
"Marcelian Reflections on Accelerated Society"

Speaker: *Geoffrey Karabin*, Villanova University  
"Love as Parochial? The Ethical Ramifications of Marcelian Love"

**Saturday, November 1, 2008 – 1:30 - 3:30 p.m.**

10. Society for Catholicism and Analytical Philosophy *Cabildo*

Topic: Personal Identity II

Chair: *Patrick Toner*, Wake Forest University

Speaker: *David Hershenov*, University at Buffalo,  
"Soulless Animals? Hylomorphism vs. Animalism"

Commentator: *Jason Eberl*, Indiana University-Purdue University  
Indianapolis

Speaker: *Christopher Tollefsen*, University of South Carolina,  
"Ten philosophic difficulties in human embryology"

Commentator: *Jonathan Jacobs*, St. Louis University

11. Issues in Metaphysics *Beauregard*

Organizer: *Michael W. Rota*, University of St. Thomas (MN)

Chair: *Christopher Brown*, University of Tennessee at Martin

Speaker: *Alexander Pruss*, Baylor University  
"A-theory and induction"

Speaker: *Timothy Pawl*, University of St. Thomas (MN)  
"Transubstantiation and Truthmakers"

Speaker: *Michael Rota*, University of St. Thomas (MN)  
“Causal Powers and Final Causes”

12. Society for Medieval Logic and Metaphysics *Cathedral*  
Topic: Aquinas and the Arabs II: Metaphysics  
Chair: *Richard C. Taylor*, Marquette University

Speaker: *Gyula Klima*, Fordham University:  
“Avicenna vs. Averroes in Aquinas’ Metaphysics”

Speaker: *David Twetten*, Marquette University  
“The Avicennian Realism of Essence in Aquinas”

13. Society for Thomistic Personalism *Ursulines*  
Organizer  
and Chair: *R. Mary Hayden-Lemmons*, University of St. Thomas, MN

Speaker: *John Knasas*, Center for Thomistic Studies, University of St. Thomas (TX)  
"Kantianism and Thomistic Personalism on the Human Person: Self-Legislator or Self-Determiner?"

Speaker: *Susan Selner-Wright*, St. John Vianney Theological Seminary, Denver  
"Thomistic Personalism and Creation Metaphysics"

14. Honoring the Life and Work of W. Norris Clarke, S.J., II *Orleans*  
Co-organizers: *Eric Weislogel*, Metanexus Institute  
*Philip Rolnick*, University of St. Thomas, MN  
Chair: *Derek Jeffreys*, University of Wisconsin, Green Bay

Speaker: *Steven Long*, Ave Maria University  
"Thoughts on Analogy and Relation"

Speaker: *Kenneth Schmitz*, John Paul II Institute for Studies on Marriage and Family in Washington, D.C.  
“Reflections on Home-Coming: "How the Personal and Personalist Draw His Metaphysical Thought Together.”

Speaker: *John Crosby*, Franciscan University of Steubenville  
“W. Norris Clarke’s Thomistic Personalism.”

15. Ave Maria University Philosophy Department *Presbytre*  
Topic: Aquinas on the Human Person.

- Chair: *Joseph G. Trabbic*, Ave Maria University
- Speaker: *Fr. Joseph W. Koterski*, Fordham University  
 “The Role of the Passions in Aquinas's Theory of the Moral Virtues”
- Speaker: *Barry David*, Ave Maria University  
 “Aquinas’s Augustinian Doctrine of the Human Person?”
- Speaker: *James Jacobs*, Notre Dame Seminary, New Orleans  
 “The Person as the Object of Science in Aquinas”
- Speaker: *Joseph G. Trabbic*, Ave Maria University  
 “The Human Body and Human Perfection in Aquinas”

16. Institute for St. Anselm Studies *Gallier*

- Organizer and Chair: *Montague Brown*, St. Anselm College
- Topic: “Freedom in the Thought of Saint Anselm: A discussion of Katherine Rogers' book *Anselm on Freedom*”?
- Speaker: *Matthews Grant*, University of St. Thomas, MN  
 “Rogers and Anselm on Creaturely Freedom and God as *Creator Omnium*”
- Speaker: *Kevin Staley*, St. Anselm College  
 “Divine Omniscience and *De Se* Knowledge: A Response to Katherine Rogers.”
- Speaker: *Katherine Rogers*, University of Delaware  
 “In Reply to Grant and Staley”

17. Society of Christian Philosophers *Pontalba*

- Chair: *Stephen R. Grimm*, Fordham University
- Speaker: *Terence Cuneo*, University of Vermont  
 “Do Normative Properties Account for Speech?”
- Commentator: *Christian Miller*, Wake Forest University
- Speaker: *Michael Pace*, Chapman University  
 “Faith and Epistemic Virtue”
- Commentator: *Ted Poston*, University of South Alabama

18. ACPA Committee on Priestly Formation *French Market*

- Chair: *David Foster*, Seton Hall University

First Hour Speaker: *Jude Dougherty*, Dean Emeritus, The Catholic University of America  
“Restoring a Magisterial Priesthood: A Brief for Intelligence and Learning”

Second Hour Speaker: *Fr. Anthony Giampietro CSB*, University of St. Thomas (TX)  
“A Model for Teaching Ethics”

19. The International Institute for Hermeneutics *Board Room*  
Organizer: *Andrzej Wiercinski*, International Institute for Hermeneutics, Albert-Ludwigs-Universität Freiburg, Germany  
Topic: “The Relationship of Faith and Reason in Recent Thinking: Challenge and Opportunity for Philosophy”  
Moderator: *Sean McGrath*, Memorial University of Newfoundland, Canada

Speaker: *Andrzej Wiercinski*, International Institute for Hermeneutics, Albert-Ludwigs-Universität Freiburg, Germany  
“Faith and Reason: The Mutual Learning and Enrichment”

Speaker: *Jeffrey W. Robbins*, Lebanon Valley College, USA  
“Minimal or Maximal? The Contemporary Theological Critique of Secular Reason”

Speaker: *Boyd Blundell*, Loyola University, New Orleans, USA  
“Before Doubt: The Refiguring of Reason”