



# American Catholic Philosophical Association

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## **Eighty-Fourth Annual Meeting**

### *Philosophy and Language*

**Loyola University Maryland  
Doubletree Inn at the Colonnade**

**Baltimore, MD**

**November 5 - 7, 2010**

### *Officers of the Association*

*President.....Therese-Anne Druart*  
*Vice-President..... Dominic Balestra*  
*Secretary.....Thomas Osborne*  
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**The ACPA wishes to thank the host  
institution, Loyola University Maryland  
for its very generous  
financial and organizational support.**

## ANNOUNCEMENTS

The prices for the 2010 Meeting are as follows: Conference Registration is \$60.00 before October 16, \$65.00 afterwards, and \$70.00 at the meeting. Registration fee for students is \$15.00. The Banquet price is \$55.00 before October 16, \$60.00 afterwards, and includes drinks and gratuity. The Women's Luncheon price is \$25.00. The reduced rate for ACPA members at the Inn at the Colonnade is \$109.00 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 October 16**.

The easiest way to register for the meeting is to go to <http://www.pdcnet.org/pages/Services/2010-ACPA-Conference.htm>. From here, you also may pre-register for the meeting, choose your ACPA Banquet entrée, sign up for the Women's Luncheon, arrange for your conference name-tag, and even pay your annual ACPA dues.

You can reserve rooms at the hotel by clicking on [http://doubletree.hilton.com/en/dt/groups/personalized/BWICUDT-ACA-20101101/index.jhtml?WT.mc\\_id=POG](http://doubletree.hilton.com/en/dt/groups/personalized/BWICUDT-ACA-20101101/index.jhtml?WT.mc_id=POG).

If you prefer, you can reserve room by calling the Doubletree Inn at the Colonnade at 410-235-5400. You must identify yourself as being with the ACPA.

You also can register for the Conference and purchase banquet tickets by using the form which is included in the September Mailing. 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 16**, 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 Maryland for very generously hosting the event, without which this meeting would not have been possible. In addition, special thanks are due to the Program Committee for 2010: Nadja Germann, John Greco, Christopher Kaczor, Christopher Martin.

## 2010 ANNUAL MEETING PROGRAM

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

**Friday, November 5, 2010**

- 7:30 am -- Holy Mass *Ss. Phillip & James, 2801 North Charles St.*
- 9:40 - 10:00 am -- Executive Committee Meeting *Hubble*
- 10:00 am - 1:00 pm -- Executive Council Meeting *Hubble*
- 2:00 - 8:30 pm -- Registration *Lobby*
- 3:00 - 8:00 pm -- Book Exhibit *Homewood*
- 3:00 - 5:00 pm -- Satellite Sessions:
1. Société Internationale pour l'Études de Philosophie Médiévale *Eisenhower*
  2. Society for Catholicism and Analytical Philosophy *Hubble*
  3. North American Society for Early Phenomenology (NASEP) and The Dietrich von Hildebrand Legacy Project *Corbins*
  4. Philosophers in Jesuit Education *Tuscan*
  5. ACPA Committee on Priestly Formation *Olmstead*
  6. The Enduring Relevance of Hegel *Gilman*
- 5:00 - 7:00 pm -- Satellite Sessions:
7. International Gilson Society and Semiotic Society of America *Tuscany*
  8. International Society for MacIntyrean Enquiry *Hubble*
  9. Society for Medieval Logic and Metaphysics *Eisenhower*
  10. Society for Thomistic Personalism *Corbins*
  11. International Institute for Hermeneutics *Gilman*
  12. The Institute for Saint Anselm Studies *Olmstead*
- 8:00 - 10:00 pm -- A.C.P.A. Contributed Papers
- Session I: **Hylomorphism and Contemporary Thought** *Eisenhower*
- Chair: *Jack Carlson, Creighton University*
- Speaker: *Paul Blaschko, University of St. Thomas (MN)*  
"Resurrection and Hylomorphism: Towards a Theory of Post-Mortem Survival Compatible with Catholic Doctrine"

Commentator: *William Jaworski*, Fordham University

Speaker: *James J. Delaney*, Niagra University  
“Catholicism, the Human Form, and Genetic Engineering”

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

Session II: **Thomistic Political Philosophy** *Hubble*

Chair: *John Hittinger*, University of St. Thomas, TX

Speaker: *Michael Baur*, Fordham University  
“The Language of Rights: Towards an Aristotelian-Thomistic Analysis”

Commentator: *Jeffrey Kinlaw*, McMurry University

Speaker: *Benjamin L. Smith*, Aquinas College  
“Political Theology and Thomas Aquinas: A Reading of the De Regno”

Commentator: *James Martin*, St. John’s University

Session III: **Language about God** *Corbins*

Chair: *Matthew Cuddeback*, Providence College

Speaker: *R. Edward Houser*, University of St. Thomas (TX)  
“The Language of Being and the Nature of God in the Aristotelian Tradition”

Commentator: *Garth Gillan*, Southern Illinois University

Speaker: *Paul Symington*, Franciscan University of Steubenville  
“The Aristotelian Epistemic Principle and the Problem of Divine Naming in Aquinas”

Commentator: *Robert Miner*, Baylor University

Session IV: **Late Scholastic Views of Abstraction** *Tuscany*

Chair: *Tobias Hoffmann*, The Catholic University of America

Speaker: *Daniel Heider*, University of South Bohemia  
“Bartholomew Mastrius (1602-1673) and John Punch (1599 or 1603-1661) on the Common Nature and Universal Unity”

Commentator: *Paul Richard Blum*, Loyola University Maryland

Speaker: *Joseph Hill, S.J.*, Fordham University  
“Can Buridan be acquitted from the Charge of  
Inconsistency?”

Commentator: *Alexander Hall*, Clayton University

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

**Saturday, November 6, 2010**

7:30 am -- Holy Mass *Canterbury  
Ballroom*

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

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

9:00 am - 11:30 am -- Plenary Session *Canterbury  
Ballroom*

Chair: *Paul Richard Blum*, Loyola University Maryland  
of Maryland

Speaker: *Daniel O. Dahlstrom*, Boston University  
“The Explanation of Language”

Speaker: *Ann Hartle*, Emory University  
“Philosophy and Language in the Essays  
of Montaigne”

11:45 am - 12:15 pm -- Business Meeting *Canterbury  
Ballroom*

12:15 pm - 1:15 pm -- Women’s Luncheon *Alizee Restaurant*  
(Reservation Required) Private Dining  
Area

1:30 - 3:30 pm -- Satellite Sessions:

13. Société Internationale pour l’Études de *Eisenhower*  
Philosophie Médiévale

14. Society for Thomistic Natural Philosophy *Tuscany*

15. North American Society for Early Phenomenology *Hubble*

16. Gabriel Marcel Society *Gilman*

17. Society of Christian Philosophers *Corbins*

18. Lonergan Philosophical Society *Olmstead*

19. Society for the Study of Cardinal Newman *Tuscan*

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

Session V: **Perception and Language in Thomas Aquinas** *Tuscany*

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

Speaker: *Daniel D. De Haan*, University of St. Thomas (TX)  
“Linguistic Apprehension as Incidental Sensation in Thomas Aquinas” (Young Scholar Award)

Commentator: *Anthony Lisska*, Denison University

Speaker: *Leo A. White*, Morgan State University  
“Perception, Language, and Concept-Formation in the Aristotelian Tradition”

Commentator: *Caery Evangelist*, University of Portland

Session VI: **Ethics and Moral Psychology** *Hubble*

Chair: *Angela Knobel*, The Catholic University of America

Speaker: *Alexander Pruss*, Baylor University  
“Lies and Dishonest Endorsements”

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

Speaker: *Jessy Jordan*, Mt. St Mary’s College  
“The Role of Tradition in the Socratic Practice of Moral Reason-Giving”

Commentator: *Bonnie Kent*, University of California-Irvine

Session VII: **Plato and Christian Neoplatonism** *Eisenhower*

Chair: *Anne Wiles*, James Madison University

Speaker: *Gene Fendt*, UN-Kearney  
“Plato’s Mimetic Art: Some Difficulties of Reading Plato (with Particular Reference to the Republic)”

Commentator: *Rev. Ross Romero, S.J.*, Boston College

Speaker: *Michael Wiitala*, University of Kentucky  
“It Depends on What One Means by ‘Eternal’: Why Boethius is not an Eternalist”

Commentator: *Siobhan Nash-Marshall*, Manhattanville College

Session VIII: **Thomas Aquinas and Contemporary Thomism**

*Corbins*

Chair: *John McCarthy*, The Catholic University of America

Speaker: *Michael Storck*, Ohio Dominican University  
“The Meaning of the Word ‘Art’: A Neothomistic Investigation”

Commentator: *Alice Ramos*, St. John’s University

Speaker: *Eric Hagedorn*, University of Notre Dame  
“Is Anyone Else Thinking My Thoughts? Aquinas’s Response to the Too-Many Thinkers Problem”

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

6:00 - 7:00 pm -- Holy Mass      Alumni Chapel, Loyola University Maryland  
4501 North Charles Street  
(Parking on the street or in parking lot, Cold Spring Lane East.)

7:00 - 8:00 pm -- Reception hosted by Loyola University Maryland      *Lobby*

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

Presentation of the ACPA Young Scholar’s Award:  
*Daniel D. De Haan*

Introduction of the Aquinas Medalist:  
*Mark Murphy*, Georgetown University

Aquinas Medalist: *Alasdair MacIntyre*, University of Notre Dame

Medalist’s Address: “On Being a Theistic Philosopher in a Secular Culture”



**Sunday, November 7, 2010**

7:30 am -- Holy Mass *Celebration  
Ballroom*

8:30 am - 10:00 am -- Book Exhibit *Homewood  
Room*

9:30 - 11:30 am -- Plenary Session *Celebration  
Ballroom*

Chair: *Richard Taylor*, Marquette University and Katholieke  
Universiteit Leuven

Speaker: *Stephen F. Brown*, Boston College  
“Augustine and Ockham on the Importance of Not Being  
Logical”

Speaker: *Therese-Anne Druart*, The Catholic University of America  
“Al-Fârâbi: An Arabic Account of the Origin of Language  
and of Philosophical Vocabulary”

## ABSTRACTS OF CONTRIBUTED PAPERS

### Session I: Hylomorphism and Contemporary Thought

“Resurrection and Hylomorphism: Towards a Theory of Post-Mortem Survival Compatible with Catholic Doctrine”

*Paul Blaschko, University of St. Thomas (MN)*

My paper raises the question whether there are any tenable hylomorphic theories of post-mortem survival and resurrection compatible with Catholic Church doctrine. After considering what it would mean for such a theory to be compatible with Church doctrine, I raise three objections to which a hylomorphic theory would need to successfully respond in order to be considered tenable. In the final section of the paper, I argue affirmatively, that there are tenable hylomorphic theories. I then consider two contemporary theories and offer reasons to prefer an alternative, non-reassemblist theory to others that are currently equally or more popular.

“Catholicism, the Human Form, and Genetic Engineering”

*James J. Delaney, Niagra University*

In September of 2008, the Congregation for the Doctrine of the Faith published *Dignitas Personae*, which addresses several newly emerging topics in the area of biomedical ethics. One of these topics is genetic engineering, which we can define as the intentional manipulation of genetic material so as to produce some desired trait or characteristic. Genetic engineering is discussed in *Dignitas Personae*, but is done so relatively briefly. In this paper, I explore some of the metaphysical and ethical questions that are key in assessing the morality of this practice by examining other Church documents as well as philosophical literature. Ultimately, I will argue that aside from some instrumental restrictions, questions about the moral permissibility of genetic engineering, the distinction between therapy and enhancement, and what it means to be human are not as easily answered from a Catholic perspective as one might think.

### Session II: Thomistic Political Philosophy

“The Language of Rights: Towards an Aristotelian-Thomistic Analysis”

*Michael Baur, Fordham University*

Alasdair MacIntyre has argued that our contemporary discourse about “rights,” and “natural rights” or “human rights,” is alien to the thought of Aristotle and Aquinas. His worry, it seems, is that our contemporary language of rights is often taken to imply that individuals may possess certain entitlement-conferring properties or powers (typically called “rights”) entirely in isolation from other individuals, and outside the context of any community or common good. In this paper, I accept MacIntyre’s worries about our contemporary language of “rights”; however, I seek to show that some of our contemporary language or discourse about “justice” and “rights” is not altogether misguided, but does – in fact – reflect a properly critical (Aristotelian-Thomistic) understanding of what is meant by “justice” and “rights.”

“Political Theology and Thomas Aquinas: A Reading of the *De Regno*”

*Benjamin L. Smith*, Aquinas College

Political life is and ought to be entirely autonomous from theology; religion belongs to the private sphere and political community is ruled by the sovereign power of the state in accordance with “secular reasons.” This is commonly referred to as the modern settlement over the vexed relationship between politics and religious faith, and many have characterized it as the one of the greatest legacies of the Enlightenment. Against this positive assessment, I shall argue that in his early *De Regno*, Thomas Aquinas offers compelling theological and philosophical reasons to doubt the coherence of the modern settlement and its compatibility with the Christian tradition. According to this view, political practice must be reinterpreted according to a distinctly Christian understanding of the human person. Political life is not autonomous; rather it essentially requires theological reorientation.

### Session III: Language about God

“The Language of Being and the Nature of God in the Aristotelian Tradition”

*R. Edward Houser*, University of St. Thomas (TX)

Appropriate philosophical language for describing the nature of God took almost two millennia to develop. Parmenides first discovered the language of being. Plato then distinguished the world of changing beings from the world of true being and also from the good “beyond being.” He refused to use being language for the Olympic gods. Aristotle understood a god as a substance (ousia). Avicenna described God, not as a substance but as “being,” which transcends the categories, including substance. For Br. Thomas of Aquino, God was no longer an Aristotelian substance, nor even an Avicennian “necessary being,” but is best described as “subsistent being itself” (*ipsum esse subsistens*). Here the Christian disciple brought to an even higher level of perfection the achievements of his Islamic master, achievements that far surpassed their beginnings in Parmenidean monism.

“The Aristotelian Epistemic Principle and the Problem of Divine Naming in Aquinas”

*Paul Symington*, Franciscan University of Steubenville

In this paper, I engage in a preliminary discussion to the thorny problem of analogous naming in Aquinas; namely, the Maimonidean problem of how our conceptual content can relate any knowledge to us of God. I identify this problem as the First Semantic/Epistemic Problem (FSEP) of religious language. The primary determination of semantic content for Aquinas is what I call the Aristotelian Epistemic Principle (AEP). This principle holds that a belief is related to some experience in order to be known. I show how an examination of the extent the AEP engenders both the problem and allows us to find a way out of the FSEP. For example, through such an analysis, we can see how the AEP relates to Aquinas’s use of the distinction between the *res significata* and the *modus significandi*; the latter which includes the intension of being a created being where the former does not.

## Session IV: Late Scholastic Views of Abstraction

Bartholomew Mastrius (1602-1673) and John Punch (1599 or 1603-1661) on the Common Nature and Universal Unity”

*Daniel Heider*, University of South Bohemia

The paper deals with the issue of the common nature (extramental universal) and universal unity (logical universal) in the theories of two foremost Scotists in the Baroque Era. They are the Italian Conventual Bartholomew Mastrius and the Irish Observant John Punch, who are in the scholarly community well-known for their antagonistic interpretations of the teaching of Duns Scotus. On the basis of the exposition of two representative places from Scotus’s *Ordinatio* and *Questions on Aristotle’s Metaphysics*, the author claims that it is Mastrius’s theory, which follows Scotus’s model more tightly. Punch’s theories are presented as the doctrines, which are syncretically inspired by the un-Scotist’s sources (above all “Suarezian”, “Thomistic” and “Ockhamistic”). As the conclusion the author states that the hermeneutical advantage of Punch’s theory is that it remarkably mirrors the “Zeitgeist” of early modern academic philosophy, determined, among others, by the Jesuit nominalizing expositions of Aquinas.

“Can Buridan be acquitted from the Charge of Inconsistency?”

*Joseph Hill*, S.J., Fordham University

This paper addresses Klima’s charge of inconsistency against John Buridan in a book recently published on the subject. Klima argues that Buridan’s theory of abstraction commits him to the aspectuality of substantial concepts. However, his semantics of absolute terms and concepts prevents him from accepting any aspectuality of substantial concepts. In light of this problem, the paper gives a detailed reconstruction of Buridan’s account of abstraction, beginning with sensory perception and singular cognition and ending with the formation of substantial concepts that have a universal signification. Then, from this reconstruction, some Buridanian responses are given to Klima’s critique, which explain at least why Buridan did not see the problem himself. Finally, the conclusion comes down in favor of Klima and, in light of the discussion, highlights some fundamental problems with the nominalist project.

## Session V: Perception and Language in Thomas Aquinas

“Linguistic Apprehension as Incidental Sensation in Thomas Aquinas”

*Daniel D. De Haan*, University of St. Thomas (TX)

In this paper I will attempt to delineate the psychological operations and faculties required for linguistic apprehension within a Thomistic psychology. This will require first identifying the proper object of linguistic apprehension, which will then allow me to specify the distinct operations and faculties necessary for linguistic apprehension. I will argue that the semantic value of any linguistic term is a type of incidental sensible and that its cognitive apprehension is a type of incidental sensation. Hence, the faculties necessary for the apprehension of any linguistic term’s semantic value will be the cogitative power and the intellect. The cogitative power, because it is faculty of particular intentions, and the intellect, because it is the faculty of universal intentions.

“Perception, Language, and Concept-Formation in the Aristotelian Tradition”

*Leo A. White*, Morgan State University

Although Aquinas himself never links practices directly to his theory of abstraction, he offers us rich descriptions of human and brute perception, and he makes it clear that practices play a central role in our sentient awareness. By carefully noting how practices, particularly linguistic practices, are embedded in the phantasm, we are able to understand how abstraction works. Without such an understanding of phantasms as involving linguistic activity, we are left with a Cartesian understanding of human nature (i.e., we end up inferring the existence of other minds), our understanding of society becomes atomistic, and our ethics becomes utilitarian.

## **Session VI: Ethics and Moral Psychology**

“Lies and Dishonest Endorsements”

*Alexander Pruss*, Baylor University

I shall discuss the problem of the definition of lying and the formulation of the duty of truth-telling. I shall argue that the morality of assertion is a special case of the morality of endorsement, and that a criterion of adequacy on an account of lying is that it handles certain cases of dishonest endorsement as well. Standard views of lying fail to do so. I shall offer an account of the duty of honest endorsement in terms of the intention to avoid falsehood. But, in the end, we may simply have reason to go back to the naive view that lying is saying falsehoods.

“The Role of Tradition in the Socratic Practice of Moral Reason-Giving”

*Jessy Jordan*, Mt. St. Mary's College

In this paper I argue that narratives concerning Periclean Athens have mistakenly imposed modern conceptions of Enlightenment onto the Greek world, and have therefore been blinded to crucial aspects of Socrates' practice of moral reason-giving. In contrast to the Kantian conception of enlightenment, which puts forth an image of the ideally enlightened person as an autonomous reasoner, one who refuses to be guided by another and who has the courage to throw off the chains of tradition and “think for oneself,” I argue that Socrates provides us with a much different picture of the enlightened individual. Socrates' practice of moral reasoning does not take the form of autonomous rationality that is antithetical to tradition, but rather his practice recognizes the rightful authority of tradition and custom in moral reason-giving. Thus, rather than characterizing Socrates through a Kantian enlightenment reading, this paper argues that we should study Socrates through the lens of the *sensus communis*, a humanist conception articulated well by Giambattista Vico and Hans Georg-Gadamer.

## **Session VII: Plato and Christian Neoplatonism**

“Plato’s Mimetic Art: Some Difficulties of Reading Plato (with Particular Reference to the Republic)”

*Gene Fendt, UN-Kearney*

Plato’s dialogues are self-defined as works of mimetic art, and the ancients clearly consider mimesis as working naturally before reason and beneath it. Such a view connects with two contemporary ideas—Rene Girard’s idea of the mimetic basis of culture and neurophysiological research into mirror neurons. Individuality arises out of, and can collapse back into our mimetic origin. This para-rational notion of mimesis as that in which and by which all our knowledge is framed requires we not only concern ourselves with Socrates’ arguments and distinctions, but also see how the dramatic interaction of the characters is working (or not) on/in the characters, and consider how watching the interaction, hearing the parables and myths, and thinking through the arguments and interactions is meant to effect us. That Plato creates mimeses means he aims at passionate conversion not merely argumentative worth, since mimesis aims to (and does) work on the passions.

“It Depends on What One Means by ‘Eternal’: Why Boethius is not an Eternalist”

*Michael Wiitala, University of Kentucky*

Objections to the traditional view that God knows all of time eternally stand or fall on what one means by “eternally.” The widely held supposition, shared by both eternalists and those who oppose them, such as Open Theists, is that to say God knows all of time eternally entails that he cannot know all of time from a temporal perspective. In this paper I show that Boethius’ characterization of God’s eternal knowledge employs a different meaning of “eternal,” which is incompatible with this supposition. I argue that Boethius’ claim that “the most excellent knowledge is that which by its own nature knows not only its own proper object but also the objects of all lower kinds of knowledge” entails that God eternally and simultaneously knows every temporal event from a temporal as well as a timeless perspective.

## **Session VII: Thomas Aquinas and Contemporary Thomism**

“The Meaning of the Word ‘Art’: A Neothomistic Investigation”

*Michael Storck, Ohio Dominican University*

In this paper I investigate how works of fine art differ from products of craft. I argue that historical and institutional definitions are incomplete because they fail to explain what is common to everything we call art. I then consider the way in which Francis J. Kovach and Jacques Maritain define art. I argue that Kovach’s four-fold division fails on logical grounds. Maritain’s division, however, makes the distinction between fine and useful art a matter of degree, not a division into separate species. This does reflect our use of the word art, and means that, when we call something a work of fine art, we are not designating it as part of a species. Rather we signify that it possesses a particular attribute which, in some way, belongs to every product of human making, but is more clearly present, or more attended to, in works of fine art.

“Is Anyone Else Thinking My Thoughts? Aquinas’s Response to the Too-Many Thinkers Problem”

*Eric Hagedorn*, University of Notre Dame

It has been recently argued by a number of metaphysicians—Trenton Merricks and Eric Olson among them—that any variety of dualism that claims that human persons have souls as proper parts (rather than simply being identical to souls) will face a too-many thinker problem. In this paper, I examine whether this objection applies to the views of Aquinas, who famously claims that human persons are soul-body composites. I go on to argue that a straightforward reading of Aquinas’s texts might lead us to believe that he falls prey to Merricks and Olson’s objection, but that a more heterodox interpretation reveals a way to avoid this problem.

## SATELLITE SESSIONS

**Friday, November 5, 2010 -- 3:00 - 5:00 pm**

**1. Société Internationale pour l’Études de Philosophie Médiévale** *Eisenhower*

Organizer: *Richard C. Taylor*, Marquette University and Katholieke Universiteit Leuven

Topic: Arabic / Islamic Philosophy 1

Chair: *Richard C. Taylor*, Marquette University and Katholieke Universiteit Leuven

Speaker: *Luis X. López-Farjeat*, Universidad Panamericana, Mexico City  
“Al-Ghazālī on Knowledge (‘ilm) and Certainty (yaqīn) in al-Munqidh min al-dalal and in al-Qistās al-Mustaqīm”

Speaker: *Nadja Germann*, Loyola University Maryland  
“How to Acquire Knowledge? Some Problems in Avicenna”

**2. Society for Catholicism and Analytical Philosophy** *Hubble*

Chair: *Patrick Toner*, Wake Forest

Speakers: *Robert Koons*, University of Texas, Austin  
*Matthew O’Brien*, University of Texas, Austin  
“Objects of Intention: A Hylomorphic Critique of the New Natural Law Theory.”

Speaker: *Christopher Tollefsen*, University of South Carolina  
“Basic Goods, Incommensurability, and Moral Normativity in the New Natural Law Theory.”

Commentator: *Mark Murphy*, Georgetown University

**3. North American Society for Early Phenomenology (NASEP) and The Dietrich von Hildebrand Legacy Project** *Corbins*

Chairs: *Mark Roberts*, Franciscan University of Steubenville  
*John Henry Crosby*, The Dietrich von Hildebrand Legacy Project

Speaker: *Denis Fisette*, Université du Québec à Montréal  
“Husserl in Göttingen. The Early Phenomenologists and the Realism-Idealism Controversy”

Speaker: *Fritz Wenisch*, University of Rhode Island  
“Is Knowledge of Necessary Essences a priori? A Correction of Kant and an Examination of How Insights Relate to Experience”

Speaker: *John Crosby*, Franciscan University of Steubenville  
“The Personalism of the Early Phenomenologists: Dietrich von Hildebrand and Max Scheler on Personal Individuality.”

**4. Philosophers in Jesuit Education** *Tuscan*

Chair: *Jack Carlson*, Creighton University

Speaker: *James Boettcher*, Saint Joseph's University  
“Immigration, Citizenship, and Justice: A Discussion”

**5. ACPA Committee on Priestly Formation** *Olmstead*

Chair: *David Ruel Foster*, Athenaeum of Ohio

Speakers: *Rev. Joseph Koterski*, SJ, Fordham University  
“Speaking Well of Being: A Model Syllabus for Metaphysics”

Speaker: *CPF Committee on Metaphysics*  
“Panel Discussion on: A Model Syllabus for Metaphysics”

**6. The Enduring Relevance of Hegel** *Gilman*

Organizer: *Robert E. Wood*, University of Dallas

Speaker: *Robert E. Wood*, University of Dallas  
“Hegel: From Misunderstanding to the Beginning of Understanding.”

Commentator: *William Desmond*, Villanova University and Katholieke Universiteit Leuven

Speaker: *Howard Kainz*, Marquette University  
“Hegel and Christendom”



**Friday, November 5, 2010 -- 5:00 - 7:00 pm**

**7. International Gilson Society and Semiotic Society of America** *Tuscany*

- Organizer: *Stephen Sparks*, Center for Thomistic Studies
- Topic: Roundtable on Paul Richard Blum, *Philosophy of Religion in the Renaissance* (2010)
- Chair: *John Deely*, Center for Thomistic Studies
- Speaker: *John Deely*, Center for Thomistic Studies
- Speaker: *Peter Redpath*, St. John's University
- Speaker: *Curtis Hancock*, Rockhurst University
- Speaker: *Piotr Jaroszynski*, Catholic University of Lublin
- Speaker: *Paul Richard Blum*, Loyola University Maryland

**8. International Society for MacIntyrean Enquiry** *Hubble*

- Organizers: *Greg Beabout*  
*Christopher Lutz*  
*Jeffery Nicholas*
- Chair: *Jeffery Nicholas*, Mount Angel Seminary
- Speaker: *Michael Baur*, Fordham University,  
"Disputes about the Natural Law: Are they really so Intractable?"
- Comment: *Delilah Caldwell*, Argosy University
- Speaker: *Michael O'Neil*, Providence College  
"Issues with Tradition-Constitutive Rationality"
- Comment: *Christopher Lutz*, St. Meinrad Seminary

## **9. Society for Medieval Logic and Metaphysics**

*Eisenhower*

Organizer: *Gyula Klima*, Fordham University

Topic: Singular Cognition

Chair: *Peter Weigel*, Washington College

Speaker: *Giorgio Pini*, Fordham University  
“Aquinas vs. Scotus on Singular Cognition”

Comment: *Peter Weigel*, Washington College

Speaker: *Gyula Klima*, Fordham University  
“Aquinas, Ockham and Buridan on Singular Cognition”

Comment: *Peter Weigel*, Washington College

## **10. Society for Thomistic Personalism**

*Corbins*

Chair: *Mary Lemmons*, University of St. Thomas, MN

Speaker: *Siobhan Nash-Marshall*, Manhattanville College, NY  
“Evil and Forgiveness.”

Speaker: *Tony Flood*, Cardinal Muench Seminary  
“Love of Self as the Condition for a Gift of Self in Aquinas.”

## **11. International Institute for Hermeneutics**

*Gilman*

Topic: Is There A Limit for Phenomenology?

Chair: *Andrzej Wiercinski*, Albert-Ludwigs-Universität Freiburg, Germany

Speaker: *Andrzej Wiercinski*, Albert-Ludwigs-Universität Freiburg, Germany  
“Thinking Limits: Language and the Event of Incarnation”

Speaker: *Fausto Fraisopi*, Albert-Ludwigs-Universität Freiburg, Germany, Alexander von Humboldt-Stiftung  
“Two Faces of Logos in Husserl”

Speaker: *Sean McGrath*, Memorial University of Newfoundland, Canada  
“Michel Henry and the Hiddenness of Life”

**12. The Institute for Saint Anselm Studies** *Olmstead*

Topic: Beauty, Philosophy, and Faith

Chair: *Montague Brown*, Saint Anselm College

Speaker: *Rev. John Fortin*, O.S.B., Saint Anselm College  
“Wicked Good: Saint Anselm on the Beauty of Hell”

Speaker: *Montague Brown*, Saint Anselm College  
“Beauty and Wisdom in Anselm”

Speaker: *Michael Waddell*, Saint Mary’s College, Notre Dame, IN  
“Integrating Beauty: Remarks on the Role of Beauty in Thomas’s Thought”

**Saturday, November 6, 2010 -- 1:30 - 3:30 p.m.**

**13. Société Internationale pour l’Études de Philosophie Médiévale** *Eisenhower*

Organizer: *Richard C. Taylor*, Marquette University and Katholieke Universiteit Leuven

Topic: Arabic / Islamic Philosophy 2

Chair: *Luis X. López-Farjeat*, Universidad Panamericana, Mexico City

Speaker: *Richard C. Taylor*, Marquette University and Katholieke Universiteit Leuven  
“Intellect, Intelligibles and Human Understanding in Avicenna”

Speaker: *Jon McGinnis*, University of Missouri at St. Louis  
“Commentary on ‘Intellect, Intelligibles and Human Understanding in Avicenna’”

**14. Society for Thomistic Natural Philosophy** *Tuscany*

Chair: *Michael W. Tkacz*, Gonzaga University

Speaker: *Jude P. Dougherty*, The Catholic University of America  
“Science and the Shaping of Modernity: The Reciprocal Influence of Science and Culture”

**15. North American Society for Early Phenomenology** *Hubble*  
**(NASEP)**

Chair: *Mark Roberts*, Franciscan University of Steubenville

Speaker: *Kimberly Baltzer-Jaray*, Wilfrid Laurier University  
“Notes from the Battlefield: Reinach's Phenomenology of Foreboding”

Speaker: *Guillaume Fréchette*, Université du Québec à Montréal  
“The Apriori Foundations of Aesthetics: Munich and Göttingen Phenomenologists on the Aesthetic Object”

Speaker: *Philip Blosser*, Sacred Heart Major Seminary  
“H.G. Stoker on the Phenomenology of Conscience”

**16. Gabriel Marcel Society** *Gilman*

Chair: *Brendan Sweetman*, Rockhurst University

Speaker: *Conor D. Hill*, John Paul II Institute, Catholic University of America  
“Thought Structures Itself Dramatically: Dramatic Approaches in Gabriel Marcel's Early Philosophy (With a Post-Script on Its Relevance for Teaching Philosophy Today)”

Commentator: *Graham McAleer*, Loyola University Maryland, Baltimore

**17. Society of Christian Philosophers** *Corbins*

Chair: *Stephen Grimm*, Fordham University

Speaker: *Meghan Sullivan*, Rutgers University  
“Semantics for Blasphemy”

Commentator: *Donald Smith*, Virginia Commonwealth University

Speaker: *Christopher Conn*, Sewanee  
“The Incarnational Plurality Thesis: Two Natures, Two Beings, and the One Person of Christ”

Commentator: *Patrick Toner*, Wake Forest University

**18. Lonergan Philosophical Society**

*Olmstead*

Chair: *Elizabeth Murray*, Loyola Marymount University

Speaker: *Michael Sharkey*, University of Wisconsin: Platteville  
“Heidegger, Lonergan, and the Notion of Being”

Respondent: TBA

Speaker: *Glenn Hughes*, St. Mary’s University, San Antonio, TX  
“Symbolic Meaning and Ulterior Significance in the Art of Bob Dylan”

Respondent: *Patricia Brown*, Seattle University

**19. Society for the Study of Cardinal Newman**

*Tuscan*

Chair: *Michael Baur*, Fordham University

Speaker: *Ono Ekeh*, The Catholic University of America  
“Newman’s Cogito: Newman’s Meditations on First Philosophy”

Speaker: *Michael Baur*, Fordham University  
“Newman’s Distinction Between the Real and the Notional: What it Means and Why it Matters”



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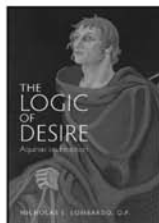
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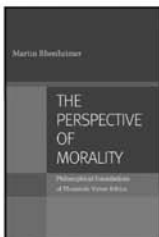
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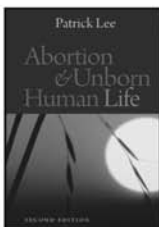
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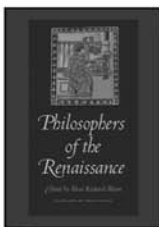
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