

CAMERON LUGO

Curriculum Vitae

clugo@nd.edu | 423.794.7634
University of Notre Dame Department of Philosophy
400 Malloy Hall, Notre Dame, IN 46556

RESEARCH

AOS: history of medieval philosophy (natural theology; theories of cognition)

AOC: history of early modern philosophy; philosophy of religion; history of Reformed thought

Languages: Latin, Ancient Greek, German (B2 reading), French (in progress)

EDUCATION

University of Notre Dame **2022–28 (expected)**

Ph.D. in Philosophy (in progress)

- *Dissertation*: “Henry of Ghent and Thomas Aquinas on the Possibility of Acquired Knowledge of God” (in progress; abstract on p. 6)
- *Director*: Thérèse Scarpelli Cory
- *Committee*: Richard Cross, Stephen Dumont, Stephen Ogden

Advanced Graduate Minor in Medieval Studies (focus: Latin language, paleography)

University of Toronto | International Visiting Graduate Student **2026–27**

- *Host supervisor*: Martin Pickavé

Yale University | B.A. in Philosophy (*summa cum laude*, with Distinction in the Major) **2019–22**

- Member, Phi Beta Kappa Society (Alpha of Connecticut)
- Winner, Henry Edwards Ellsworth Prize for Humanities | Jonathan Edwards College
- Winner, Poorvu Writing Center at Yale University Essay Contest

Furman University **2017–19**

- Coursework toward a B.A. in Philosophy
- Transferred to Yale University after four semesters
- Fellow, Society of Tocqueville Fellows

IN-PROGRESS/UNPUBLISHED PAPERS

- On Bonaventure’s account of the fundamentality of knowledge of God to logic
- On Bonaventure’s illumination argument for God’s existence

IN-PROGRESS/UNPUBLISHED ORIGINAL TRANSLATIONS

- (1) Guibert of Tournai, *Rudimentum Doctrinae* p. 1, t. 2, ch. 2, §B (“that without the influence of uncreated light, the intellect is not able to understand truth”) and p. 1, t. 2, ch. 2. (“that in a creature, God is first observed by the understanding, and thus other things are in some way cognized in him”)
- (2) Peter John Olivi, *Quaestiones de Deo Cognoscendo* q. 1 (“whether God is seen by us”) and q. 2 (“whether man cognizes all things in God”)

CONFERENCE PRESENTATIONS

- (11) “Henry of Ghent and the Gap Problem for Natural Theology” (accepted conference paper) | American Catholic Philosophical Association Annual Meeting: “The ACPA at 100: Living Tradition” (Washington, D.C.) | breakout panel: Natural Theology and the Science of the First Principle **Nov 2026**
- (10) “The Agent Intellect in Bonaventure’s Theory of Cognition” | 2026 Conference of the Society of Medieval and Renaissance Philosophy (St. Louis, MO) **Jun 2026**
- (9) “Cornelius Van Til’s Theory of Theological Predication” | South Carolina Society for Philosophy 2026 joint meeting with the North Carolina Philosophical Society | breakout panel: Cornelius Van Til’s Philosophical Theology **Mar 2026**
- (8) “Aquinas and Bonaventure on the Epistemic Grounds of the Principle of Noncontradiction” | American Catholic Philosophical Association Annual Meeting: “*Esse, Vivere, Intelligere*” (Notre Dame, IN) | breakout panel: “Neoplatonism” **Oct 2025**
- (7) “Two Theistic Models of the Epistemic Grounds of the Principle of Noncontradiction” | 2025 Eastern Conference of the Society of Christian Philosophers: The Philosophical Legacy of Robert Merrihew Adams (Princeton, NJ) | commentator: Tyler Hildebrand (Dalhousie) **Oct 2025**
- (6) “*Doctor Communis* or ‘*Christus Unus Omnium Magister*’? Aquinas versus Bonaventure on Certainty” | *Symposium Thomisticum* (Prague, Czech Republic) **Jun 2025**
- (5) “Bonaventure’s Illumination Argument for God’s Existence: Reexamining its Scope and Status” | American Catholic Philosophical Association Annual Meeting: “Male and Female He Created Them” (Chicago, IL) | breakout panel: “Meinongianism, Panentheism, and Illuminationism” **Nov 2024**

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| (4) “If ‘God Is Not,’ God Is: Bonaventure’s Illumination Argument” University of Notre Dame History of Philosophy Forum Work-in-Progress Luncheon | Nov 2024 |
| (3) “If ‘God Is Not,’ God Is: Bonaventure’s Illumination Argument” University of Notre Dame Department of Philosophy Graduate Colloquium | Nov 2024 |
| (2) “Aquinas and Proclus on Theistic Argument: Metaphysical Presuppositions and Method” Aquinas at 800: <i>Ad Multos Annos</i> (University of Notre Dame) breakout panel: “Metaphysics: Natural Theology” | Sep 2024 |
| (1) “Aquinas and Calvin on the Immortality of the Soul” American Catholic Philosophical Association Annual Meeting: “The Human Person” (Houston, TX) breakout panel: “Aquinas in the Renaissance” | Nov 2023 |

UNIVERSITY TEACHING EXPERIENCE

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| Instructor of Record University of Notre Dame Department of Philosophy | |
| ▪ PHIL 20808 Philosophies of Aquinas and Bonaventure: God, Nature, and Knowledge | |
| ▪ Composite median student rating: 5.0/5.0 (86.7% response rate) | Fall 2025 |
| Teaching Assistant University of Notre Dame Department of Philosophy | |
| ▪ Modern Philosophy (PHIL 30302) IOR: Samuel Newlands | Fall 2023 |
| ▪ Introduction to Philosophy, with discussion section (PHIL 20100) IOR: Richard Cross | Spring 2024 |
| ▪ Medical Ethics, with discussion section (PHIL 20602) IOR: Ted Warfield | Fall 2024 |

PROFESSIONAL EXPERIENCE

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| Work-in-Progress Series Coordinator University of Notre Dame History of Philosophy Forum | 2025– |
| Graduate Coach InGenius Prep | 2021–2025 |
| ▪ Provided individualized coaching to high school clients on college applications | |
| ▪ Clients admitted to Dartmouth, Harvard, Northwestern, Princeton, UC–Berkeley, and others | |
| Editorial Assistant Tocqueville Program at Furman University | Spring 2019 |
| ▪ Benjamin Storey and Jenna Silber Storey, <i>Why We Are Restless</i> (Princeton: Princeton University Press, 2021) | |

PROFESSIONAL SERVICE

- Graduate Student Colloquium Series Co-Organizer/MC** | University of Notre Dame Department of Philosophy **2023–24**
- Graduate Cohort Representative** | University of Notre Dame Department of Philosophy **2023–24**

ACADEMIC ACTIVITIES

- Participant, Thomistic Seminar** | Witherspoon Institute (Princeton, NJ) **Aug 2024**
- Topic: Aquinas on Human Nature
- Participant, PHYSIS Convivium in Rome, Italy** | Notre Dame PHYSIS Institute **Jun 2024**
- Weeklong advanced research seminar
 - One of eight faculty and eight graduate student/postdoctoral participants
 - Led research seminar on Proclus and Aquinas on theistic argument
- Select Reading and Language Study Groups (at Notre Dame):**
- Spoken Attic Greek study group **2023–24**
 - Scholastic Latin (Francisco Suárez) reading group **2023–24**
 - Aquinas, *Summa Contra Gentiles* reading group **Fall 2023**

MEMBERSHIPS

- American Catholic Philosophical Association
- American Philosophical Association
- Society for Medieval and Renaissance Philosophy
- Society for Medieval Logic and Metaphysics
- Society of Christian Philosophers

GRADUATE-LEVEL CREDIT-EARNING COURSEWORK

History of Philosophy

- Aquinas on the Soul (O’Callaghan)
- Aristotle’s Ethics (Kelsey)
- Avicenna, Averroes, and Aquinas on the Intellect (Thérèse Cory, Ogden)
- Elements of Reasoning in Neoplatonism: Metaphysics and Nature (Robichaud)
- Leibniz (Newlands)
- Medieval Theories of Universals (Cross)
- Platonism and Christianity in the Fifteenth Century: The *Corpus Dionysiacum*, Ancient Platonism, and Marsilio Ficino (Robichaud)

Metaphysics, Epistemology, and Logic

- Proseminar (topic: Saul Kripke and David Lewis) (McDaniel)
- Metaphysics of Science (Nolan)
- Properties, Relations, and Propositions (Nolan, Speaks)

- Perception and Consciousness (Cutter)
- Intermediate Logic (Beall)

Ethics and Philosophy of**Religion**

- Ethical Theory (Audi)
- Recent Work in Analytic Philosophy of Religion (at Yale—DeRose, Pittard)
- Theological Predication and Divine Attributes (at Yale—Pittard)
- Directed Readings: Divine Hiddenness (Rea)

Classical Languages and**Literatures**

- Latin Paleography (David Gura)
- Introduction to Christian Latin Texts (Hildegund Müller)
- Medieval Latin Survey (Hildegund Müller)

DISSERTATION ABSTRACT

Title: “Henry of Ghent and Thomas Aquinas on the Possibility of Acquired Knowledge of God”

What makes natural knowledge of God possible? In particular, what conditions secure the possibility of a rationally acquired knowledge of an absolute God considered *as absolute*—that is, considered under all the conditions (e.g., infinity, independence, and necessary existence) which specify God’s self-existence and unique causal primacy? Motivating this question is a puzzle which contemporary philosophers call the Gap Problem: Granted that some minimal knowledge of God’s existence and nature is possible through causal reasoning, causal reasoning still underdetermines, relative to some maximal definition of ‘God,’ the *character* of the cause upon which the effects depend—here, a gap between a first cause considered as such and one considered *as absolute*.

My dissertation treats Henry of Ghent’s (d. 1293) account of the cognitive and methodological conditions for the possibility of acquired knowledge of God as absolute—an account which offers a response to the Gap Problem. I defend two main theses. First, Henry holds (i) that acquiring knowledge of God presupposes possession of a simple, quidditative concept of God toward which inquiry about God develops, and (ii) that this concept must occupy an absolute (unconditioned) place in the structure of human knowledge. Second, Henry holds, contra Thomas Aquinas (ca. 1225–74), that causal inference alone cannot bridge the conceptual gap between a first cause considered as such and God considered as absolute—a position which radically informs Henry’s innovative method of natural theology. Throughout, I show that Aquinas’s competing account is a likely direct source for Henry and a target of his criticism.

Chapter 1 motivates the philosophical problem behind my historical inquiry and relates the Gap Problem to the historical problematic which Henry and Aquinas adopted: the Meno Paradox and Aristotle’s principle that all inquiry must proceed from preexistent knowledge. Chapter 2 treats the cognitive foundations which make natural theology possible, focusing on what grounds the mind’s natural inclination to seek the cause of all finite being in a first, absolute cause. I compare Henry’s positions to Aquinas’s and show that Henry’s account directly relies upon and transforms Aquinas’s. Chapters 3–5 show how Henry’s view of the cognitive foundations of natural theology determines his view on the proper method of natural theology. Chapter 3 shows that Henry’s well-known critique of an *a posteriori* method of demonstrating *that* God exists is motivated by his views on the cognitive foundations of natural theology. Chapter 4 provides an interpretation of Henry’s *a priori* proof of God’s existence informed by my findings in Chapters 2 and 3. Chapter 5 systematizes Henry’s account of the proper method of demonstrating *what* God is and suggests that Henry, unlike Aquinas, admits two irreducibly distinct methods of demonstrating this. Chapter 6 steps back from an historical analysis and proposes that Henry’s account, or one structurally similar, is plausible on its own philosophical merits and can surmount the Gap Problem in a way which competing accounts cannot.