Acknowledgements forthcoming.
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II. Schedule of Events

Thursday (November 21)

6 -11p: Dinner of the Executive Council of the ACPA
       Meeting of the Executive Council of the APCA

Friday (November 22)

8:00a: Holy Mass
8:00a-6:00p: Registration and Book Exhibit
8:00a-6:00p: Refreshments

9:00a-10:45a: Satellite Sessions I (Friday Morning):
   1. The Sacra Doctrina Project I
   2. Society for Continental Philosophy and Theology I
   3. The Augustine Group I
   4. The Cassiciacum Colloquium, Honors College, Baylor University
   5. Romanell Center for Clinical Ethics and the Philosophy of Medicine
   6. Society for Medieval and Renaissance Thomism I
   7. Catholic Teachers and Scholars in the Age of Pluralism
   8. Ohio Dominican University Philosophy Department
   9. Christianity and Contemporary Analytic
  10. The Idol of Our Age: How the Religion of Humanity Subverts Christianity

10:45a-12:30p: Satellite Sessions II (Friday Morning):
   11. The Sacra Doctrina Project II
   12. The Augustine Group II
   13. CEPOS I/ThomisticEvolution.org
   14. Aquinas and Postmodernity Group
   15. ACPA Committee on Priestly Formation
   16. Contemporary Thomistic Psychology
17. Baylor I
18. Society for 21st Century Thomism
19. ACPA Sponsored Satellite Session I
20. ACPA Sponsored Satellite Session II
21. ACPA Sponsored Satellite Session III

2:00p-3:45p: **Contributed Papers (Friday Afternoon):**

**Natural Place and Rest**

Chair: *TBD*
Speaker: *Tom McLaughlin, St. John Vianney Seminary*
“A Defense of Natural Place in a Contemporary Scientific Context”
Comments: *Daniel Shields, Pontifical College Josephinum*

Speaker: *Christopher Frey, University of South Carolina*
“Aristotle on Activity as a Variety of Rest”
Comments: *M. T. Lu, University of St. Thomas, St. Paul*

**Aristotle’s Cosmology Today**

Chair: *TBD*
Speaker: *Ryan Michael Miller, The University of St Andrews*
“Perennial Symmetry Arguments: Aristotle’s Heavenly Cosmology and Noether’s First Theorem”
Comments: *TBD*
Speaker: *John G. Brungardt, Newman University*
Recipient of the ACPA’s Young Scholar’s Award 2019
“Is Aristotelian-Thomistic Natural Philosophy Still Relevant to Cosmology?”
Comments: *TBD*

**Philosophy of Nature, Metaphysics and Theology**

Chair: *TBD*
Speaker: *Michael Rauschenbach, Washington University in St. Louis School of Medicine*
“Theistic Moral Realism, Evolutionary Debunking Arguments, and a Catholic Philosophy of Nature”
Comments: Daniel P. Maher, Assumption College
Speaker: Christopher V. Mirus, University of Dallas
“Relation is Not a Category: A Sketch of Relation as a Transcendental”
Comments: Jeremy W. Skrzypek, University of Mary

Aristotelian Natural Philosophy
Chair: TBD
Speakers: John Boyer, Loyola University, New Orleans; Daniel Wagner, Aquinas College, Grand Rapids
“Albertus Magnus and St. Thomas on What is ‘Better-Known’ in Natural Science”
Comments: TBD
Speaker: Fr. Ignacio De Ribera-Martin, The Catholic University of America
“Generation and Homonymy in Aristotle’s Generation of animals”
Comments: Christopher Hauser, Rutgers University

3:45p-5:30p: Satellite Sessions III (Friday Afternoon):

22. Institute for Saint Anselm Studies
23. Catholicism and Phenomenology
24. Philosophers in Jesuit Education
25. CEPOS II
26. Three Rival Versions of the Afterlife
27. Society of Christian Philosophers
28. Society for Medieval and Renaissance Philosophy I
29. Baylor II
30. Thomistic Personalism
31. Aquinas and the Arabs
32. ACPA Sponsored Satellite Session IV

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

Chair: Thomas Cavanaugh, University of San Francisco
Vice-President of the ACPA

TBD
Presidential Address: Jean De Groot, Catholic University of America, President of the ACPA
  Lecture Title Forthcoming

Plenary Lecture: Fr. Joseph Koterski, SJ, Fordham University
  Lecture Title Forthcoming

9:45-11:45p: Reception
  TBD

Saturday (November 23)

8:00a: Holy Mass
  TBD
8:00a-6:00p: Registration and Book Exhibit
  TBD
8:00a-6:00p: Refreshments
  TBD
8:00a-9:00a: Philosophers in Jesuit Education Business Meeting
  TBD

9:00a-11:00a: Second and Third Plenary Lectures:
  TBD

  Chair: Jean De Groot, Catholic University of America,
         President of the ACPA
  Plenary Lecture: Fr. Anselm Ramelow, OP, Dominican School of
                  Philosophy & Theology
                  Three Hinges for a Perennial Philosophy of Nature
  Plenary Lecture: James Mattingly, Georgetown University
                  Lecture Title Forthcoming

11:15-11:45: ACPA Business Meeting
  TBD
11:45-1:15: Women’s Luncheon
  TBD
1:30p-3:15p: Contributed Papers (Saturday Afternoon):
  Location

  Virtue
  TBD

  Chair: John Macias, St. Patrick's Seminary & University
  Speaker: Allison Postell, University of Colorado
          “The Nature of Virtue Ethics”
Comments: *Beth A. Rath,* Borromeo Seminary Institute at John Carroll University
Speaker: *M. T. Lu,* University of St. Thomas, St. Paul
“Piety as an Aristotelian Natural Virtue”
Comments: *Anthony Flood,* North Dakota State University

**Esse in St. Thomas Aquinas**

Chair: TBD
Speaker: *Elliot Polsky,* University of St. Thomas, Houston
“In As Many Ways as Something is Predicated ... In That Many Ways is Something Signified to Be.” The Logic Behind Thomas Aquinas’ Predication Thesis, Esse Substantiale, and Esse in Rerum Natura
Comments: *TBD*

**Aristotle and Modern Science**

Chair: TBD
Speaker: *Robert C. Koons,* University of Texas, Austin
“Thermal Substances: A Neo-Aristotelian Ontology of the Quantum World”
Comments: *TBD*
Speaker: *Timothy Kearns,* Legionaries of Christ, College of Humanities
“Substantial Form in Modern Physics and the Other Sciences—and a New Picture of the Cosmos”
Comments: *John G. Brungardt,* Newman University

**A Perennial Philosophy of Nature**

Chair: TBD
Speakers: *Daniel D. De Haan,* University of Oxford
“Is Philosophy of Nature Irrelevant?”
Comments: *TBD*
Speaker: *Marie I. George,* St. John’s University, NY
“A Defense of the Distinction between Plants and Animals”

Comments:  

**Session in Honor of Dr. Karen Chan**

Chair: TBD
Organizer: Gloria Frost, University of St. Thomas, St. Paul
Speakers: TBD

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<td>3:30p-5:15p</td>
<td><strong>Satellite Sessions IV (Saturday Afternoon):</strong></td>
<td>TBD</td>
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<td>33.</td>
<td>Society for Continental Philosophy and Theology II</td>
<td>TBD</td>
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<td>34.</td>
<td>Society for Catholicism and Analytic Philosophy</td>
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<td>35.</td>
<td>Society for Medieval and Renaissance Philosophy II</td>
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<td>36.</td>
<td>Society for Thomistic Natural Philosophy</td>
<td>TBD</td>
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<td>37.</td>
<td>Does the Philosophy of Natural Law Depend upon Natural Philosophy?</td>
<td>TBD</td>
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<td>38.</td>
<td>Institute for the Contemplation of Nature (ICON)</td>
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<td>39.</td>
<td>Philosophy-Neuroscience-Psychology</td>
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<td>40.</td>
<td>Society for Medieval and Renaissance Thomism II</td>
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<td>41.</td>
<td>ACPA Sponsored Satellite Session V</td>
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<td>42.</td>
<td>Marcel Society</td>
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<td>5:30p-6:30p</td>
<td><strong>Holy Mass</strong></td>
<td>TBD</td>
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<td>7:00p-7:30p</td>
<td><strong>Reception</strong></td>
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<td>7:30p-9:30p</td>
<td><strong>Banquet (Reservation Required)</strong></td>
<td>TBD</td>
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Young Scholar’s Award to:  
John G. Brungardt, PhD  
Newman University

Aquinas Medalist Introduction: Daniel D. De Haan, Oxford University
Aquinas Medalist Recipient:  
R. Edward Houser  
University of St. Thomas, Houston  
“Metaphysics: Avicenna and Aquinas”

**Sunday (November 24)**

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<th>Time</th>
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8:00a: Holy Mass  
8:00a-12:00p: Registration and Book Exhibit  
8:00a-12:00p: Refreshments  

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

43. Society for Continental Philosophy and Theology III  
44. Lonergan Philosophical Society  
45. Benedictine College  
46. CEPOS III  
47. International Etienne Gilson Society Satellite Session  
48. Metaphysics and Christology  
49. Notre Dame Virtue Theory Colloquium  
50. Sacramental Theology and the Philosophy of Nature  
51. Dietrich von Hildebrand Legacy Project

**III. Satellite Session Information**

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

1. **The Sacra Doctrina Project – I**
   Topic: “The Impact of Natural Philosophy on the Thought of St. Thomas Aquinas”
   Chair: *Brandon L. Wanless*, St. Agnes School
   Organizer: *Brandon L. Wanless*, St. Agnes School
   Speaker 1: *Ryan J. Brady*, St. Vincent de Paul Regional Seminary
   “Aquinas' Reception of Anaxagoras' Teaching on the Divine Mind”
   Speaker 2: *John G. Brungardt*, Newman University
   “Those Two Roads: How a Natural Philosophical Solution to a Difficulty about Motion Serves Thomistic Theology”
   Speaker 3: *Daniel Lendman*, Ave Maria University
   “The Aristotelian Definition of the Soul, Aquinas, and Catholic Doctrine”

2. **Society for Continental Philosophy and Theology – I**
3. The Augustine Group – I

Topic:

Chairs: Paul Camacho, Villanova University
Terence Sweeney, Villanova University

Organizers: Seamus O’Neill, Memorial University,
Terence Sweeney, Villanova University
Paul Camacho, Villanova University
Msgr. Hans Feichtinger, St Paul University

Speaker 1: Fr. Robert Dodaro, OSA, Augustinianum
“Another Look at Augustine on Natural Political Virtues”

Speaker 2: Msgr. Hans Feichtinger, St Paul University
“Generations and Genealogies. Augustine on Race and Ethnicity”

Speaker 3: Mike Vendsel, Tarrant County College
“Anselm and Augustine on Creation by the Word”

4. The Cassiciacum Colloquium, Honors College, Baylor University

Topic: The Early Dialogues of St. Augustine

Organizer & Chair: Michael P. Foley, Baylor University

Speaker 1: Douglas Kries, Gonzaga University
“Dialogic Treatments of Music and Poetry in the Works of Augustine”

Speaker 2: Erik Kenyon, Rollins College
“The Platonic Ladder of Love in Augustine’s Early Dialogues”

Speaker 3: Michael P. Foley, Baylor University
“Chains of Knowing and Being in Augustine’s On Order”
5. **Romanell Center for Clinical Ethics and the Philosophy of Medicine**  
   Topic: Can Abortion Guarantee that Innocent Fetuses go to Heaven?  
   Organizer & Chair: *David Hershenov*, Romanell Center, University at Buffalo  
   Speaker 1: *Stephen Kershnan*, State University of New York at Fredonia  
   “Why Take the Risk? Abortion as a way to send one’s Child to Heaven”  
   Speaker 2: *Christopher Kaczor*, Loyola Marymount University  
   “Injustice is Not the Way to Heaven”  
   Speaker 3: *Jason Eberl*, Saint Louis University  
   “Heaven Can Wait: Why Being Born is Worthwhile”

6. **Society for Medieval and Renaissance Thomism - I**  
   Topic: Metaphysical Aporia  
   Chair: *Domenic D’Ettore*, Marian University  
   Organizer: *Thomas Osborne, Jr.*, University of St. Thomas, Houston  
   Speaker 1: *Fr. Philip-Neri Reese*, University of Notre Dame  
   “Separate Substances and the Principles of Being: Aquinas’s Aporia and Flandrensis’s Answer”  
   Comments: *Brian T. Carl*, University of St. Thomas  
   Speaker 2: *Francis Feingold*, St. Patrick’s Seminary and University  
   “Is the Concept a Quality? An Objection to the ‘Formal Concept’/ ‘Objective Concept’ Distinction”  
   Comments: *Joshua Hochschild*, Mount St. Mary’s

7. **Catholic Teachers and Scholars in the Age of Pluralism**  
   Topic: Philosophy of Human Nature in the Age of Materialism  
   Chair: *Matt Glaser*, Fordham University  
   Organizer: *David Kovacs*, Loyola Marymount University  
   Speaker 1: *Dan Bradley*, Gonzaga University  
   “The Personalism of Ella Deloria: An Ethico-Ontological Challenge to the Twin Dangers of Materialism and Individualism”  
   Speaker 2: *Kelsey Boor*, Fordham University  
   “Aristotle’s De Anima: Comfortable Soul-Talk in the Classroom”  
   Speaker 3: *Bruno Cassara*, Fordham University  
   "The Importance of Existentialism in the Age of Apathy"  
   Speaker 4: *Joseph Vukov*, Loyola Chicago
“Strategies for Discussing Science and Religion with a Religiously-Diverse Audience”

8. **Ohio Dominican University Philosophy Department**  
   Topic: Author Meets Critics - Lawrence Masek’s *Intention, Character, and Double Effect*  
   Organizer & Chair: Michael V. Dougherty, Ohio Dominican University  
   Panelist 1: *Heidi Giebel*, University of St. Thomas, St. Paul  
   Panelist 2: *Alexander Pruss*, Baylor University  
   Panelist 3: *Daniel Shields*, Pontifical College Josephinum

9. **Christianity and Contemporary Analytic**  
   Topic: Christianity and Contemporary Analytic  
   Chair: *Paul Blaschko*, Notre Dame  
   Organizer and Chair: *Wes Siscoe*, University of Arizona  
   Speaker 1: *Paul Blaschko*, Notre Dame  
   “How the Beatific Vision Grounds Epistemic Normativity”  
   Speaker 2: *Wes Siscoe*, University of Arizona  
   “The Linguistic Problem of the Trinity”  
   Speaker 3: *Robert Wallace*, University of Arizona  
   “Can I Both Blame and Worship God?”

10. **The Idol of Our Age: How the Religion of Humanity Subverts Christianity**  
   Topic: Author Meets Critics - Daniel Mahoney  
   Organizer & Chair: *Jason Bell*, University of New Brunswick  
   Panelist 1: *Daniel Mahoney*, Assumption College  
   Panelist 2: *George Lucas*, United States Naval Academy  
   Panelist 3: *V. Bradley Lewis*, Catholic University of America  
   Panelist 4: *Paul Seaton*, St. Mary’s Seminary  
   Panelist 5: *Jason Bell*, University of New Brunswick

**Satellite Sessions II (Friday Morning, 10:45a-12:30p)**

11. **The Sacra Doctrina Project – II**  
    Topic: “Natural Theology and its Relation to Divine Revelation”  
    Chair: *Brandon L. Wanless*, St. Agnes School
Organizer: Brandon L. Wanless, St. Agnes School
Speaker 1: Steven Long, Ave Maria University  
“TBD”
Speaker 2: Taylor Patrick O’Neill, Mt. Mercy University, Iowa  
“Is Philosophy Revelation? A Thomistic Account”
Speaker 3: John J. Goyette, Thomas Aquinas College, California  
“TBD”

12. The Augustine Group – II
Topic:  
Chair: Seamus O’Neill, Memorial University  
Organizer and Chair: Msgr. Hans Feichtinger, St. Paul University  
Speaker 1: David C. Schindler, Pontifical John Paul II Institute  
“Augustine and the Gift of the Power to Choose”
Speaker 2: Paul Camacho, Villanova University  
Speaker 3: Jennifer Wang, Villanova University  
“Augustine on the Spiritual Senses and Suffering”

13. Catholic Engagement in Philosophy of Science (CEPOS) – I  
(Co-Sponsored by ThomisticEvolution.org)
Topic: Philosophical Objections to Darwinian Evolution  
Organizer & Chair: Fr. Nicanor Austriaco, O.P., Providence College  
Speaker 1: Kenneth Kemp, University of St. Thomas, St. Paul  
“God, Evolution, and the Body of Adam”
Speaker 2: Fr. Michael Chaberek, O.P., Dominican Province of Poland  
“A Metaphysical Problem for Theistic Evolution: Accidental Changes Do Not Generate a Substantial Change”
Speaker 3: Patrick Byrne, Boston College  
“Evolutionary Emergence of Higher Kinds of Beings: Lonergan vs. Darwin”

14. Aquinas and Postmodernity Group
Topic: Life and Beauty  
Chair: Mirela Oliva, University of St. Thomas, Houston  
Organizer & Chair: Joseph Trabbic, Ave Maria University  
Speaker 1: Mark Spencer, University of St. Thomas, St. Paul
"Beauty and Chaos: Why Thomistic Aesthetics Should Incorporate the Work of Gilles Deleuze"

Speaker 2: *Mirela Oliva*, University of St. Thomas, Houston
“The Self-Movement of Life in Aquinas and Heidegger”

Speaker 3: *Timothy Jacobs*, University of St. Thomas, Houston
"Virtue Ethics in Kierkegaard"

15. **ACPA Committee on Priestly Formation**

Topic: TBD

Organizer & Chair: *David Ruel Foster*, Mount St. Mary’s Seminary, Cincinnati

Speaker 1: *Fr. Anthony Brausch*, Mount St. Mary’s Seminary, Cincinnati
“Philosophy’s Role in the Theological Formation for the Priesthood: Hermeneutics, History, and Responsibility”

Speaker 2: *Joseph Rice*, Immaculate Conception Seminary, Seton Hall University
“Philosophical Principles for Priestly Formation in the Poetic and Dramatic Works of Karol Wojtyla/John Paul II”

16. **Contemporary Thomistic Psychology**


Organizer & Chair: *Alina Beary*, Biola University

Panelist 1: *Heidi Giebel*, University of St. Thomas
Panelist 2: *Daniel De Haan*, University of Oxford
Panelist 3: *Christopher Kaczor*, Loyola Marymount University
Panelist 4: *Timothy Pawl*, University of St. Thomas, St. Paul
Co-Author: *Sarah Schnitker*, Baylor University

17. **Baylor - I**

Topic: Practical Reason and the Dark Night of the Soul

Chair: Christopher Tomaszewski, Baylor University
Organizer: Harrison Lee, Baylor University

Speaker 1: Burke Rea, Baylor University
“Two Thomases, Two Functions of Reason”

Speaker 2: Benjamin Rusch, Baylor University
“Natural Law as Public Reason”

Speaker 3: Derek McAllister, Baylor University
“Garrigou-Lagrange’s *La Nuit Réparatrice*: A Darkness Beyond St.
John of the Cross's *Noche Oscura*?"

18. **Society for 21st Century Thomism**
   Topic: A Modern Thomistic Analysis of Citizenship
   Organizer & Chair: Francisco Eduardo Plaza, University of St. Thomas, Houston
   Speaker 1: Keaton Lambert, University of St. Thomas, Houston
   “‘Friends Must Live in the Same World’: A Thomistic Political Analysis of Mass Muslim Migration into the West”
   Speaker 2: Evan Williams, University of St. Thomas, Houston
   “Aristotle’s Natural Slave Revisited”
   Speaker 3: Rachel Lu, University of St. Thomas, St. Paul
   “Globalism and the Conundrum of Citizenship”

19. **ACPA Sponsored Satellite Session - I**
   Topic: Natural Law, Teleology, and Ethics
   Chair: TBD
   Organizer: The American Catholic Philosophical Association
   Speaker 1: *Jonathan Stute*, Holy Apostles College and Seminary
   “An Existential Thomist Solution to the Naturalistic Fallacy: A Reply to W. Matthews Grant”
   Speaker 2: *Charles Robertson*, Newman Theological College
   “Fr. Dewan, Legal Obligation, and the New Natural Law”
   Speaker 3: *Francis Feingold*, St. Patrick’s Seminary and University
   “Metaphysical Bridges: A Teleological Response to the Twinning Argument for Delayed Hominization”

20. **ACPA Sponsored Satellite Session - II**
   Topic: Ancient and Medieval
   Chair: TBD
   Organizer: The American Catholic Philosophical Association
   Speaker 1: *Domenic D’Ettore*, Marian University
   “Does analogy work in demonstration: A Scotist Prince’s critique of Cajetan”
   Speaker 2: *Christopher Blum*, Augustine Institute
   “Aristotelian Epistemic Reserve”
   Speaker 3: *Terence Sweeney*, Villanova University
   “Finding the Place of Divine Inspiration: Plato’s *Phaedrus* and Education in Nature”
21. **ACPA Sponsored Satellite Session - III**

   Topic: Ethics
   Chair: TBD
   Organizer: The American Catholic Philosophical Organization
   Speaker 1: Joel Johnson, Borromeo Seminary Institute at John Carroll University
      “Does Every Natural Agent Act for Its Own Good?”
   Speaker 2: Beth A. Rath, Borromeo Seminary Institute at John Carroll University
      “Are There Any True Moral Enhancements? Aristotelian and Thomistic Perspectives”
   Speaker 3: Stephen Napier, Villanova University
      “Circularity and Justifications for Killing”

**Satellite Sessions III (Friday Afternoon, 3:45p-5:30p)**

22. **Institute for Saint Anselm Studies**

   Topic: Anselm’s Spirituality
   Organizer & Chair: Montague Brown, St. Anselm College
   Speaker 1: Kent Wallace, Ave Maria College
      “Predestination as Divine Foreknowledge: Its Dual Perspectives and Implications for Grace and Human Freedom in the Thought of Saint Anselm”
   Speaker 2: Terence Sweeney, Villanova University
      “The Prayer of the Other: Anselm’s Substitutionary Principle of Prayer”
   Speaker 3: Eileen Sweeney, Boston College
      “The Tradition of Affective Spirituality: From Anselm’s Prayers to the 12th c.”

23. **Catholicism and Phenomenology**

   Topic: Phenomenological Approaches to the Philosophy of Nature
   Organizer & Chair: Mirela Oliva, University of St. Thomas, Houston
   Organizers: Michael Bowler, Michigan Technological University
      Chad Engelland, University of Dallas
      George Heffernan, Merrimack College
   Speaker 1: Michael Bowler, Michigan Technological University
      “The Nature of Nature”
   Speaker 2: Scott Roniger, Loyola Marymount University
      “Perspectives on Truth: Husserlian Reflections on the Relationship between Science, Poetry, and Philosophy”
   Speaker 3: David C. Schindler, Pontifical John Paul II Institute
“The Normativity of Sense Perception in the Study of Nature”

24. Philosophers in Jesuit Education
Topic: Virtue Ethics and Virtue Epistemology
Chair: Stephen Grimm, Fordham University
Organizer: W. Scott Cleveland, University of Mary
Speaker 1: Jason Baehr, Loyola Marymount University
   "The Structure of Intellectual Vices."
Speaker 2: David McPherson, Creighton University
   "Virtue, Happiness, and Meaning"

25. Catholic Engagement in Philosophy of Science (CEPOS) - II
Topic: Aristotelian Threads in Philosophy of Science
Chair: Karen Zwier, Iowa State University
Organizer & Chair: Peter Distelzweig, University of St. Thomas, St. Paul
Speaker 1: Michael Dickson, University of South Carolina
   “Induction, Intuition, and the Essential Uncertainty of Scientific Principles”
Speaker 2: John G. Brungardt, Newman University
   “World Enough and Form: Why Cosmology Needs Hylomorphism”
Speaker 3: Fr. Robert Verrill, Baylor University
   “On Schneider's Critique of Aquinas' Theory of Virtual Presence”

26. Three Rival Versions of the Afterlife
Topic: Three Rival Versions of the Afterlife
Chair: Christopher M. Brown, University of Tennessee, Martin
Organizer: Turner C. Nevitt, PhD, University of San Diego
Speaker 1: Turner C. Nevitt, University of San Diego
Comments: Jason T. Eberl, Saint Louis University
Speaker 2: Daniel D. De Haan, University of Oxford
   “After Survivalism and Corruptionism: Separated Souls as Incomplete Persons”
Comments: Mark K. Spencer, University of St. Thomas, St. Paul

27. Society of Christian Philosophers
Topic: G.E.M. Anscombe at 100: Philosophy of Religion and Philosophical Theology
Chair: Faith Pawl, University of St. Thomas, St. Paul
Organizers: Lorraine Keller, St. Joseph’s University
Speaker 1: John Haldane, Baylor University
Speaker 2: Jennifer Frey, University of South Carolina

28. **Society for Medieval and Renaissance Philosophy - II**
Topic: Medieval Influences on Modern Philosophy
Chair: Thomas Feeney, University of St. Thomas, St. Paul
Organizer: Colleen McCluskey, Saint Louis University
Speaker 1: Kendall Ann Fisher, Seattle University
    “Descartes and the Scholastics on the Soul as Substantial Form”
Speaker 2: Helen Hattab, University of Houston
    “The Sixteenth Century Debate about the Individuation of Substances”
Speaker 3: Francesca Bruno, Cornell University
    “Descartes on Extension and Material Substance”

29. **Baylor - II**
Topic: Divine Ideas and Human Nature
Chair: Burke Rea, Baylor University
Organizer: Christopher Tomaszewski, Baylor University
Speaker 1: Christopher Tomaszewski, Baylor University
    “One Body, One Animal, One Person: One Substance to Be Them All”
Speaker 2: Harrison Lee, Baylor University
    “Two Objections to Divine Ideas Creationism”
Speaker 3: Michael Willenborg, Baylor University
    “How to Be a Divine Conceptionalist”

30. **Thomistic Personalism**
Topic: Personalist Psychology
Organizer & Chair: Mary R. Lemmons, University of St. Thomas, St. Paul
Speaker 1: Keith A Houde, Ave Maria University
    "Wojtyla's Thomistic Personalism: Philosophical Foundations for a Psychology of the Person."
Speaker 2: Grzegorz Barth, John Paul II Catholic University of Lublin
    "The Person and the Experience of Lived Time."

31. **Aquinas and the Arabs**
Topic: TBD
Chair: TBD
Organizer: David Cory, University of Notre Dame
Speakers: TBD

32. ACPA Sponsored Satellite Session III
Topic: Continental
Chair: TBD
Organizer: The American Catholic Philosophical Association
Speaker 1: John Crosby, Franciscan University of Steubenville
   The Metaphysics of Personal Individuality According to Edith Stein
Speaker 2: Fr. Philip-Neri Reese, O.P., University of Notre Dame
   “Edith Stein, Martin Heidegger, and the Phenomenology of Finitude”
Speaker 3: Karl Hahn, Villanova University
   “The Realism of Schelling’s Naturphilosophie: Schelling contra Kant”

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

33. Society for Continental Philosophy and Theology II
Topic: Natura
Chair: Kevin Brennan, St. John’s Seminary, Camarillo
Organizer: Will Britt, Loyola Marymount University
Speaker 1: Maggie Labinski, Fairfield University
   “‘For Every Thing, Substance, Essence, Nature, or Whatever’: Augustine on Natura”
Speaker 2: Eileen Sweeney, Boston College
   “The Problem of Nature in Thomas Aquinas”

34. Society for Catholicism and Analytic Philosophy
Topic: Author Meets Critics—Edward Feser’s Aristotle’s Revenge: The Metaphysical Foundations of Physical and Biological Science
Chair: Patrick Toner, Wake Forest University
Organizer: W. Matthews Grant, University of St. Thomas, St. Paul
Speaker 1: Robert Koons, University of Texas, Austin
   “Comments on Aristotle’s Revenge”
Speaker 2: Stephen M. Barr, University of Delaware
   “Comments on Aristotle’s Revenge”
Speaker 3: Edward Feser, Pasadena City College
“Replies to Koons and Barr”

35. Society for Medieval and Renaissance Philosophy III
Topic: Suárez
Chair: Jeremy Skrzypek, University of Mary
Organizer: Colleen McCluskey, Saint Louis University
Speaker 1: Jacob Tuttle, Gonzaga University
“Efficient Causation Intensional? Suárez on Per Se and Per Accidens Efficient Causation”
Speaker 2: Ashley Dressel, College of St. Scholastica
“Suárez on Freedom and Moral Necessity”
Speaker 3: Bernie Cantens, Moravian College
“Francisco Suárez on the Various Kinds of Distinctions”

36. Society for Thomistic Natural Philosophy
Topic: Natural Philosophy and the Doctrine of Creation
Chair: Catherine Brown Tkacz, Bishop White Seminary
Organizer: Michael W. Tkacz, Gonzaga University
Speaker 1: Michael W. Tkacz, Gonzaga University
“Thomas Aquinas on Instrumental Creation, the Cosmogonical Fallacy and the Intelligibility of Nature”
Speaker 2: Daniel C. Wagner, Aquinas College, Grand Rapids
“Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae: Thomas Aquinas on Creation and the Orders of Causality”
Speaker 3: Steven E. Baldner, St. Francis Xavier University
“Theistic Creation and Natural Philosophy”

37. Does the Philosophy of Natural Law Depend upon Natural Philosophy?
Topic: Does the Philosophy of Natural Law Depend upon Natural Philosophy?
Organizer & Chair: Michael Pakaluk, The Catholic University of America
Speaker 1: Michael Pakaluk, The Catholic University of America
Speaker 2: Joseph Trabbic, Ave Maria University
“MacIntyre, Nature, and Natural Rights”
Speaker 3: Steven Long, Ave Maria University
38. Institute for the Contemplation of Nature (ICON)
Chair: Matthew Pietropaoli, The Catholic University of America
Organizer: Ryan Shea, Providence College
Speaker 1: Matthew Pietropaoli, The Catholic University of America
   “Learning to Let Be: Developing the Virtue of Contemplation (of Nature)”
Speaker 2: Ryan Shea, Providence College
   “Beholding the Forms (of Plants): Contemplative Morphology in Aristotle, Goethe, and Agnes Arber”

39. Philosophy-Neuroscience-Psychology
Topic: Empirical Implications for Wisdom and Self-Knowledge
Chair: Emily Smith, University of Wisconsin, Madison
Organizer: Maria Altepeter, Washington University in St. Louis
Speaker 1: Maria Altepeter, Washington University in St. Louis
   “Do Emotions Facilitate or Undermine Understanding? Implications for Meaning-making Theodicies”
Speaker 2: Adam Waggoner, University of Michigan
   “What Must the Virtuous Agent Know of Her Emotions?”
Speaker 3: Alexandra Romanysyn, Saint Louis University
   “Schizophrenia and Nature Fulfillment: Practicing Phronesis During Psychosis”

40. Society for Medieval and Renaissance Thomism – II
Topic: Ethics and Grace
Chair: Domenic D’Ettore, Marian University
Organizer: Thomas Osborne, Jr., University of St. Thomas, Houston
Speaker 1: Veronica A. Arntz, Marquette University
   “The Role of Auxilium: Sixteenth and Seventeenth Century Debates on Sacramental Causality and Grace”
Comments: Fr. Reginald Lynch, O.P., University of Notre Dame
Speaker 2: Tim Lopez, Catholic University of Leuven
   “Voluntarism in Early Thomistic Eudaimonism: The Case of Gregorio Martinez, O.P.”
Comments: *Eric Mabry*, Christ the King Seminary

41. **ACPA Sponsored Satellite Session - IV**  
Topic: Philosophy of Nature  
Chair: TBD  
Organizer: The American Catholic Philosophical Association  
Speaker 1: *Carl A. Vater*, St. John Vianney Theological Seminary  
  “St. Bonaventure on the Origin and Composition of Nature”  
Speaker 2: *Fr. James Dominic Rooney, O.P.*, Saint Louis University  
  “Zhu Xi: Confucian Hylomorphism?”  
Speaker 3: *Fr. Nicanor Austriaco, O.P.*, Providence College  
  “Plants Too Have Sensitive Souls”  
Speaker 4: *Fr. Ambrose Little*, University of Virginia  
  “Demonstrating the Need for Causal Explanation in Science”

42. **Marcel Society**  
Topic: The Past and the Future  
Chair: *TBD*  
Organizer: *Geoffrey Karabin*, Neumann University  
Speaker 1: *Zachary Willcutt*, Boston College  
  "Marcel and Augustine on Immortality: Nothingness, Love, and the Other as the Ontological Foundations of Eternal Life.”  
Speaker 2: *Geoffrey Karabin*, Neumann University  
  “A Catholic Response to a Digital Beyond: Marcel’s Love-Based Afterlife”

**Satellite Sessions V (Sunday Morning, 9:00a-10:45a)**

43. **Society for Continental Philosophy and Theology III**  
Topic: Cosmology  
Chair: *Will Britt*, Loyola Marymount University  
Organizer: *Kevin Brennan*, St. John’s Seminary, Camarillo  
Speaker 1: *Shane Ewegen*, Trinity College  
  “The Game of Phusis: Heidegger and Heraclitus in the Temple of Artemis”  
Speaker 2: *Eric Sanday*, University of Kentucky  
  “Cosmic Normativity and the Positive Account of Ethicality in Plato’s Timaeus”  
Speaker 3: *Kevin Brennan*, St. John’s Seminary, Camarillo
“The Unity of Nature in Schelling’s *Timaeus Essay*”

44. **Lonergan Philosophical Society**  
Topic: A Statistical Philosophy of Nature  
Organizer & Chair: *Michael Sharkey*, University of Wisconsin-Platteville  
Speaker 1: *Pat Byrne*, Boston College  
“Method in Environmental Ethics”  
Speaker 2: *Paul St. Amour*, St. Joseph’s University  
“A Lonerganian Critique of the Cosmological Fine-Tuning Debate”

45. **Benedictine College**  
Topic: Natural Philosophy and Mathematics, Metaphysics, and Natural Theology  
Organizer & Chair: *Daniel Pierson*, Benedictine College  
Speaker 1: *Jean Rioux*, Benedictine College  
“Nature and Mathematics”  
Speaker 2: *Anthony Crifasi*, Benedictine College  
“Natural Philosophy as the Point of Departure for Metaphysics”  
Speaker 3: *Daniel Pierson*, Benedictine College  
“Natural Philosophy and Natural Theology in Aquinas”

46. **Catholic Engagement in Philosophy of Science (CEPOS) - III**  
Topic: Hylomorphism on Trial - A Modern Analog of the Galileo Affair?  
Chair: *Karen Zwier*, Iowa State University  
Organizer & Chair: *Peter Distelzweig*, University of St. Thomas, St. Paul  
Speaker 1: *Fr. Raphael Mary Salzillo, O.P.*, University of St. Thomas, Houston  
“The Dogma of Reductionism and the Case for Substantial Unity”  
Speaker 2: *Karen Zwier*, Iowa State University  
“The Demise of Hylomorphism and the Case for Exploratory Theology”

47. **International Etienne Gilson Society Satellite Session**  
Topic: Varieties of Order: In memory of Father James V. Schall, S.J.  
Chair: *Edward M. Macierowski*, Benedictine College  
Organizer: *Richard Fafara*, Northern Virginia Community College, Alexandria  
Speaker 1: *Edward M. Macierowski*, Benedictine College  
“The role of Islam in the political and religious thought of Father James Schall, S.J.”  
Speaker 2: *Kevin White*, The Catholic University of America
“Thomas Aquinas, James Schall, and the Great Order of Things”
Speaker 3: John Ghostley, Aquinas Leadership International
“The Connections between Nominalism and Modernism and Consequent
Epistemological Errors Causing Moral Subjectivism”

48. **Metaphysics and Christology**

Topic: Analytic Theology/Christology
Organizer & Chair: Andrew Jaeger, Benedictine College
Speaker 1: Timothy Pawl, University of St. Thomas, St. Paul
“The Incarnation of a Simple God”
Comments: JC Beall, University of Connecticut
Speaker 2: Michael Gorman, The Catholic University of America
“Against Tomeistic Christology”
Comments: Andrew Jaeger, Benedictine College

49. **Notre Dame Virtue Theory Colloquium**

Topic: Virtue Ethics, Embodiment, and Sexuality
Chair: Paul Blaschko, University of Notre Dame
Organizer: Kevin M. Scott, University of Notre Dame
Speaker 1: Kevin M. Scott, University of Notre Dame
“‘Form of Life’ as a Foundation for Sexual Normativity”
Speaker(s) 2: Ashleen Bagnulo, Texas State University
Catherine Kuiper, Hillsdale College
“A Feminist Critique of Abortion as Autonomy”
Speaker 3: Quitterie Gounot, Cornell University
“Better Death than Sin? Resisting the Narrative of Rape as a Crime Against
Chastity”

50. **Sacramental Theology and the Philosophy of Nature**

Topic: Sacramental Theology and the Philosophy of Nature
Organizer & Chair: Daniel Bradley, Gonzaga University
Speaker 1: Joseph Mudd, Gonzaga University
"Nature, Sacrament, Action: Blondel and Lonergan on Nature and the
Sacramental"
Speaker 2: Claire McQuerry, Kutztown University
“Sacramental Presence and the Role of Nature in Gerard Manly Hopkins”
Speaker 3: Daniel Bradley, Gonzaga University
IV. Abstracts of Contributed Papers

Session 1:

“In As Many Ways as Something is Predicated ... In That Many Ways is Something Signified to Be.’ The Logic Behind Thomas Aquinas’s Predication Thesis, Esse Substantiale, and Esse in Rerum Natura”

Elliot Polsky, University of St. Thomas, Houston

Thomistic commentators agree that Thomas Aquinas at least nominally allows for ‘to be’ (esse) to signify not only an act contrasted with essence in creatures, but also the essence itself of those creatures. Nevertheless, it is almost unheard of for any author to interpret Thomas’s use of the word ‘esse’ as referring to essence. Against this tendency, this paper argues that Thomas’s In V Metaphysics argument that every predication signifies esse provides an important instance of Thomas using esse to signify essence. This reading of In V Metaphysics, which this paper defends against Gyula Klima’s alternative interpretation, entails significant reinterpretations of Thomas’s technical terms ‘esse substantiale’ and ‘esse in rerum natura’ as well as Thomas’s use of ‘is,’ both as a copula and as a principal predicate.

“Divine Esse Without Ontological Significance: Jean-Luc Marion’s Challenge to Aquinas”

Jameson Cockerell, University of Dallas

In God Without Being, Jean-Luc Marion infamously argues that Thomas Aquinas is the progenitor of modern onto-theology and thus conceptual idolatry. Yet in 1995, Marion
published an intensive study of Aquinas arguing he cannot be called an onto-theologian. Nevertheless, he reiterates a suspicion about the identification of God and Esse—in particular, how it has been understood by those following Aquinas. He ends with a challenge for Thomism as a living tradition: Divine Esse will not be onto-theological to the extent that it avoids ontological significance. We will argue that Aquinas would reject the exigency of speaking Divine Esse without ontological significance precisely because it is through it that he articulates God’s transcendence and incomprehensibility. Despite this opposition, there is a surprising and deeper complementarity to be seen: ontological significance for Aquinas carries its own veil of darkness which makes it more amenable to Marion’s demand than might be suspected.

Session 2:

“Perennial Symmetry Arguments: Aristotle’s Heavenly Cosmology and Noether’s First Theorem”

Ryan Michael Miller, The University of St Andrews

Attempts to find perennial elements in Aristotle’s cosmology are doomed to failure because his distinction of sub- and supra-lunary realms no longer holds. More fruitful approaches to the contemporary importance of Aristotelian cosmology must focus on parities of reasoning rather than content. This paper highlights the striking parallels between Aristotle’s use of symmetry arguments in cosmology and instances of Noether’s First Theorem in contemporary physics. Both observe simple motion, find symmetries in that motion, argue from those symmetries to notions of conservation, and then conclude to cosmological structure. These parallels reveal an enduring relevance for Aristotelian cosmology that does not depend on positing an enduring content to his cosmological claims.

“Is Aristotelian-Thomistic Natural Philosophy Still Relevant to Cosmology?”

John G. Brungardt, Newman University

[Recipient of the ACPA’s Young Scholar’s Award 2019]

Do advances in the natural sciences leave the followers of Aristotle and Aquinas without a cosmos? Is their natural philosophy irrelevant to modern cosmology and its Big Bang theory? The following essay answers these questions and argues that natural philosophy is perennially relevant to cosmology. It defends the idea that Aristotelian-Thomistic natural philosophy
reaches a true, general definition of the universe: the unity of order of all mobile beings according to place, duration, and agent causality. The essay defends this conclusion while answering three opposing views, those of Jonathan Schaffer, Peter Simons, and Immanuel Kant. The true account is attained through reasoning about the nature of place, duration, and agent causality. Objections against these lines of argument are answered to clarify their continued relevance. Since it provides even our modern scientific cosmology with the necessarily assumed notion of the universe, Aristotelian-Thomistic natural philosophy is perennially relevant to cosmology.

Session 3:

“Theistic Moral Realism, Evolutionary Debunking Arguments, and a Catholic Philosophy of Nature”

Michael Rauschenbach, Washington University in St. Louis School of Medicine

Evolutionary debunking arguments, whether defended by Street (2006), Joyce (2006), or others against moral realism, or by Plantinga (1993, 2011) and others against atheism, seek to determine the implications of the still-dominant worldview of naturalism. Examining them is thus a critical component of any defense of a theistic philosophy of nature. Recently, several authors have explored the connection between evolutionary debunking arguments against moral realism (hence: EDAs) and Plantinga’s evolutionary argument against naturalistic atheism (hence: EAAN). Typically, responses in this vein have been critical of EDAs, arguing that they are in some way self-undermining. Different critics have argued that, in the course of defending the EAAN, the theist loses her best response to the probabilistic argument from evil for atheism. Here, I provide the first systematic comparison of all three arguments—EDAs, the EAAN, and the problem of evil—and suggest that the first charge succeeds while the second fails.

“Relation is not a Category: A Sketch of Relation as a Transcendental”

Christopher V. Mirus, University of Dallas

Working within the Aristotelian tradition, I argue that relation is not a category but a transcendental property of being. By this I mean that all substances are actualized, and hence defined, relationally: all actuality is interactuality.
Interactuality is the locus for the relational categories of substance, action, being-affected, number, and most types of quality. The interactuality of corporeal beings is further conditioned by relations of setting; here we find the relational categories of place (where), quantity in the sense of size, quality in the sense of shape, and time (when).

In offering a relational account of substance, I distinguish between external relata (physical environment, objects of sensation and knowledge as external) and internal relata (one’s body, objects of sensation and knowledge as internal. This distinction between external and internal relata is transcended in the case of the Trinity, insofar as the divine persons are both perfectly distinct and perfectly united.

Session 4:

“Generation and Homonymy in Aristotle’s Generation of Animals”

Ignacio De Ribera-Martin

Discussions on Aristotle’s account of homonymy in natural philosophy have not paid attention to its distinct use in the Generation of animals. I show that Aristotle’s use of homonymy in this treatise is relevant to the question of how to name living substances in the process of generation. In the GA, Aristotle uses homonymy to argue that embryos must have soul. These embryos, when the heart has been distinctly set apart, satisfy the criterion set in Metaph. IX.7 to be an animal in-dunamis. In the GA, Aristotle refers to this embryo as an animal—albeit incomplete, because it cannot yet carry out all the functions signified by the name—and not as a homonym. The phenomenon of generation thus calls for a refinement of the principle of Functional Determination, according to which something is what its names signifies only if it can carry out the functions signified by the name.

“Albertus Magnus and St. Thomas on What is “Better-Known” in Natural Science”

John Boyer, Loyola University, New Orleans

Daniel Wagner, Aquinas College, Grand Rapids

This study looks to the work of St. Albert the Great and his student, St. Thomas Aquinas, in order to obtain a clear understanding of Aristotle’s doctrine that scientific inquiries into nature must take what is “better-known” to us as their point of departure. Commenters have long noted an apparent contradiction between what Aristotle’s says in Posterior Analytics I.2
and Physics I.1 about how we obtain first principles of a science. At Posterior 71b35-72a6, Aristotle states that what is most universal (καθόλου) is better-known by nature and less known to us, while the particular (καθ’ ἐκαστὸν) is better-known to us, but less known by nature. At Physics 184a21-30, however, Aristotle states that we move from what is better-known to us, which is universal (καθόλου), to what is better-known absolutely, which is particular (καθ’ ἐκαστὸν). This paper turns to two of Aristotle’s most notable medieval commentators—Albertus Magnus and Thomas St. Thomas—to resolve this apparent contradiction. The key to Albert and Thomas’ solutions, we argue, is twofold: (i) the distinction between a sense-perceptive and a scientific universal and (ii) the application of potentiality and actuality to the genetic account of forming scientific universals. These reveal the texts to be in harmony, as Aristotle holds the meaning of ‘universal’ to be twofold: there is a sense-perceptive universal, better-known to us and the point of departure of natural science, and there is the unqualified universal, which is better-know to nature and a principle or conclusion in a science. Second, the sense-perceptive universal is the potentiality for the unqualified universal of a science actuated and obtained by the methods of division and demonstration set down in the Posterior Analytics.

**Session 5:**

“A Defense of Natural Place in a Contemporary Scientific Context”

*Tom McLaughlin, St. John Vianney Seminary*

This paper argues for the reality of natural place in the context of a contemporary scientific understanding of nature. I seek to modify and build upon what Fr. James Weisheipl and Thomas Larson have achieved in freeing a general Aristotelian conception of place from its instantiation in Aristotle’s cosmology. I begin by arguing that the natural motion of an inanimate body from an innate active formal principle is incompatible with a modern scientific understanding of nature but that natural motion from a passive potential principle is compatible with modern conceptions of gravitation. I continue by arguing against the notion that space on the modern understanding is homogenous. I then make several arguments for natural place by relying upon the notion of local centers of gravity. I maintain that a gravitating body is connatural with a local gravitational center. My concluding argument for natural place is based upon the chemical differentiation of the planets.

“Aristotle on Activity as a Variety of Rest”
Christopher Frey, University of South Carolina

Aristotle employs three distinct but interrelated varieties of rest in his discussions of natural bodies: kinetic rest, energetic rest, and telic rest. The third variety is a crucial element in Aristotle's account, but is either misunderstood or neglected altogether by most interpreters. Anything that moves or acts by nature does so in part for the sake of realizing its form more completely. There is, in the fullest attainment of this good, a kind of rest without cessation or destruction. The peace that this telic rest affords is not a kind of stasis; it consists in perfect and complete activity. By clarifying the varieties of rest Aristotle countenances, I aim to provide a richer understanding of Aristotelian natures. By emphasizing the role that telic rest plays in Aristotle’s account, I aim to illuminate a universal and perennial aspect of the human condition, an aspect that both enables us to gain knowledge of the natural world and unites us with that world’s divine cause.

Session 6:

“Thermal Substances: A Neo-Aristotelian Ontology of the Quantum World”

Robert Koons, University of Texas, Austin

In this paper, I address a problem for the unification of quantum physics with the new Aristotelianism: the identification of the members of the category of substance (ousia). In Section 1, I will outline briefly the role that substance plays in Aristotelian metaphysics, a role that can be used to define substantiality. In Section 2, I turn to the question of which entities in modern physics can qualify as Aristotelian substances. In particular, I argue that organisms can do so but that artifacts, groups, elementary particles, and the cosmos as a whole cannot. This raises the problem of where to locate the substances in the inorganic world. I offer my answer to this question in Section 3: the theory of thermal substances.

“Substantial Form in Modern Physics and the Other Sciences—and a New Picture of the Cosmos”

Timothy Kearns, Legionaries of Christ, College of Humanities

Beginning from the apparent failure of Aristotelian natural philosophy in the last centuries, I propose key questions internal to that tradition, most importantly this: Are the central theses of Aristotelian natural philosophy true and do they continue to contribute to our knowledge of the natural world in light of the best science of our time? In this paper, I
answer this question affirmatively by drawing on the most general mathematical theory used in the sciences to study natural change. I propose an Aristotelian extension of that theory to include substantial change. With such an extension, it becomes possible to see the physical aspect of substantial form, the role that each natural thing plays in making the cosmos what it is. Understood this way, substantial form allows the cosmos itself to be seen in a new way, one that integrates modern scientific discoveries with an Aristotelian approach to nature.

Session 7:
“The Nature of Virtue Ethics”

Allison Postell, University of Colorado, Colorado Springs

In Dependent Rational Animals, Alasdair MacIntyre claims that human beings need the virtues. This attempt to claim that human nature is the source and standard of living well does not fully meet John McDowell’s challenge to those who would claim that human nature is ethically normative. A being with practical reason, McDowell explains, can step back from and judge natural impulses. Why, then, should nature have any normative authority over a practically rational being? While MacIntyre’s descriptions of why human beings need the virtues are largely correct, I contend that his position can be fully vindicated by supplementing his account with an Aristotelian value-laden metaphysics. By exploring why Aristotle maintains that goodness is coextensive with “that for the sake of which” and a being’s nature, it is possible to see why virtues are proper objects of practical reason and why it is normatively better for humans to contribute to communal networks of care.

“Piety as an Aristotelian Natural Virtue”

M. T. Lu, University of St. Thomas, St. Paul

Despite Aristotle’s own relative silence on the matter, in this paper I argue that piety is a natural (as opposed to supernatural) virtue of the Aristotelian kind. I begin by examining St. Thomas’ discussion of the virtues of religion and piety in which he shows how their essential nature involves a recognition of human contingency and our radically dependent nature. Building off of this Thomistic analysis I offer both an account of Aristotelian virtue in general and a phenomenological analysis of piety in particular, to situate piety with respect to the other Aristotelian virtues. Finally, I close with a discussion of a few natural objections,
including questions about the limits of natural reason as well as considering why Aristotle himself did not explicitly treat piety as a moral virtue.

Session 8:

“Is Philosophy of Nature Irrelevant?”

Daniel D. De Haan, University of Oxford

I contend that the classical approach of Thomists to its internecine debates about the requirements for initiating the enquiries of natural philosophy and metaphysics generates an epistemological crisis which this classical approach cannot overcome on its own terms. Furthermore, the failure of this classical approach to resolve these intractable debates has all too often distracted and stymied Thomists from contributing to the real enquiries of philosophy of nature. This explains, in part, why the most cogent and influential defenders of a return to Aristotelian ideas concerning nature and their relevance to modern science, has come from analytic philosophers unconcerned with these classical Thomist debates. But Thomism need not render itself irrelevant to the philosophy of nature; or so I argue in this essay. I first present a surview of how a classical interpretation of Aristotle’s division of theoretical sciences generated these debates about the relationship between the subjects of metaphysics and natural philosophy. I then argue neither Wippel’s ingenious efforts to secure the autonomy of metaphysics from natural philosophy nor the arguments for the existence of an immaterial being of the natural philosophy first proponents succeed. Hence, the intractable stalemate between these Thomists. Drawing upon the insights of Alasdair MacIntyre I argue for an alternative approach that overcomes this epistemological crisis and helps to secure the relevance of Thomism to the enquiries of philosophy of nature.

“A Defense of the Distinction between Plants and Animals”

Marie I. George, St. John’s University, NY

Aristotle’s division of living things into three categories has been challenged of late as to the distinction between plants and animals on the grounds that plants too are sentient. I argue that the life activities that plants carry on go on in us without sentience and would not be carried on any better with sentience, and thus are reasonably thought to go in plants in a non-sentient manner. Complementing this expectation is the fact that research on the various movements of plants accounts for them without reference to sensation, but rather by
specifying various physical causes. I also show that certain proponents of plant sentience engage in faulty reasoning, including the fallacy of the accident (e.g., the plant responds to something having a quality that a sentient being would sense; therefore it senses) and equivocation (e.g., plants sense different external cues; therefore they are sentient).

IV. Maps

- Forthcoming -