

The ACPA wishes to thank our host, the University of St. Thomas, with generous support from the Department of Philosophy and the College of Arts and Sciences.

In addition, we wish to thank W. Matthews Grant for his extensive work as this year's local contact.

We wish to thank Steven Baldner, John Brungardt, Donald Bungum, Domenic D'Ettore, Marie George, Herbert Hartmann, Thomas McLaughlin, Christopher Mirus, and Michael Tkacz for their fine work on this year's program committee.

The ACPA is very grateful for the excellent work of Joseph Grossheim, who has served as ACPA Graduate Assistant from 2017-2019. We wish him all the best in the completion of his PhD at the University of St. Thomas in Houston.

Finally, we would like to thank Sanjay Adhikari and Joseph Gonzalez for their hard work before and during the meeting.

**American Catholic Philosophical Association
2019 Annual Meeting**

“A Perennial Philosophy of Nature”

Thursday, November 21 - Sunday, November 24, 2019
Hilton Minneapolis / 1001 Marquette Avenue South, Minneapolis, MN 55403
https://www3.hilton.com/en/hotels/minnesota/hilton-minneapolis-MSPMHHH/index.html?SEO_id=GMB-HI-MSPMHHH
1-612-376-1000

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II. Schedule of Events

Thursday (November 21)

Location

6 -11p:	Dinner of the Executive Council of the ACPA	<i>TBD</i>
	Meeting of the Executive Council of the APCA	<i>TBD</i>

Friday (November 22)

Location

8:00a:	Holy Mass	<i>TBD</i>
8:00a-6:00p:	Registration and Book Exhibit	<i>TBD</i>
8:00a-6:00p:	Refreshments	<i>TBD</i>

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

10:45a-12:30p:	<u>Satellite Sessions II (Friday Morning):</u>	<u>Location</u>
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| | 11. The Sacra Doctrina Project II | <i>TBD</i> |
| | 12. The Augustine Group II | <i>TBD</i> |
| | 13. CEPOS I/ThomisticEvolution.org | <i>TBD</i> |
| | 14. Aquinas and Postmodernity Group | <i>TBD</i> |

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| 15. ACPA Committee on Priestly Formation | TBD |
| 16. Contemporary Thomistic Psychology | TBD |
| 17. Baylor I | TBD |
| 18. Society for 21st Century Thomism | TBD |
| 19. ACPA Sponsored Satellite Session I | TBD |
| 20. ACPA Sponsored Satellite Session II | TBD |
| 21. ACPA Sponsored Satellite Session III | TBD |

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

Natural Place and Rest TBD

- Chair: *Stephen Striby*, University of St. Thomas, Houston
- 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 TBD

- Chair: *Mary Catherine Sommers*, University of St. Thomas, Houston
- Speaker: *Ryan Michael Miller*, The University of St Andrews
 “Perennial Symmetry Arguments: Aristotle’s Heavenly Cosmology and Noether’s First Theorem”
- Comments: *Fr. Robert Verrill, O.P.*, Baylor University
- 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: *Jonathan Sanford*, University of Dallas

Philosophy of Nature, Metaphysics and Theology TBD

- Chair: *Anthony T. Flood*, North Dakota State University
- 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

TBD

Chair: *Fran O'Rourke*, University College Dublin

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: *R. Edward Houser*, University of St. Thomas, Houston

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

4:00p-5:45p: Satellite Sessions III (Friday Afternoon): Location

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

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

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

Presidential Address: *Jean De Groot*, Catholic University of America,
 President of the ACPA
 “The Significance of Hylomorphism”

Plenary Lecture: *Fr. Joseph Koterski, SJ*, Fordham University
 “Nature as a Source of Morality”

9:45-11:45p: Reception *TBD*

Saturday (November 23)

Location

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
 “Empiricism and Natural Philosophy”

11:15-11:45: ACPA Business Meeting *TBD*

11:45-1:15: Women’s Luncheon *TBD*

1:30p-3:15p:	<u>Contributed Papers (Saturday Afternoon):</u>	<u>Location</u>
	Virtue	<i>TBD</i>
Chair:	<i>John Macias, St. Patrick's Seminary & University</i>	
Speaker:	<i>Allison Postell, University of Colorado</i> "The Nature of Virtue Ethics"	
Comments:	<i>Beth A. Rath, Borromeo Seminary Institute at John Carroll University</i>	
Speaker:	<i>M. T. Lu, University of St. Thomas, St. Paul</i> "Piety as an Aristotelian Natural Virtue"	
Comments:	<i>Anthony Flood, North Dakota State University</i>	
	Esse in St. Thomas Aquinas	<i>TBD</i>
Chair:	<i>Robert Prevost, Wingate University</i>	
Speaker:	<i>Elliot Polsky, University of St. Thomas, Houston</i> "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"	
Comments:	<i>Jacob Alexander, University of St. Thomas, Houston</i>	
Speaker:	<i>Jameson Cockerell, University of Dallas</i> "Divine Esse Without Ontological Significance: Jean-Luc Marion's Challenge to Aquinas"	
Comments:	<i>Mark K. Spencer, University of St. Thomas, St. Paul</i>	
	Aristotle and Modern Science	<i>TBD</i>
Chair:	<i>Brian Carl, University of St. Thomas, Houston</i>	
Speaker:	<i>Robert C. Koons, University of Texas, Austin</i> "Thermal Substances: A Neo-Aristotelian Ontology of the Quantum World"	
Comments:	<i>Ryan Michael Miller, The University of St Andrews</i>	
Speaker:	<i>Timothy Kearns, Legionaries of Christ, College of Humanities</i> "Substantial Form in Modern Physics and the Other Sciences—and a New Picture of the Cosmos"	
Comments:	<i>John G. Brungardt, Newman University</i>	

A Perennial Philosophy of Nature

TBD

Chair: *Brandon Dahm*, Franciscan University of Steubenville

Speakers: *Daniel D. De Haan*, University of Oxford

“Is Philosophy of Nature Irrelevant?”

Comments: *Catherine Peters*, Loyola Marymount University

Speaker: *Marie I. George*, St. John’s University, NY

“A Defense of the Distinction between Plants and Animals”

Comments: *Fr. Nicanor Austriaco, O.P.*, Providence College

Session in Honor of Dr. Karen Chan

TBD

Organizer & Chair: *Gloria Frost*, University of St. Thomas, St. Paul

Speaker 1: *Fr. Kevin Flannery S.J.*, Pontifical Gregorian University

“Prayer for Karen and her unborn child”

Speaker 2: *Angela McKay Knobel*, Catholic University of America

“Feminism and Abortion: Can a feminist be pro-life?”

Speaker 3: *John O’Callaghan*, University of Notre Dame

“When Mercy Became Compassionate”

Speaker 4: *Raymond Hain*, Providence College

“Are sins human actions?”

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

Location

33. Society for Continental Philosophy and Theology II

TBD

34. Society for Catholicism and Analytic Philosophy

TBD

35. Society for Medieval and Renaissance Philosophy II

TBD

36. Society for Thomistic Natural Philosophy

TBD

37. Does the Philosophy of Natural Law Depend upon
Natural Philosophy?

TBD

38. Institute for the Contemplation of Nature (ICON)

TBD

39. Philosophy-Neuroscience-Psychology

TBD

40. Society for Medieval and Renaissance Thomism II

TBD

41. ACPA Sponsored Satellite Session V

TBD

42. Marcel Society	TBD
5:30p-6:30p: Holy Mass	TBD
7:00p-7:30p: Reception	TBD
7:30p-9:30p: <u>Banquet (Reservation Required)</u>	TBD

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)

8:00a: Holy Mass	<u>Location</u>	TBD
8:00a-12:00p: Registration and Book Exhibit		TBD
8:00a-12:00p: Refreshments		TBD

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

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

III. Satellite Session Information

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

Location

- 1. The Sacra Doctrina Project – I** *TBD*

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** *TBD*

Topic: *Physis* and Ontology
Chair: *Eric Sanday*, University of Kentucky
Organizer: *Will Britt*, Loyola Marymount University
Speaker 1: *M. Ross Romero, S.J.*, Creighton University
“Socrates: Friend of *Physis* in Plato’s *Phaedrus*”
Speaker 2: *Eve Rabinoff*, University of Kentucky
“Aristotle on Human Nature”
Speaker 3: *Will Britt*, Loyola Marymount University
“Heidegger and Aristotle, Madness and Essence”

- 3. The Augustine Group – I** *TBD*

Topic: Augustine
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 *TBD*

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 *TBD*

Topic: Can Abortion Guarantee that Innocent Fetuses go to Heaven?

Organizer & Chair: *David Hershenov, Romanell Center, University at Buffalo*

Speaker 1: *Stephen Kershnar, State University of New York at Fredonia*

"Why Take the Risk? Abortion as a way to send one's Child to Heaven"

Speaker 2: *Jason Eberl, Saint Louis University*

"Heaven Can Wait: Why Being Born is Worthwhile"

6. Society for Medieval and Renaissance Thomism – I *TBD*

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

TBD

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

TBD

Topic: Author Meets Critics - Lawrence Masek’s *Intention, Character, and Double Effect*

Organizer & Chair: Michael V. Dougherty, Ohio Dominican University

Panelist 1: Lawrence Masek, Ohio Dominican University

Panelist 2: *Heidi Giebel*, University of St. Thomas, St. Paul

Panelist 3: *Alexander Pruss*, Baylor University

Panelist 4: *Daniel Shields*, Pontifical College Josephinum

9. Christianity and Contemporary Analytic Philosophy

TBD

Topic: Christianity and Contemporary Analytic Philosophy

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** *TBD*
- Topic: Author Meets Critics - Daniel Mahoney
Organizer & Chair: *Jason Bell*, University of New Brunswick
Panelist 1: *Daniel Mahoney*, Assumption College
Panelist 2: *David Deavel*, University of St. Thomas, St. Paul
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) Location

- 11. The Sacra Doctrina Project – II** *TBD*
- 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
“The Privileged Instrumentality of Metaphysics within *Sacra Doctrina*”
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
“St. Thomas on the Philosophic Understanding of the Interior Word as a Similitude of the Divine Word”
- 12. The Augustine Group – II** *TBD*
- Topic: Augustine
Chair: *Seamus O’Neill*, Memorial University
Organizer and Chair: *Mmgr. Hans Feichtinger*, St. Paul University
Speaker 1: *D. C. Schindler*, Pontifical John Paul II Institute
“Augustine and the Gift of the Power to Choose”
Speaker 2: *Paul Camacho*, Villanova University
“Taking Choice for Granted? An Augustinian Response to Freedom as Autonomy”

Speaker 3: *Jennifer Wang*, Villanova University
"Augustine on the Spiritual Senses and Suffering"

13. Catholic Engagement in Philosophy of Science (CEPOS) – I *TBD*
(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 *TBD*

Topic: Life and Beauty

Chair: *Mirela Oliva*, University of St. Thomas, Houston

Organizer & Chair: *Joseph Trabbic*, Ave Maria University

Speaker 1: *Mark K. 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 *TBD*

Topic: Philosophy's Role in Priestly Formation

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** *TBD*
 Topic: The Possibilities, Limitations, and Fruits of the Dialogue Between Contemporary Psychology, Thomistic Anthropology, and Moral philosophy
 Organizer & Chair: *Alina Beary*, Biola University
 Panelist 1: *Heidi Giebel*, University of St. Thomas
 Panelist 2: *Daniel De Haan*, University of Oxford
 Panelist 3: *Timothy Pawl*, University of St. Thomas, St. Paul
 Co-Author: *Sarah Schnitker*, Baylor University
- 17. Baylor – I** *TBD*
 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** *TBD*
 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
 “Distributive Justice and Citizenship in Aristotle”
 Speaker 3: Rachel Lu, University of St. Thomas, St. Paul
 “Globalism and the Conundrum of Citizenship”
- 19. ACPA Sponsored Satellite Session – I** *TBD*
 Topic: Natural Law, Teleology, and Ethics
 Chair: *Joseph Grossheim*, University of St. Thomas, Houston
 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

TBD

Topic: Ancient and Medieval

Chair: *Phillip Berns*, University of St. Thomas, Houston

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

TBD

Topic: Ethics

Chair: *Jason Eberl*, St. Louis University

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, 4:00p-5:45p)

22. Institute for Saint Anselm Studies

TBD

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

TBD

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

TBD

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

TBD

Topic: Aristotelian Threads in Philosophy of Science

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** *TBD*
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
 “Corruptionism vs. Survivalism: Whose Nature? Which Personality?”
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** *TBD*
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
 Tim Pawl, University of St. Thomas, St. Paul
 John Schwenkler, Florida State University
Speaker 1: *John Haldane*, Baylor University
Speaker 2: *Jennifer Frey*, University of South Carolina
- 28. Society for Medieval and Renaissance Philosophy – I** *TBD*
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** *TBD*
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

TBD

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

TBD

Topic: Avicenna and the Latin Tradition on God and Nature
Chair: *Richard Taylor*, Marquette University
Organizer: *David Cory*, University of Notre Dame
Speaker 1: *Catherine Peters*, Loyola Marymount University
"'Nature' as Matter and Form in Avicenna's Physics of the Healing"
Speaker 2: *Thomas Ward*, Baylor University
"Avicenna and Duns Scotus on What God Understands When He Understands the Quiddity of a Horse"
Speaker 3: *Scott Williams*, University of North Carolina, Asheville
"Henry of Ghent Against Avicenna: On Necessity, Possibility, and the Production of Divine Persons"

32. ACPA Sponsored Satellite Session IV

TBD

Topic: Continental
Chair: *Evan Stambaugh*, University of St. Thomas, Houston
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** TBD
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** TBD
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 – II** TBD
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 *TBD*

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? *TBD*

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

"'Destructive Essays of Great Brilliance': J.S. Mill 'On Nature' and Bertrand Russell, 'On the Notion of a Cause'"

Speaker 2: *Joseph Trabbic*, Ave Maria University

"MacIntyre, Nature, and Natural Rights"

Speaker 3: *Steven Long*, Ave Maria University

"The Primacy of the Speculative, Natural Teleology, & Natural Law"

38. Institute for the Contemplation of Nature (ICON) *TBD*

Topic: "Contemplation, Nature, and Plants"

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

TBD

Topic: Moral Emotions, Moral Knowledge, and Moral Understanding

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: *Nathan Mueller*, Baylor University

“Empathy and the Recovery of Moral Knowledge”

40. Society for Medieval and Renaissance Thomism – II

TBD

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 – V

TBD

Topic: Philosophy of Nature

Chair: *Maureen Bielinski*, University of St. Thomas, Houston

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

TBD

Topic: The Past and the Future

Chair: *Paul Camacho*, Villanova University

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"

Comments: *Joseph Gamache*, Marian University

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

43. Society for Continental Philosophy and Theology III

TBD

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

TBD

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** *TBD*
 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. International Etienne Gilson Society Satellite Session** *TBD*
 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”
- 47. Metaphysics and Christology** *TBD*
 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
- 48. Notre Dame Virtue Theory Colloquium** *TBD*
 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”

49. Sacramental Theology and the Philosophy of Nature *TBD*

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: *Daniel Bradley*, Gonzaga University
 “Mid-century Sacramental Renewal and the Philosophy of Nature”

50. Dietrich von Hildebrand Legacy Project *TBD*

Topic: Issues in Personalist Ethics: Race, Incarceration, Sex
Organizer & Chair: *John Crosby*, Franciscan University of Steubenville
Speaker 1: *Alexander Pruss*, Baylor University
 “Secularly Arguing for the Sacredness of Sex”
Speaker 2: *Brian Buckley*, Santa Clara University
 “Criminals are Persons Too”
Speaker 3: *Derek Jeffreys*, University of Wisconsin at Green Bay
 “Subjectivity and hope in American prisons”

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’ ἕκαστον) 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’ ἕκαστον). This paper turns to two of Aristotle’s most notable medieval commentators—Albertus Magnus 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-known 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 internequine 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 survey 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 on 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

T.B.D.