

The Catholic University of America
School of Philosophy
Graduate Course Offerings
FALL 2017

PHIL 561	<u>Functions of Philosophy in Theology:</u> Covers themes such as kinds of discourse involved with Christian faith and the place of philosophy in the theological discourse; the relationship between natural reason and faith as reflected in early Church councils, the work of Anselm and Aquinas, and modern philosophy; hermeneutics and Christian experience; natural ethics and the theological virtues; philosophy as the exploration of natural necessities and theology as the thought about faith and revelation.		
	<i>Fr. Sokolowski</i>	<i>Tuesday/Thursday 2:10-3:25 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 634	<u>Philosophy in the Islamic World:</u> On the one hand, under the Abbasids (8th-10th centuries) many Greek philosophical texts, and in particular those of Aristotle, were translated from Greek into Arabic. On the other hand, as soon as Muslims felt the need to defend their faith, they elaborated philosophical concepts, as we can observe in Kalâm or theology. As Aristotelian concepts and Kalâm concepts did not always share the same presuppositions tensions arose between some philosophers who closely followed Aristotle and some theologians who found some of Aristotle's views incompatible with Islam. Some thinkers tried to integrate the two approaches. Philosophers in the Islamic world were from various ethnic backgrounds - few were Arab - and from various religious persuasion - not only Muslims but also Christians and Jews - but they all interacted and often used Arabic as their linguistic mode of communication. They developed interesting and sophisticated new positions and kept a philosophical tradition alive long after the Middle Ages. Some of their texts were translated into Latin in the XIIth Century and much influenced the Latin West, through people such as Roger Bacon, Albert the Great, Thomas Aquinas, and Duns Scotus.		
	<i>Dr. Druart</i>	<i>Wednesday/Friday 11:10 AM-12:25 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 753	<u>Aristotle's Physics:</u> This course is an introduction to the premodern science of nature as presented in the Physics of Aristotle. The Metaphysics and the Commentary on the Physics of Thomas Aquinas will also be used in presenting issues and clarifying difficult and often cryptic arguments. Two questions guide the reading: What is the internal unity of the work? What is the relation between Aristotle's Physics and our own tradition of natural science?		
	<i>Dr. Hassing</i>	<i>Thursday 7:00-9:00 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 754	<u>The Problem of Evil in Neoplatonic Philosophy:</u> Plotinus' conception of evil as mere privation of the good resolved the problem of dualism which Plato seemed to have accepted in his dialogues. However, his interpretation did not remain unchallenged. Proclus defended the existence of evil against Plotinus and claimed that although absolute evil does not exist, evils, which are not just privations of the good but contraries to it, do. The course will focus primarily on Plotinus, Ennead I, 8 (Where Do Evils Come From?) and on Proclus, On the Existence of Evils, but cover relevant texts from Plato's dialogues and from other Platonic thinkers too. Some knowledge of Greek and Latin is welcome, but not required.		
	<i>Dr. Vorwerk</i>	<i>Friday 12:00-2:00 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 809	<u>The Common Good:</u> The idea of the common good has served as an ideal for political institutions and practices in the West since antiquity. We will look at some classical texts on the common good from Plato, Aristotle, Cicero, and Aquinas. Then we will examine more recent philosophical work on the common good by, e.g., Charles De Koninck, Jacques Maritain, Yves Simon, John Finnis, Alasdair MacIntyre, and Mark Murphy. Among the chief questions we will discuss are (1) how are the contemporary discussions related to the classical historical texts? (2) How should we characterize the theoretical disagreements between the various modern accounts? (3) What are the respective merits of the recent discussions? (4) Is the common good still a helpful way to think about political practices and institutions in the context of contemporary politics?		
	<i>Dr. Lewis</i>	<i>Monday 4:30-6:30 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 816	<u>The Confessions of St. Augustine:</u> A study of the text, with reference to philosophical sources and Augustine's other works. Some ability to read Latin is recommended but not required.		
	<i>Dr. White</i>	<i>Wednesday 5:10-7:10 PM</i>	<i>Location listed in Cardinal Station</i>

PHIL 842	<u>Thomas Aquinas Speaks of God:</u> An examination of major texts in Aquinas concerning the possibility of demonstrating God's existence, Anselm's argumentation in the Proslogion, Aquinas's arguments for God's existence in his earlier writings, the Five Ways, the possibility of quidditative knowledge of God, and analogical predication of the divine names.		
	<i>Fr. Wippel</i>	<i>Thursday 4:10-6:10 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 881	<u>Aquinas on Divine Ideas:</u> A consideration of Aquinas's doctrine of the divine ideas, with a focus on their role as causal principles. This course will examine how, for Aquinas, the divine ideas play an integral role in accounting for the existence and order of the created universe. After looking at the historical influences on his doctrine, the course will consider his arguments for the existence of the divine ideas, his defense of their multiplicity, and his view of their role as exemplar causes. Some familiarity both with Latin and with Aquinas's metaphysics is recommended for this course, although neither is required.		
	<i>Dr. Doolan</i>	<i>Tuesday 10:00 AM-12:00 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 901	<u>Aristotle on Intellect and Intellectual Virtue:</u> This course is a close reading of three books from the Aristotelian corpus: de Anima Book III, Nicomachean Ethics Book VI, and Posterior Analytics Book II. We begin with the intellectual faculties, both their proper objects and operations as well as their relation to the perceptual powers (discussed elsewhere in the de Anima and the Parva Naturalia). Close attention will be paid to the order and method Aristotle follows in developing his account. We then turn to Aristotle's account of the intellectual virtues, both their genus (as hexeis of soul) and their specific differences (contrasted with the moral virtues, discussed elsewhere in the Nicomachean Ethics). We end with his response to classical problems of learning and inquiry.		
	<i>Dr. Buttaci</i>	<i>Monday 12:00-2:00 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 903	<u>Metaphysics as Science:</u> Metaphysicians have always disagreed with one another, often quite radically. Recent work in metaphysics has produced a particularly large number of wholly incompatible systems. How can we see metaphysics as an inquiry that results in knowledge of reality rather than in nothing more than internally consistent conceptual models? Readings will be taken from all over the history of philosophy.		
	<i>Dr. Gorman</i>	<i>Wednesday 12:00-2:00 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 905	<u>Peter Lombard:</u> This course, for which reading Latin proficiently is a must and some proficiency working with manuscripts a great plus, will be team taught by Dr. Clark and Dr. Noone. History, philosophy, and theology will be attended to in equal measure. Reading widely in Peter Lombard's corpus, from his glosses on the Psalms and the Pauline Epistles, to his lectures on the Sentences and the Bible, our goal will be to situate Peter Lombard and his thought within the various twelfth-century contexts, historical, intellectual, institutional, and spiritual, within which his career should be understood. We will look as much backwards as forwards, so that students taking the course will have both a greater grasp of twelfth-century historical realities and an understanding of the continuity between the twelfth and thirteenth centuries.		
	<i>Dr. Clark & Dr. Noone</i>	<i>Wednesday 2:10-4:40 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 917	<u>Heidegger's Introduction to Metaphysics:</u> A careful reading of Heidegger's Introduction to Metaphysics, one of his most important works. In it, Heidegger works to a reawakening of the "question of Being" by asking: "Why are there beings at all instead of nothing?". The book includes Heidegger's reinterpretation of Greek thought and his insights into philosophical anthropology, the crisis of modernity, and Western history as a whole.		
	<i>Dr. Averchi</i>	<i>Monday 2:10-4:10 PM</i>	<i>Location listed in Cardinal Station</i>
PHIL 696	<u>Master's Thesis Guidance</u>		
PHIL 996	<u>Dissertation Research</u>		