

The Catholic University of America  
School of Philosophy  
Graduate Course Offerings  
FALL 2018

<b>PHIL 723</b>	<u>Aristotle's <i>De anima</i></u> : A close reading of the text, with special emphasis on Books I and II. The course focuses on Aristotle's use of the categories of potentiality and actuality and on the ensouled body as a continuous and active whole.		
	<i>Fr. Ignacio De Ribera-Martín</i>	<i>Monday 2:10-4:10 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 754</b>	<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, <i>Ennead I, 8 (Where Do Evils Come From?)</i> and on Proclus, <i>On the Existence of Evils</i> , 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. Matthias Vorwerk</i>	<i>Friday 12:00 -2:00 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 759</b>	<u>Medieval and Contemporary Theories of Free Will</u> : Medieval and contemporary theories of free will can be put into fruitful dialogue because the inquiries they respond to are partly the same and partly complementary to each other. Medieval thinkers debated questions like the relation between free decision ( <i>liberum arbitrium</i> ) and the good, the presupposition of free decision for moral responsibility, the relation between occurrent knowledge and free volitions and between ignorance and evil-doing, and the compatibility of free will with certain forms of necessity and with divine foreknowledge. Our own contemporary debates center on the relation between the ability to do otherwise and moral responsibility and on the compatibility of free will with determinism and with indeterminism. We will begin with key issues in recent literature, which tends to be closer to our own philosophical sensibilities, and then study seminal medieval texts. We will thus read medieval theories with the critical eye sharpened by the contemporary discussions and see how medieval and contemporary theories can enrich each other.		
	<i>Dr. Tobias Hoffmann</i>	<i>Wednesday 12:00-2:00 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 765</b>	<u>Metaphysical Themes in Thomas Aquinas I</u> : Based on a close reading of qq. 5 and 6 of Thomas Aquinas's Commentary on the <i>De Trinitate</i> of Boethius and other texts, this course will consider his views concerning the nature and subject of metaphysics, our discovery of being as being, analogical predication of being, participation and the problem of the one and the many, and the distinction and composition of essence and esse in finite beings.		
	<i>Msr. John Wippel</i>	<i>Thursday 4:10-6:10 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 767</b>	<u>Aquinas on Infused and Acquired Virtue</u> : A study of Aquinas' theory of virtue as it is presented in the <i>Summa Theologiae</i> and in his <i>Quaestiones disputatae De virtutibus</i> . This course will (a) examine the differences between the infused and acquired moral virtue and (b) consider the role that each type of virtue plays in Aquinas' broader moral theory.		
	<i>Dr. Angela Knobel</i>	<i>Tuesday 10:00 AM-12:00 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 787</b>	<u>Averroes and Aquinas on the Intellect</u> : An in-depth investigation into the theories of intellect and the highly influential debate between Averroes (Ibn Rushd) and Thomas Aquinas (and, to some extent, the Latin Averroists defending versions of Ibn Rushd's doctrine in Aquinas's own day). We will strive to understand each thinker on his own terms as much as possible in order finally to evaluate and adjudicate between the two views. Reading from Averroes's <i>Long Commentary on De Anima</i> and other works, Aquinas's <i>De Unitate Intellectus</i> and <i>Commentary on De Anima</i> , and important secondary scholarship.		
	<i>Dr. Stephen Ogden</i>	<i>Thursday 11:50 AM-1:50 PM</i>	<i>Location listed in Cardinal Station</i>

<b>PHIL ###</b>	<u>Themes in Analytic Metaphysics:</u> This course will introduce students to a range of discussions in analytic metaphysics. Possible topics include the problem of universals, the nature of substance, essence, necessity, and the question of ontological commitment.		
	<i>Dr. Michael Gorman</i>	<i>TBD</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 889</b>	<u>Husserl's <i>Formal and Transcendental Logic</i>:</u> Usually considered Husserl's most elegant work, this book represents his later philosophical analysis of language, logic, and thinking. The course treats such topics as formal and material dimensions of logic, consistency and coherence, vagueness as a matrix for thinking and logic, difference between logic and mathematics, nature and philosophical analysis, and the place of phenomenology in modern philosophy.		
	<i>Msgr. Robert Sokolowski</i>	<i>Wednesday 2:10-4:10 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 920</b>	<u>Heidegger's <i>Being and Time</i>:</u> A careful reading of this seminal work. Themes include the unity of the book, the nature of the analytic of Dasein, the connection to the scholastic doctrine of actus exercitus and actus signatus. Consideration of related texts from ancient, medieval, modern, and contemporary philosophy.		
	<i>Dr. Michele Averchi</i>	<i>Monday 12:00-2:00 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 928</b>	<u>Thucydides:</u> While Thucydides is not generally regarded as a philosopher, he is often read as pioneering a distinct approach to history, one that is considerably more scrupulous in distinguishing legend from fact and that is informed both by elements of pre-Socratic philosophy and the Hippocratic corpus. Moreover, he is often treated as an early theorist of international politics. In addition to this, he is essential background to important themes in the political thought of Plato and Aristotle. Our approach will be to read the text with an eye to how Thucydides teaches us to understand political things from the standpoint of political men and to understanding Thucydides's own moral judgments, especially as they are related to the question of natural right and to the idea of the common good, both of which are important themes in his history.		
	<i>Dr. V. Bradley Lewis</i>	<i>Monday 4:20-6:20 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 930</b>	<u>Hegel and his Critics:</u> The course will survey some of the main figures of nineteenth century philosophy as directly responding to Hegel's influence. After an overview of Hegel's thought, we'll read selections from Feuerbach, Kierkegaard, Marx, and Nietzsche. The main leitmotif is: what is philosophy's aim? What form should it take? Other neighboring themes to be discussed in this context are the relationships between ethics and history, empirical science and morality, metaphysics and art.		
	<i>Dr. Antón Barba-Kay</i>	<i>Wednesday 4:20-6:20 PM</i>	<i>Location listed in Cardinal Station</i>
<b>PHIL 696</b>	<u>Master's Thesis Research</u>		
<b>PHIL 996</b>	<u>Dissertation Research</u>		