

Kevin White
Curriculum Vitae
March 2017

Associate Professor
SCHOOL OF PHILOSOPHY
THE CATHOLIC UNIVERSITY OF AMERICA
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Some recent presentations:

“Observing Formalities with Lawrence Dewan.” Symposium on The Philosophy of Lawrence Dewan: Metaphysics and Ethics. Dominican University College. Ottawa, Canada. November 6, 2015.

“Two Beginnings: The Prologues of Augustine’s *Confessions* and Anselm’s *Proslogion*.” Meeting of the International Association for Anselm Studies, “Reading Anselm: Context and Criticism.” Boston College. July 27, 2015.

“Malice in the Light of Reason: Aquinas on Anger, Envy, and Hatred.” The Maynooth Annual Aquinas Lecture 2015. Maynooth, Ireland. March 5, 2015.

Education:

Ph.D., University of Ottawa, 1986. Dissertation title: “Two Studies Related to St. Thomas Aquinas's Commentary on Aristotle's *De sensu et sensato*, Together with an Edition of Peter of Auvergne's *Quaestiones super Parva naturalia*.” Director: Bernardo Carlos Bazán.

L.Ph., St. Paul University (Ottawa), 1983

M.A., University of Ottawa, 1981

B.A., St. Michael's College, University of Toronto, 1978

Teaching Experience:

Associate Professor (1996-), Assistant Professor (1989-96), School of Philosophy, The Catholic University of America

Lecturer, Pontificio Collegio Beda (Rome, 1988-89)

Lecturer, St. Paul University (Ottawa, 1981-82)

Research Positions:

Postdoctoral Fellow, Social Sciences and Humanities Research Council of Canada (Rome, 1986-89)

Research assistant, *Laboratoire de recherches sur la pensée antique et médiévale* (Ottawa, 1981-84)

Publications:

Books:

Editor, *Hispanic Philosophy in the Age of Discovery*. Washington, D.C.: The Catholic University of America Press, 1997.

Co-editor, with Guy Bedouelle and Romanus Cessario, *Jean Capreolus et son temps, 1380-1444: Colloque de Rodez*. Paris: Cerf, 1997.

Co-translator, with Romanus Cessario, *John Capreolus on the Virtues*. Washington, D.C.: The Catholic University of America Press, 2001.

Translator, Thomas Aquinas's *Commentary on Aristotle's "On sense and what is sensed"*. In *Commentaries on Aristotle's "On Sense and What Is Sensed" and "On Memory and Recollection"*. Translated with introductions and notes by Kevin White and Edward M. Macierowski. Washington, D.C.: The Catholic University of America Press, 2005.

Articles and book chapters

"The Meaning of *Phantasia* in Aristotle's *De anima*, III, 3-8." *Dialogue* 24 (1985): 483-505.

"The Leonine Commission." *La Parola*, nn.22-23 (1988-89): 20-22.

"St. Thomas Aquinas and the Prologue to Peter of Auvergne's *Quaestiones super De sensu et sensate*." *Documenti e studi sulla tradizione filosofica medievale* 1 (1990): 427-56.

"Three Previously Unpublished Chapters from St. Thomas Aquinas's Commentary on Aristotle's *Meteora: Sententia super Meteora* 2.13-15." *Mediaeval Studies* 54 (1992): 49-93.

"The Virtues of Man the *Animal sociale: Affabilitas* and *Veritas* in Aquinas." *The Thomist* 57 (1993): 641-53.

"Aquinas, St. Thomas (1224/25-74)." *Encyclopedia of Time*. Edited by Samuel L. Macey. New York-London: Garland Publishing, 1994, 22-24.

"Aquinas on *Solercia*." *Les philosophies morales et politiques au Moyen Age: Actes du IXe Congrès international de Philosophie Médiévale*. Edited by B. Carlos Bazán, Eduardo Andújar, Léonard G. Sbrocchi. New York-Ottawa-Toronto: Legas, 1995, 826-34.

"Individuation in Aquinas's *Super Boetium de Trinitate*, Q.4." *American Catholic Philosophical Quarterly* 69 (1995): 543-96.

"Aquinas on the Immediacy of the Union of Soul and Body." In *Studies in Thomistic Theology*. Edited by Paul Lockey. Houston: Center for Thomistic Studies, 1996, 209-280.

"Saint Thomas et Durand de Saint-Pourçain: La question de la certitude de la foi." In *Jean Capreolus et son temps, 1380-1444: Colloque de Rodez. Mémoire dominicaine*, Numéro spécial, No.1. Edited by G. Bedouelle, R. Cessario and K. White. Paris: Les éditions du Cerf, 1997, 165-75.

"Creation, Numbers, and Natures." *Medieval Masters: Essays in Memory of Msgr. E. A. Synan*. Edited by R. E. Houser. Houston: Center for Thomistic Studies, 1999, 179-90.

"The Passions of the Soul (IaIIae, qq.22-48)." *Essays in the Ethics of St. Thomas Aquinas*. Edited by S. Pope. Washington, D.C.: Georgetown University Press, 2002, 103-115.

"John Capreolus." *Blackwell Companion to Philosophy in the Middle Ages*. Edited by Jorge J. E. Gracia and Timothy B. Noone. Malden, Massachusetts: Blackwell Publishers, 2002, 349-50.

"Observations on Time and Being in Thomistic Metaphysics." *Being and Thought in Aquinas*. Edited by Jeremiah M. Hackett, William E. Murnion, and Carl N. Still. Binghamton: Global Academic Publishing, 2004, 243-71.

"St. Thomas Aquinas on Prologues." *Archivum Franciscanum Historicum*. Miscellanea 98 (2005), 803-13.

"The Quodlibets of Thomas Aquinas." *Theological Quodlibeta in the Middle Ages: The Thirteenth Century*. Edited by Christopher Schabel. Leiden: Brill, 2006, 49-133.

"Aquinas on Oral Teaching." *The Thomist* 71 (2007):505-28.

"Wanting Something for Someone: Aquinas on Complex Motions of Appetite." *The Review of Metaphysics* 61 (2007): 3-30.

"Aquinas on Purpose." *Proceedings of the American Catholic Philosophical Association* 81 (2008): 133-47.

"Friendship Degree Zero: Aquinas on Good Will." *Nova et Vetera* 9 (2011): 539-78.

"Drop the Mic." *First Things*, December 2012:19-21.

“Pleasure, a Supervenient End.” *Aquinas and the Nicomachean Ethics*. Edited by Tobias Hoffmann, Jörn Müller, Matthias Perkams. Cambridge University Press, 2013, 220-38.

“Accidents and Incidents: A Phenomenologist Reads T. S. Eliot.” *Logos: A Journal of Catholic Thought and Culture* 17 (2014): 169-83.

“Act and Fact: On a Disputed Question in Recent Thomistic Metaphysics.” *The Review of Metaphysics* 68 (2014): 287-312.

“Philosophical Starting Points: Reason and Order in Aquinas’s Introductions to the *Posterior Analytics*, *De caelo*, and *Nicomachean Ethics*.” *Theology Needs Philosophy: Acting Against Reason Is Contrary to the Nature of God*. Edited by Matthew L. Lamb. Washington, D.C.: The Catholic University of America Press, 2016. 135-53.

Book reviews

Oliva Blanchette, *The Perfection of the Universe According to Aquinas: A Teleological Cosmology*. University Park: Penn State Press, 1992. Reviewed in *The Review of Metaphysics* 46 (1992): 389-91.

Monique Paulmier-Foucard et al., eds., *Vincent de Beauvais: Intentions et réceptions d'une oeuvre encyclopédique au Moyen Age*. Paris: Vrin, 1990. Reviewed in *The Catholic Historical Review* LXXVIII (1992): 447-49.

Richard Ingardia, *Thomas Aquinas International Bibliography 1977-1990*. Bowling Green: The Philosophy Documentation Center, 1993. Reviewed in *The Review of Metaphysics* 47 (1994): 825-26.

Jean-Pierre Torrell, *Initiation à saint Thomas d'Aquin: Sa personne et son oeuvre*. Paris-Fribourg: Cerf-Editions Universitaires de Fribourg, 1993. Reviewed in *Crisis*, April 1994: 55-56; and *The Review of Metaphysics* 47 (1994): 825-26.

Jan A. Aertsen, *Medieval Philosophy and the Transcendentals: The Case of Thomas Aquinas*. Leiden-New York-Köln: E. J. Brill, 1996. Reviewed in *The Review of Metaphysics* 51 (1997): 405-7.

Roberto Radice, ed. *La “Metafisica” di Aristotele nel XX secolo: Bibliografia ragionata e sistematica*. Collana Temi metafisici e problemi del pensiero antico: Studi e testi, 48. Milan: Centro di Ricerche di Metafisica, 1996. Reviewed in *The Review of Metaphysics* 51 (1997): 439-40.

Rita Librandi. *La metaura d'Aristotele: Volgarizzamento fiorentino anonimo del XIV secolo*. Romanica Neapolitana, 29. Naples: Liguori Editore, 1995. Reviewed in *Isis* 91 (2000): 149-50.

Joëlle Ducos. *La météorologie en français au Moyen Age (XIIIe-XIVe siècles)*. Paris: Honoré Champion, 1998. Reviewed in *Isis* 92 (2001): 387-88.

John P. O'Callaghan. *Thomist Realism and the Linguistic Turn: Toward a More Perfect Form of Existence*. University of Notre Dame Press, Notre Dame, Indiana, 2003. Reviewed in *Nova et Vetera* 3 (2005): 414-21.

Thomas Aquinas, *Lectura Romana in primum Sententiarum Petri Lombardi*, ed. Leonard E. Boyle, O.P. and John F. Boyle. Toronto: Pontifical Institute of Medieval Studies, 2006. Reviewed in *Nova et Vetera* 5 (2007): 925-31.

Gabriele Taylor, *Deadly Vices*. Oxford: Clarendon Press, 2006. Reviewed in *International Philosophical Quarterly* 48 (2008): 120-23.

Simo Knuuttila. *Emotions in Ancient and Medieval Philosophy*. Oxford: Clarendon Press, 2004. Reviewed in *Journal of the History of Philosophy* 46 (2008): 316-7.

Adriano Oliva. *Les débuts de l'enseignement de Thomas d'Aquin et sa conception de la Sacra doctrina, avec l'édition du Prologue de son Commentaire des Sentences*. Paris: Librairie Philosophique J. Vrin, 2006. Reviewed in *The Thomist* 72 (2008): 313-7.

Henrik Lagerlund, ed., *Forming the Mind: Essays on the Internal Senses and the Mind/Body Problem from Avicenna to the Medical Enlightenment*. Studies in the History of the Philosophy of Mind, 5. Dordrecht: Springer, 2007. Reviewed in *Journal of the History of Philosophy* 47 (2009): 137-8.

Donald Mowbray. *Pain and Suffering in Medieval Theology: Academic Debates at the University of Paris in the Thirteenth Century*. Woodbridge: The Boydell Press, 2009. Reviewed in *The Catholic Historical Review* 96 (2010): 794-5.

Bernard N. Schumacher, ed. *A Cosmopolitan Hermit: Modernity and Tradition in the Philosophy of Josef Pieper*. Washington, D.C.: The Catholic University of America Press, 2009. Reviewed in *Notre Dame Philosophical Reviews* (<http://ndpr.nd.edu>): 2010.02.20.

Susan Irvine and Malcom R. Godden, editors and translators. *The Old English Boethius. With Verse Prologues and Epilogues Associated with King Alfred*. Reviewed in *The Review of Metaphysics* 68 (2014): 168-9.

Thomas Nagel, *Mind and Cosmos*. Reviewed in *The Review of Metaphysics* 68 (2014): 187-9.

Doctoral dissertations directed in the School of Philosophy, The Catholic University of America:

- Barbara J. Freres, “*Ens Per Accidens* and Divine Providence in Thomas Aquinas’s Aristotelian Commentaries” (1993)
- Michael J. Sweeney, “Thomas Aquinas’s Commentary on *De anima* 429a10-429b5 and The Argument for the Immateriality of the Intellect” (1994)
- John Tomarchio, “The Modus Principle in the Writings of St. Thomas Aquinas” (1996)
- Christopher Albrecht, “The Doctrine of Subsistence and Attendant Issues in the Works of St. Thomas Aquinas” (1997)
- Mark D. Gossiaux, “The Metaphysical Structure of Finite Being According to James of Viterbo” (1998)
- Jun Inoue, S.V.D., “On the Development of St. Thomas Aquinas’s Theory of the Knowledge of the Separated Soul” (2000)
- Douglas C. Fortner, “The Doctrine of Virtue in the Philosophical Writings of Lucius Annaeus Seneca” (2002)
- Peter A. Kwazniewski, “‘Extasis’ in the Thought of Thomas Aquinas” (2002)
- Michael E. Rombeiro, “Impressed Intelligible Species in Some Late Thirteenth-Century Theories of Knowledge” (2005)
- Sean B. Cunningham, “Natural Inclination in Aquinas” (2013)
- Daniel J. Pierson, “Thomas Aquinas on the Principle *Omne Agens Agit Sibi Simile*” (2015)

Service on university committees at The Catholic University of America:

- Director, “Thomas Aquinas in Translation” series, The Catholic University of America Press (1994-)
- Ad hoc Committee on Plagiarism (1997-98)
- Faculty Grievance Committee (2004-05)
- Center for Byzantine and Medieval Studies Steering Committee (2004-13)
- Committee on Committees and Rules (December 2005-13)
- Editorial Board, The Catholic University of America Press (2011-)