



THE CATHOLIC UNIVERSITY OF AMERICA

Catalog Announcements - 2015-2016

School of Philosophy



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Officers of Instruction

Faculty

John C. McCarthy, Ph.D.	<i>Dean and Associate Professor</i>
Matthias Vorwerk, Ph.D.	<i>Associate Dean and Associate Professor</i>
Michele Averchi, Ph.D.	<i>Assistant Professor</i>
Antón Barba-Kay, Ph.D.	<i>Assistant Professor</i>
Jean De Groot, Ph.D.	<i>Professor</i>
Rev. Ignacio de Ribera Martin, D.C.J.M., Ph.D.	<i>Assistant Professor</i>
Gregory T. Doolan, Ph.D.	<i>Associate Professor</i>
Jude P. Dougherty, Ph.D.	<i>Professor Emeritus and Dean Emeritus</i>
Thérèse-Anne Druart, Ph.D.	<i>Professor</i>
Michael Gorman, Ph.D.	<i>Associate Professor</i>
Herbert Hartmann, Ph.D.	<i>Clinical Assistant Professor</i>
Tobias Hoffmann, Ph.D.	<i>Associate Professor</i>

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D. Cristina Ionescu, Ph.D.	<i>Associate Professor</i>
V. Bradley Lewis, Ph.D.	<i>Associate Professor</i>
Angela McKay Knobel, Ph.D.	<i>Associate Professor</i>
Rev. George McLean, O.M.I., Ph.D.	<i>Professor Emeritus</i>
Melissa Moschella, Ph.D.	<i>Assistant Professor</i>
Virgil P. Nemoianu, Ph.D.	<i>Professor</i>
Timothy B. Noone, Ph.D.	<i>Professor</i>
John M. Rist, M.A.	<i>Father Kurt Pritzl Professor of Philosophy</i>
Michael Rohlf, Ph.D.	<i>Associate Professor</i>
Msgr. Robert Sokolowski, Ph.D.	<i>Elizabeth Breckenridge Caldwell Professor of Philosophy</i>
Kevin White, Ph.D.	<i>Associate Professor</i>
Msgr. John F. Wippel, Ph.D.	<i>Theodore Basselin Professor of Philosophy</i>
Jeffrey Wilson, Ph.D.	<i>Clinical Assistant Professor</i>

Associates of the Faculty

Sister Marian Brady, S.P., Ph.D.	<i>Adjunct Assistant Professor</i>
Rev. James Brent, O.P., Ph.D.	<i>Research Assistant Professor</i>
Mary Cashman-McGuire, Ed.D.	<i>Lecturer</i>
John Goodreau, Ph.D.	<i>Lecturer</i>
Richard Hassing, Ph.D.	<i>Research Associate Professor</i>
Gregory Reichberg, Ph.D.	<i>Research Associate</i>
Elizabeth Shaw, Ph.D.	<i>Lecturer</i>
Rev. David Thayer, S.S., Ph.D.	<i>Lecturer</i>
Msgr. James Watkins, Ph.D.	<i>Lecturer</i>
Holger Zaborowski, D.Phil.	<i>Research Associate Professor</i>

History

Formally inaugurated in 1895, the School of Philosophy has accepted doctoral dissertations on issues confronting every major philosophical discipline and figure in the history of philosophy. The School continues this endeavor against the background of a broad consensus on the definitive importance of two perennial questions: What is the human good? What are the ultimate principles of being and knowledge? The awareness of these questions and the study of their possible answers constitute an end and an

ethos in light of which the School chooses to concentrate on the careful reading of primary sources in the history of philosophy. The School is established as an ecclesiastical faculty and offers undergraduate and graduate programs leading to the ecclesiastical degrees Bachelor of Philosophy (Ph.B.), Licentiate in Philosophy (Ph.L.), and Doctor of Philosophy (Ph.D.) as well as the civil degrees Bachelor of Arts (B.A.), Master of Arts (M.A.), and Doctor of Philosophy (Ph.D.).

Mission

Specific to the Catholic intellectual tradition is an abiding concern for the relation between faith and reason, the intelligibility of nature, the reality of organic form or soul, the inquiry into causal hierarchies, and the possibility of an ethics and political philosophy based on rational insight into human nature. Accordingly, Plato, Aristotle, Augustine, and Aquinas form a basic framework in relation to which Neoplatonism, the Islamic contribution, the ferment of late Scholasticism, the emergence of early modern philosophy and natural science, the attempts at a synthesis of the natural and the human within German idealism, the impact of Nietzsche, and the analytical and phenomenological movements are studied.

Despite its richness and diversity, modern philosophy is paradoxically marked by an anti-philosophical tendency. With notable exception, modern thought is characterized by skepticism concerning the very possibility of philosophy as search for truth about ultimate principles and human good and by inattention to the meaning of practical wisdom in nonphilosophical life. Cultivation of an intellectual awareness adequate to this situation is a principal goal of the School of Philosophy.

Requirements for Admission

Those seeking admission to the M.A. or Ph.D. program in the School of Philosophy should submit an application through the university's **online** application system. Alternately, application forms can be obtained from the university's **Office of Graduate Admissions**. Applications must be submitted to the Office of Graduate Admissions at least one month in advance of registration day as indicated in the **University Calendar**. In order to be considered for merit-based scholarships, a **completed** application must be on file by **February 1**.

Each student entering the university for the first time must be enrolled and registered on or before the first day of class.

A complete application consists of:

- A completed application form, submitted either **online** or in **paper** format

- A \$60 nonrefundable application fee, also payable **online**

- An official transcript of every college or university previously attended
- Official Graduate Record Examination (GRE) scores, dated within the last five years (CUA's GRE school code is 5104)

- 3 letters of recommendation

- A statement of purpose

- A short (no more than 20 pages) sample of philosophical writing (typically a term paper, or a selection from an honors or Master's thesis)

- For applicants from countries and areas where English is not the common spoken language, an official Test of English as a Foreign Language (TOEFL) score report (CUA's TOEFL code is 5104)

An interview with the prospective student will be held in cases where the

School of Philosophy's Admissions Committee deems it necessary. The right is reserved to require entrance examinations in any individual case.

Transcripts

Applicants should contact the registrar of every school previously attended and request that an official transcript be sent directly to the Office of Graduate Admissions.

Transcripts marked "Student Copy" or "Issued to the Student" will be accepted for online application purposes, but official transcripts must be on file in order to complete enrollment. Official transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality.

Transcripts should show receipt of a Bachelor's degree from an accredited institution, the courses completed toward the degree, the grade in each course and the basis for grading in effect at the institution. If applicants are applying to the Ph.D. program, they must submit transcripts that show receipt of a Master's degree from an accredited institution, the courses completed toward the degree, the grade in each course and the basis for grading in effect at the institution.

Students who have not received the Bachelor's degree but submit evidence of satisfactory post-secondary education equivalent to that required for the Bachelor's degree may be admitted, as in the case of those possessing foreign degrees, as shown by official documents, in schools where no degrees are regularly granted. Each case must be presented to and passed upon by the Admissions Committee of the School.

Applicants will not be considered for admission unless they have received a cumulative average that can be evaluated as a "B."

Enrollment in university graduate courses for students completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation

Recommendations should give evidence of personal aptitude and academic preparation for advanced study in philosophy. Former or present college or university instructors are generally best able to provide the type of recommendation most useful to the Graduate Admissions Committee.

Recommendations not submitted digitally, through the online application system, should be mailed in a sealed envelope with the recommender's signature across the seal.

A Statement of Purpose

In an essay of 500 to 700 words, state your purpose in undertaking graduate study in philosophy. Include your academic objective, research interests and career plans. Also discuss your related qualifications, including collegiate, professional and community activities, and any other substantial accomplishments not already mentioned on the application form.

Sample of Philosophical Writing

Include a sample of your philosophical writing of no more than 20 pages (typically a term paper, or a selection from an honors or master's thesis). The sample of your writing can be either uploaded with your online application or, for those who cannot access the online system, mailed to the Graduate Admissions Office.

Nondegree and Pre-Theology Applicants

Nondegree students, both undergraduate and graduate, are admitted to such courses as they may select without the intention of going on for academic degrees. Before admission they must furnish satisfactory evidence of their ability to follow these courses profitably.

Applicants to the nondegree and pre-theology programs in the School of Philosophy cannot apply to the School through the online portal. They should mail a completed and signed **application form**, official transcripts and the application fee to the University's Office of Graduate Admissions. Those applying to the pre-theology program are also required to submit a statement of purpose and three recommendations.

Those seeking admission as non-degree or pre-theology students need not submit GRE scores.

Applicants should also refer to the General Information section of the university *Announcements* for more information on admission requirements.

Transfer of Credits

Graduate work done in other institutions will not be accepted toward fulfilling the requirements for the Master's degree or the Licentiate in philosophy. Graduate work done in other institutions of approved standing, and not used to fulfill the requirements for the doctoral degree elsewhere, may be offered in partial fulfillment of the requirements for the doctoral degree in the School of Philosophy provided that this work is approved by the Dean. Judgment as to the suitability of course-work done elsewhere will be made only after the student has studied at The Catholic University of America for a time sufficient to give adequate opportunity to evaluate the student's grasp of the subject taken elsewhere.

A maximum of two semesters of graduate work in philosophy may be transferred from another institution.

At least four semesters of full-time graduate work toward the doctoral degree must be done in residence at The Catholic University of America.

Graduate Programs

Master of Arts or Licentiate in Philosophy

1. Candidates must have received a Bachelor's degree from a recognized institution. A minimum of eight undergraduate courses in select philosophical disciplines, including one course in symbolic logic, is required before regular standing as an M.A. candidate is achieved. Where a deficiency exists, certain graduate courses may be taken as the candidate completes the undergraduate requirement.
2. Candidates must complete in residence two semesters of full-time

study (or the equivalent). A minimum of eight three-credit courses is required. All course selection requires approval of the Dean and aims to achieve, in the totality of required courses, both breadth and depth in the history and problems of philosophy. Students may not repeat a graduate philosophy course in order to raise their grade.

3. Candidates must present a thesis to be approved by the faculty. This thesis must be presented not later than the deadline for the deposit of the thesis that is printed in the [University Calendar](#). Detailed instructions about the preparation of the final copy and other procedures may be obtained from the Graduate Studies [website](#). Six credits are awarded for the thesis upon the completion of all other requirements for the degree.
4. Candidates must pass the following examinations:
 - a. All regular examinations in each course.
 - b. A written examination administered by the School of Philosophy in which the candidate demonstrates an ability to read either French, German, Greek or Latin.
 - c. An oral examination, of one hour, before four members of the faculty. Candidates for the M.A. or Ph.L. degree must take their oral examination before the end of the second semester after the semester in which they complete their required coursework.
 - d. Degree candidates for the M.A. or Ph.L. in philosophy must complete all degree requirements within three years after admission to the program. Students are permitted to do doctoral coursework before completing the requirements for the M.A. or Ph.L. in philosophy, but successful completion of such coursework does not imply that the School will admit the student to the doctoral program upon completion of the M.A. or Ph.L.

Doctor of Philosophy

Students admitted to the doctoral program must first secure the M.A. or Ph.L. in philosophy in accordance with this school's requirements for these degrees. M.A. degrees meeting these requirements that are conferred by other institutions, are recognized.

Students must spend at least two additional years (four semesters) for the doctorate following special courses approved by the Dean and the faculty. A minimum of 20 courses or 60 semester hours of graduate coursework is required for the doctorate. This includes coursework completed for the M.A. degree (but not credits awarded for the completion of an M.A. or Ph.L. thesis). All course selection requires approval of the Dean and aims to achieve, in the totality of required courses, both breadth and depth in the history and problems of philosophy. Students may not repeat a graduate philosophy course in order to raise their grade.

Ph.D. candidacy follows upon:

1. Completion of all coursework for the doctorate.
2. Passing one part of the three-part Graduate Reading Program Examination.
3. Doctoral Dissertation:

Within two years of attaining Ph.D. candidacy, the student must have the

doctoral dissertation proposal approved by the student's dissertation committee, composed of a director and two readers, and submitted to the Dean for approval by the faculty of the School of Philosophy and the university.

The candidate must present a dissertation that gives evidence of power of research, of ability to do independent scientific work, of mastery of the candidate's part of the chosen field and is of sufficient merit to warrant publication.

When the dissertation is completed and tentatively approved by all members of the committee, a public oral examination will be conducted by an oral examination board. The board will consist of a chair and a secretary, who will be appointed from university faculty outside the School of Philosophy, plus the director and the two readers of the dissertation.

The completed doctoral dissertation must be defended no later than five years after admission to Ph.D. candidacy.

The defense of the doctoral dissertation cannot take place until all other requirements for the doctorate have been fulfilled.

Final approval of the dissertation is realized after the defense, when all conditions on the part of the board have been met and any objections satisfied.

Candidates must pass the following examinations:

1. Regular examinations in all courses.
2. Written examinations on two of the three parts of the Graduate Reading Program.
3. Written examinations administered by the School of Philosophy in which the candidate demonstrates an ability to read both French and German.
4. A public oral examination on the doctoral dissertation.

After all of the above requirements have been fulfilled, all outstanding non-academic obligations to the university have been met, and the candidate has deposited the approved dissertation with the office of the Dean of Graduate Studies, the faculty of the School of Philosophy and the Academic Senate of the university must vote to approve conferral of the Ph.D. degree.

Graduation occurs three times a year: in October, January, and May. Regardless of when a student graduates, it is University policy that all graduates attend the commencement exercises in May, unless excused by the Provost of the University. To be so excused, the student must write a letter to the University Provost at least one week before the Commencement Exercises, stating the reasons that the student will not be able to attend. Those excused must also notify the Dean of the School of Philosophy, as well as the University Registrar, that they will not be in attendance.

Dual-Degree Programs

In conjunction with the Columbus School of Law at The Catholic University of America, the School of Philosophy offers a dual-degree program for students who qualify for admission to both institutions. The program makes

it possible to earn an M.A. degree in philosophy and a J.D. degree in law.

For more information on this programs, please contact the Office of the Dean.

Procedures

Graduate Reading List Examinations

The Graduate Reading Program of primary sources is required of all Ph.D. degree candidates. The Program is divided into three parts, with Reading Lists corresponding approximately to a threefold chronological division of the history of philosophy. To be admitted as a candidate for the doctorate, a student must pass an examination on one of the parts. To qualify for the doctorate, a student must also pass an examination on a second part. Both examinations must be passed before students are entitled to defend their doctoral dissertation. Students may take the two examinations in any order. Copies of the current Reading Lists are available in the Office of the Dean.

Written examinations on each part of the Graduate Reading Program are given on two consecutive days, each day's session consisting of a continuous four-hour period.

At each session the student will write essays on four questions chosen from the six presented by the examiners. Each of the eight essays will be corrected by two faculty members. A grade of B- is necessary to pass. The final mark for each essay will be the average of the marks of the two examiners. If, however, one examiner passes the essay while the other fails it, a third faculty member will grade the essay, and the final grade will be the average of all three marks. The average of the final eight marks constitutes the grade for that part of the Graduate Reading List Examination.

If a student completes the exam with fewer than four questions answered on either day, the exam as a whole will be considered insufficient and will not be graded; the student will receive an automatic grade of F for the entire exam attempt. A failing grade will only be recorded after a failed second attempt at the same exam. *The student may retake the exam only once.* Students with an A or A+ average will be publicly recognized for the superior quality of their examination with the grade recorded on their transcript as "pass with distinction."

Essay questions will be contributed, and the examination graded by the Reading Program Committee, which consists of six members appointed by the Dean, two for each of the three parts.

Graduate Reading List Examinations will be offered twice a year, in October and March, and only at The Catholic University of America, Washington, D.C. All three parts of the Reading Program will be available in each of these two examination periods, although no student may attempt more than one part in a given two-day examination period. No student may attempt any part of the three-part examination more than two times.

Copies of past Graduate Reading Program Examinations or sample sets of questions are available in advance of the examination dates in the Office of the Dean.

Approval of Doctoral Dissertation Topic

The following procedure will be adhered to in securing the approval of a

doctoral dissertation topic:

1. Upon fulfilling the conditions for the Ph.D. candidacy and after consultation with the Dean, the student will ask a faculty member to assume the direction of the dissertation. After securing a director and after consultation with the Dean and the director the student will ask two faculty members to serve on the dissertation committee. In special cases and with the consent of the Dean a fourth member may be invited to serve.
2. After securing the agreement of a director and two faculty members to serve on the dissertation committee, the student will inform the Dean, who must approve the constitution of the committee.
3. The student will prepare a written two-page draft proposal with two-page select bibliography for the approval of the director. The other committee members may be consulted in the preparation of the draft proposal.
4. Upon approval of the draft proposal by the director a meeting of the dissertation committee will be called to discuss and revise the proposal. If revision is required the committee will meet again within a period of four weeks to accept or reject the revised proposal.
5. If the proposal is accepted, the candidate then prepares, with the guidance of the dissertation committee, the formal two-page proposal with two-page select bibliography according to the directives on the Doctoral Dissertation Topic and Committee "**Request for Approval Form**." The completed form is then submitted to the Office of the Dean for approval by the faculty of the School and the Dean of Graduate Studies.

Language Requirements

Graduate students in the School of Philosophy must demonstrate foreign language reading competency by passing the written examination in the foreign language set by the School. The language examinations administered by the School (French, German, Latin and Greek) are given in October and March. They are administered in two parts: normally one part is based on a passage from a primary source and one part on a passage from a secondary source like a current philosophical journal. The examination is administered in two three-hour sessions in which the student is required to translate the passages presented. The student may use one dictionary throughout the examination.

Candidates for the M.A. or the Licentiate in philosophy degree must pass one such examination either in French, German, Latin or Greek. Candidates for the doctorate must pass examinations in both French and German.

A foreign language examination committee, appointed by the Dean, will be responsible for the preparation and the grading of the examination.

More detailed information about the language exam is available in the Office of the Dean.

Continuous Enrollment of Graduate Students

Every graduate student is required to maintain continuous enrollment from the date of first registration until a degree program is completed, unless granted a leave of absence. The following is a summary of the enrollment regulations that apply to graduate students.

Enrollment Options

1. *Course requirements not completed.* Student must register for at least three credits of graduate coursework (or approved undergraduate remedial work), unless granted an Academic Leave.
2. *Course requirements completed but two parts of the Graduate Reading Program Examination not passed.* Student must register for additional coursework or a comprehensive examination, unless Academic Leave has been granted.
3. *Two parts of the Graduate Reading Program Examination passed but the Ph.D. dissertation not completed.* Student must register for Dissertation Guidance (one semester hour) each semester until the Ph.D. dissertation defense has taken place, unless an Academic Leave has been granted.

Eligibility Criteria for Academic Leave

A student in good standing who must interrupt his/her studies for adequate reason, such as prolonged ill health or military service, may be granted an Academic Leave for a stated period, usually not to exceed two (2) semesters or one (1) year.

To request an Academic Leave, a student must first consult with the dean of their school. Following that, the student must make a formal online application at go.cua.edu/gradstudies, prior to the first day of the semester in which the leave would be taken. Final approval of the request for an Academic Leave is made by the Vice Provost and Dean of Graduate Studies.

An Academic Leave, if granted, will be effective as of the last day of the semester in which the student was most recently enrolled. The period of Academic Leave is not counted as part of the time allowed for the completion of residence or other degree requirements. Any incomplete ("I") grades that are outstanding must be changed in accordance with the policy on incomplete grades by the date published in the Academic Calendar, whether a student is registered for the current semester or not.

Students on Academic Leave are expected to return to The University when their stated duration of leave has expired, unless they have applied for and have been given an extension. Students who do not return from an Academic Leave when scheduled will be subject to Permanent Withdrawal during the semester in which they failed to return. If the student thereby withdrawn from The University desires to return to graduate studies at The Catholic University of America, he/she must apply for readmission and satisfy current degree requirements to be reinstated.

Special Endowments and Funds

Financial support for graduate study is listed elsewhere, including specific funding for students in the School of Philosophy. The following special endowments and funds also exist to assist doctoral students in the School. The School does not fund students who seek only the M.A. or Ph.L. degree.

The Aristotle Fund

This fund makes awards to students in the School of Philosophy with approved doctoral dissertation proposals on the philosophy of Aristotle and

on Aristotelian philosophy more generally.

The Dr. Robert R. Banville Doctoral Fellowship Fund

This fund offers substantial stipends for graduate students with approved dissertation topics whose studies would lead to a philosophical understanding of the conditions for world peace and international cooperation in economic, social and cultural affairs. Dr. Robert R. Banville Scholars must also show leadership potential in advancing the cause of peace, understanding and cooperation between nations and peoples.

The Jude P. Dougherty Fellowship Fund

This fund provides scholarships and stipends for graduate students in the School of Philosophy for the first three years of full-time study.

The Johnston Doctoral Fellowship Fund

This fund provides scholarships for graduate students in the School of Philosophy for their fourth and fifth years of full-time study.

The Monsignor Joseph B. McAllister Fund

This fund provides scholarships for lay students in the School of Philosophy in the field of scholastic Thomistic philosophy.

The Tom and Judy Moore Foundation Doctoral Fellowship Fund

This fund offers scholarships and stipends to outstanding graduate students in full-time studies for the doctorate through the generosity of the Tom and Judy Moore Foundation.

The Michael Novak and Karen Laub-Novak Fellowship Fund

This fund provides fellowships to full-time graduate students in the School of Philosophy who show interest and aptitude for philosophy and public policy and have interests in philosophy and economics; philosophy of social justice; philosophy of sports; the relation of faith and reason in American and international societies; religion and art; philosophy of democracy and human rights; philosophy of capitalism; and principles of public policy regarding family, welfare, and liberation from poverty.

The Father Kurt J. Pritzl Fund

This fund provides scholarships and stipends for graduate students in the School of Philosophy for the first three years of full-time study.

The Ryan Doctoral Fellowship Fund

This fund provides scholarships and stipends for graduate students in the School of Philosophy for the first three years of full-time study.

The John A. Weisz Scholar Fund

This fund provides stipends to graduate students in the School of Philosophy who exemplify in their philosophical studies the commitment to excellence and to the service of others that marked the life of the late John Weisz, in whose memory the fund was established.

The Norman V. White Scholarship Fund

This fund provides stipends to graduate students in the School of Philosophy committed to the classical and Catholic intellectual tradition advanced in the school. It was established by the Rock Creek Council Number 2797 of the Knights of Columbus.

Basselin Foundation

Advisory Committee President of the University; Provost of the University; Provincial, Society of St. Sulpice

Administrative Officer Very Rev. Phillip J. Brown, S.S., Rector, Theological College

The undergraduate course of studies is the concentration program of the School of Philosophy. Students admitted under the Basselin fellowships must qualify for this program and maintain an acceptable average to retain their fellowships.

In the curriculum, first importance is given to those branches of philosophy most necessary as a preparation for the study of theology; stress is laid upon the courses in scholastic philosophy. The Basselin fellowship, as is stipulated in its charter, also requires its recipient to give special attention to public speaking in view of later pastoral responsibilities.

During the three-year fellowship full tuition, room and board are provided to students accepted into the program.

In addition to these academic and financial benefits, the students continue their preparation for the priesthood through participation in the life and programs of Theological College of The Catholic University of America. Although the Basselin students are part of the larger community, they receive attention in areas specific to their stage in priestly preparation.

In addition to the regular requirements for degrees cited above, Basselin students are required to take three courses in the area of public speaking. Two of these, taken usually in the junior year, are available in the School of Philosophy:

PHIL 374 Ritual, Language, and Action

PHIL 375 Liturgical Readings

The third course, DR 205 Introduction to Speech Communications, is available in the offerings of the Department of Drama, if the student has not previously taken a speech or drama class.

In fulfillment of the will of Theodore Basselin, The Catholic University of America established a foundation in his name to provide fellowships in a special course of studies for diocesan seminarians preparing for the Catholic priesthood. Candidates for the fellowships must have completed two years of the liberal arts curriculum in a college/university or a college/university program under diocesan sponsorship; they must also have given evidence of superior performance in their studies. The Basselin Foundation fellowships carry such students through three years of intensive work in philosophy: two years on the undergraduate level and one

year of postgraduate work.

Pre-Theology Program

In accord with the vision and norms of the *Program of Priestly Formation*, Fifth Edition, for pre-theology studies, the School of Philosophy in association with the School of Theology and Religious Studies offers a comprehensive and flexible pre-theology program for candidates for priestly ministry. The School of Philosophy offers a coordinated series of philosophy courses for the intellectual formation of pre-theology students in all the areas of philosophy specified by the *Program of Priestly Formation*. The School of Theology and Religious Studies offers the full range of theology courses specified for this program, and the university has rich offerings in ancient and modern languages, Catholic art and culture, literature, public speaking, and other fields.

Certificate Program in Pre-Theology Studies

The School of Philosophy offers a two-year program in pre-theology studies leading to the Certificate in Pre-Theology Studies. Candidates for the certificate are matriculated in the School of Philosophy and follow a course of studies determined by the vision and norms of the *Program of Priestly Formation*, Fifth Edition, for pre-theology studies as specified below. For qualified candidates the certificate program may be combined with studies for the degree of Master of Arts or Licentiate in philosophy.

Certificate Program Requirements

The Certificate in Pre-Theology Studies is awarded upon the completion of 16 to 20 courses for a total of 48 to 60 credits over the two-year period of the program. Candidates take a minimum of 4 courses each semester but the program allows and encourages students to take full advantage of the richness of the offerings of the university for pre-theology studies by taking a full complement of courses.

The certificate program requires the following distribution of courses in order to reach 16 courses for 48 credits:

I. 10 philosophy courses (30 credits) distributed as follows:

HISTORY OF PHILOSOPHY

1. PHIL 353 History of Ancient Philosophy
2. PHIL 354 History of Medieval Philosophy
3. PHIL 453 History of Modern Philosophy
4. PHIL 454 Contemporary Philosophy

ETHICS

5. PHIL 309 Theories of Ethics or PHIL 311 Contemporary Moral Issues
or PHIL 303 Biomedical Ethics

METAPHYSICS¹

6. PHIL 355 Metaphysics I
7. PHIL 356 Metaphysics II

¹ In special cases PHIL 305 Metaphysics, and PHIL 308 Philosophy of God, or PHIL 317 Philosophy of religion, may be substituted for PHIL 355 and PHIL 356.

PHILOSOPHICAL ANTHROPOLOGY AND OTHER COURSES

8. PHIL 313 Philosophy of Human Nature
9. One of the following:
 - PHIL 331 Philosophy of Knowledge
 - PHIL 317 Philosophy of Religion
 - PHIL 311 Contemporary Moral Issues
 - PHIL 303 Bioethics
 - PHIL 315 Philosophy of Language
 - PHIL 332 Political Philosophy
 - PHIL 328 Philosophy of Social Science
 - PHIL 329 Philosophy of Science

LOGIC

10. PHIL 301 Reasoning and Argumentation *or* PHIL 351 Introduction to Symbolic Logic

II. 4 theology courses (12 credits), normally distributed as follows:

1. TRS 562A Foundations of Catholicism I
2. TRS 562B Foundations of Catholicism II
3. TRS 504A Introduction to the Old Testament
4. TRS 504B Introduction to the New Testament

III. 2 courses in Latin or other appropriate course work as specified in the Program of Priestly Formation, Fifth Edition (6 credits)

For candidates satisfying more than the minimum requirements for the certificate, further appropriate course work in theology, languages, the liberal arts, and speech would be added, in accord with the norms of the *Program of Priestly Formation*.

To earn the certificate all courses must be passed with a grade of C or better.

Candidates for the certificate program earn the certificate through course work at The Catholic University of America according to the following policies:

1. Students will always take at least 4 theology courses and the 2 additional courses at the university to earn the certificate.
2. If students have taken theology courses elsewhere that are fully equivalent to theology courses required for the certificate program, other appropriate theology courses would be substituted from the offerings of the School of Theology and Religious Studies. The Associate Dean of the School of Theology and Religious Studies for Seminary and Ministerial Studies would determine issues of equivalency for theology courses and indicate the appropriate substitute theology courses to the Associate Dean of the School of Philosophy.
3. With respect to philosophy courses, up to 2 three-credit undergraduate courses in philosophy taken elsewhere that are fully equivalent to courses required in the certificate program here may be recognized and other appropriate courses substituted for them. In every case at least half of the credits earned toward the certificate will be in philosophy courses taken at Catholic University. Thus, if the certificate is earned by completing 16 courses at Catholic University, at least 8 philosophy courses have to be included among those courses. If the certificate is earned with 20 courses at Catholic University, at least 10 philosophy courses have to be included among those courses. The Associate Dean of the School of Philosophy would determine issues of equivalency for philosophy courses.

Certificate Program with the Licentiate or Master of Arts in Philosophy

For qualified candidates the certificate program offers the option of earning the Ph.L. or M.A. degree in the School of Philosophy in the course of earning the certificate itself. The Ph.L. or M.A. degree requires 8 graduate courses in philosophy and a thesis, which carries 6 credits, as well as an oral comprehensive examination and a foreign language requirement. The Ph.L. or M.A. course and thesis work would stand in the place of the 10 philosophy courses in the certificate program. Admission to the Licentiate or Master's program requires a minimum of 8 undergraduate philosophy courses. The normal application requirements for admission to the M.A. or Ph.L. degree program in the School of Philosophy obtain. Selection of course work of seminarians in the certificate program studying for the Licentiate or Master's in philosophy would be guided by the vision and norms of the *Program of Priestly Formation*, taking into account previous undergraduate work in philosophy.

To earn the certificate with the M.A. or Ph.L. degree all philosophy courses

must be passed according to the normal standards for the graduate degree program. All other courses must be passed with a grade of C or better.

Summer Sessions

The School of Philosophy operates in the Summer Sessions for undergraduates. Many candidates and prospective candidates for graduate degrees find the Summer Sessions advantageous for making up deficiencies in undergraduate training in principal and auxiliary subjects, such as foreign languages. Students in the Summer Sessions are subject to the same scholastic requirements as those of the academic year.

Courses Offered

A full listing of graduate courses offered by the School of Philosophy is found below. Consult [Cardinal Station](#) for additional information about courses and to determine course offerings by semester.

Course Catalog for Philosophy

PHIL

505	Moral Issues in Health Care	Study of ethical principles and their application to such issues as the right to health care, abortion, eugenics, reproductive technologies, human experimentation, behavior control, and euthanasia. For nursing students only.
510	Freedom and the Human Person	Investigation of the meaning and fate of freedom, through study of great thinkers of the Western tradition. Topics include the relation between political freedom and the good life, the individual's exercise of freedom, the relation between freedom and the natural order, and challenges to freedom from historicism and scientific reductionism. Emphasis placed on the relation of freedom to nature within the human person.
556	Senior Seminar	
561	Functions of Philosophy in Theology	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.
601	Philosophy of Science	A study of what it means to be scientific according to the current consensus, and

of the difficulties in attempting to be scientific in dealing with human beings. Nursing students only. Others by permission of the School.

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| 602 | History of Medieval Philosophy | Surveys selected major figures in the history of Western philosophical thought, from Augustine to William of Ockham. Concentrates on primary sources. Primarily for students in the Program in Medieval and Byzantine Studies in the School of Arts and Sciences. |
| 603 | The Ethics of Belief | Recent analytic philosophers have advanced the argument that Christian beliefs are irrational since there is insufficient evidence for holding them. Christian philosophers of the analytic school have in turn responded to the objection with different and mutually incompatible replies based upon different and mutually incompatible epistemologies. The purpose of this seminar is to study the evidentialist objection to Christian beliefs, to study the various replies to it by prominent analytic philosophers, to study the epistemologies underlying the objection and replies, and to show how Aquinas speaks to the objection. |
| 604 | Plato: Statesman | This course offers a detailed examination and interpretation of Plato's Statesman. Special emphasis will be placed on elucidating the political model advanced in this text, the dialectical use of myth, and the relation between philosophy and statesmanship. Our exploration of these themes will involve consideration of some of the most intriguing and fascinating aspects of Plato's late metaphysics and epistemology: the dialectical method of collection and division, the communion of forms, the doctrine of due measure or the mean, etc. A holistic approach, integrating ethical, epistemological and metaphysical threads, will guide our discussion all the way. |
| 605 | German Idealism | A study of the major figures and unifying themes of classical German philosophy, focusing on Kant, Fichte, Schelling, and Hegel. Also includes discussion of such figures as Herder, Jacobi, Reinhold, Schulze, Hölderlin, and Novalis. |
| 606 | The Origins of | The aim of this course will be to identify |

- the Platonic Tradition the basic features of Plato's developing metaphysics and philosophical psychology. It will require detailed reading of the Symposium and the Republic with more than passing glances at other dialogues, both earlier and later, but especially the Phaedo, Phaedrus, Sophist and Philebus. Its purpose will be to give an account of Plato's position without anachronistic readings, yet still with an eye to contemporary philosophical needs.
- 607 Hegel's Phenomenology of Spirit A close reading of Hegel's first mature statement of his philosophic system, a work he called his "voyage of discovery." Among points to be considered: What does Hegel mean by "science of the experience of consciousness" as the history of the "shapes and forms" of consciousness itself? How does this science contain a probing criticism of modern philosophy, one which proceeds "as the path of doubt, or, more authentically, as the path of despair" toward an affirmation of reason? How does this path of thought arise out of problems in Kantian and post-Kantian philosophy? How does it attempt to reconcile modern thought and institutions with Christianity?
- 608 The Beginning and End of Human Life: Ethical and Metaphysical Controversies An exploration of contemporary ethical and metaphysical controversies regarding the beginning and end of human life. The course begins with an overview of basic ethical concepts and principles, then goes on to examine contemporary philosophical debates on issues such as euthanasia, brain death, abortion and assisted reproductive technologies. Specific topics to be covered can be tailored to the interests of students. Examination of these issues will also involve an evaluation of competing accounts of personal identity: the psychological view, the animalist view, and the Aristotelian-Thomistichylomorphic view. Readings will be taken mostly from the works of contemporary philosophers and bioethicists, such as Patrick Lee, Robert George, Jeff McMahan, Robert Veatch, Judith Jarvis Thomson, Mary Ann Warren, Julian Savulescu, John Keown and Francis Beckwith.
- 609 Virtue and Discusses the role of action, character,

	Human Action	and virtue in ethics. Reading of Aristotle's Nicomachean Ethics; writings of Aquinas, Kant, and Mill; and a book by Yves R. Simon.
610	Substantial Unity	What sort of unity must something have in order to count as a true substance and not a mere heap or collection? This question will be examined by considering sources from the history of philosophy up to the present.
612	Wittgenstein's Tractatus	An introduction to the text, beginning with its roots in Frege and focusing on basic conceptions like the difference between atomic facts and states of affairs, the picture theory of meaning, logic as tautology.
612	Augustinian Themes in St. Bonaventure and Early Franciscan Philosophy	Focuses on Augustinian themes in the thought of St. Bonaventure (1217 - 1274) and his Franciscan predecessors and contemporaries. Chief themes: the composition of body and soul in man; the doctrine of illumination; the notion of creation; the human person as an imago Dei, and the nature of God. Considers the same themes in other Franciscan authors of the period. Knowledge of Latin not required, but desirable.
613	Contemporary Virtue Ethics	Elizabeth Anscombe's "Modern Moral Philosophy" (1958) is typically credited for reawakening contemporary interest in the virtues. In recent years, "virtue ethics" has emerged as a credible alternative to deontological and utilitarian ethical theories. Especially because contemporary accounts depart from classical accounts of virtue in fundamental ways, however, it is not always clear what "virtue ethics" is. In this course we will examine the origins of contemporary virtue ethics, as well as the different versions of virtue ethics that contemporary theorists now advocate.
623	Moral Issues in Aquinas	An examination of Aquinas's moral theory, with a focus on STh II-II q.64 a.3. This course will examine various scholarly interpretations of Aquinas's pivotal article on killing in self-defense, with a special focus on the way in which this text has served as the basis for the double effect reasoning. In addition to examining relevant texts from Aquinas and the history of the double effect reasoning, this course will examine the

specification of moral action, the theory of Proportionalism, and the notion of intrinsic evil. Although we will occasionally deal with Aquinas's treatment of concrete ethical issues such as lying and murder, this course will mainly seek to examine the philosophical principles that serve as the foundation of Aquinas's broader moral theory.

- 624 Aquinas on Book of Causes Initially received by the Latin West as a work of Aristotle's, the Neoplatonic Book of Causes (Liber de Causis) was recognized first by Thomas Aquinas to be an Arabic work consisting of emended excerpts from Proclus's Elements of Theology. This course will consist of a slow reading of Thomas's Commentary on the Book of Causes, one of his later works (1272). Focus will be on metaphysical themes such as the nature of causality in general, God's creative act, and the nature of the separate substances. Special attention will be paid to Thomas's interpretation of the Book of Causes in light of the thought of Aristotle and Ps.-Dionysius. Some familiarity with both Latin and Aquinas's metaphysics is recommended but not required.
- 625 Aquinas on the Virtues An examination of Aquinas's understanding of virtue. Among other topics, this course will examine the relation of virtue to man's end, the formation of virtue, and contemporary debates over the possibility of "pagan" virtue. We will also address Aquinas's notion of infused virtue
- 626 Aquinas's On the Separate Substances This course will consist of a slow reading of Thomas Aquinas's De substantiis separatis (1271). Written with the expressed theological intention of showing the excellence of the holy angels as far as possible, this unfinished work is nevertheless predominantly philosophical in its investigation, examining the history and accuracy of philosophical views regarding the separate substances. The course will focus on metaphysical themes in this work, such as the existence and nature of the separate substances, their causal role in the order of the universe, and their relation to God. Special attention will be paid to Aquinas's treatment of his predecessors' views on these and other

relevant issues. In addition, comparison will be made with his consideration of the separate substances in some of his other works, most notably the earlier *De spiritualibus creaturis* (1267 & 1268). Some familiarity both with Latin and with Aquinas's metaphysics is recommended, but not required.

- 628 Thomistic Principles in Political Philosophy Today Lord Acton in one of his Essays in the history of liberty praises Aquinas as "the First Whig." To test the limits of this title we will examine how 20th-century Thomists have drawn upon such concepts as person, liberty, community, practical wisdom (prudence), common good, civitas, common sense, the division of powers, sin, epistemological realism, "secular," and others, from the works of Aquinas.
- 634 Philosophy in the Islamic World 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. Area II. Prerequisites: 201 and 202, or 211 and 212, or equivalent.
- 640 Habits and Virtues in Aquinas An examination of the role that habits and virtues play in Aquinas's moral theory. Among other topics, this course

will examine the formation of virtue, the relationship between prudence and the moral virtues, and contemporary debates over the possibility of "pagan" virtue.

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| 671 | Medieval and Contemporary Theories of Virtue | |
| 673 | Connatural Knowledge | Philosophers in every age have spoken of a form of knowledge rooted in someone's appetites or inclination commonly called connatural knowledge. By comparison with other forms of knowledge, connatural knowledge has received comparatively little attention even though, arguably, it is heavily involved in moral, aesthetic, rhetorical, and religious matters. This course offers a historical and systematic study of connatural knowledge by working through selections from Aristotle, Augustine, Aquinas, Pascal, Maritain, and contemporary analytic philosophers. |
| 692 | Directed Reading - Masters | |
| 696 | Master's Thesis Guidance | This course bills at the equivalent of one credit hour. |
| 698A | Master's Comprehensive Examination (w/Classes) | |
| 698B | Master's Comprehensive Examination (w/o Classes) | Enrollment in this course bills at the equivalent of one credit hour. |
| 699 | Contemporary Philosophies of Culture | The course concentrates on some key 20th century theories of the philosophy of culture. Background and contextual materials to these philosophical constructs will also be discussed, as well the distinctions between the philosophy of history and the philosophy of culture. |
| 701 | Theories of Aesthetics: From Aristotle to Balthasar | This is a survey of the field meant as a graduate introduction. Short samples from some main aesthetic philosophers and critics of art and literature will be read and discussed. The course is meant as a foundation for future (more detailed) studies of the field. At the same time, an argument will be made for the beautiful |

as a legitimate object of examination over the centuries, along with the true and the good.

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| 702 | Descartes's Meditations | The methodological and the apologetic purposes of Descartes' "first philosophy," and their relation. |
| 703 | Dante and Philosophy | A reading of the Convivio and the Commedia, with focus on philosophical themes. Reading knowledge of Italian is recommended, but not required. |
| 717 | Plato's Timaeus | The Timaeus, which was a rather neglected dialogue, has recently become a focus for scholarship. The class will focus on a careful reading of this dialogue as well as an assessment of some of the secondary literature. Discussions will center on the main philosophical issues. At the end we will consider the afterlife of this text in the Hellenistic, Latin and Islamic worlds. |
| 721 | Philosophy of Language | Examines key themes in the philosophy of language. Topics will include some or all of the following: the relationship between language and thought; meaning; supposition and signification; sense and reference; theories of naming; referential opacity; speech acts; semantics and pragmatics. Texts from various periods of the history of philosophy will be examined. |
| 722 | Philosophy of Science: Current Problems | A critical survey of current literature in the philosophy of science, with special attention to the "received view" of the movement and the "new consensus" that is developing within it; selected problems in the philosophy of physics and the philosophy of biology. |
| 723 | Aristotle's De anima | 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. |
| 724 | Aristotle's Categories and On Interpretation | The elements of Aristotle's material logic, and their interpretation by late antique and twentieth century commentators. Includes reference to Plato's Cratylus and Sophist. |
| 725 | Aristotle's Generation of Animals | A careful reading of Books I and II of the Generation of Animals, as well as of select passages from Books III-V. The |

course will focus on the presence and activity of the soul as the cause of the generation of the living substance. Some relevant passages from Aristotle's Physics, Metaphysics, and De Anima will also be considered.

- 726 Plato's Meno A careful reading of Plato's dialogue on virtue and learning. Particular attention is given to the account of learning as recollection, the relationship between knowledge and virtue, and the overall unity of the dialogue. Additionally, the place of recollection in the Platonic corpus and the Aristotelian response to this account of how knowledge is acquired will be examined.
- 729 Aristotle's Posterior Analytics The Posterior Analytics is one of the most important texts for the medieval development of Aristotelian philosophy. This course is a close study of the text in its ancient context. Topics include theory of science, explanation through causes, induction and deduction, definition and signification.
- 730 The Metaphysics of Creation in Aquinas's De Potentia A consideration of Aquinas's metaphysical doctrine of creation as it is presented in his work Quaestiones disputatae De potentia. In addition to addressing what Aquinas means by 'creation', this course will examine such topics as how a multiplicity of things can be caused by one first principle, whether God creates freely or of necessity, and whether God alone can create. Some familiarity with both Latin and Aquinas's metaphysics is recommended for this course, although neither is required.
- 746 St. Thomas's Metaphysics and the Existence of God This course will consist in a reading of the "Five Ways" of proving the existence of a God, presented in Summa theologiae 1.2.3. Knowledge of the highest cause is the goal of metaphysics, and outline of metaphysics. The seminar will inquire into the philosophy of the Ways, particularly as they are given content and justification by other texts, both in later parts of the Summa theologiae and elsewhere in St. Thomas. We will discuss Thomas's doctrine of pre-philosophic knowledge of God, as well as how he differs from St. Anselm. Students will thus become better acquainted with key philosophical texts in St. Thomas's writing. Knowledge of Latin is not

necessary, but is obviously most desirable.

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| 747 | Plotinus | Careful reading of extensive selections from the Enneads, with a view to developing a synthetic understanding of Plotinus' philosophy. Emphasis on metaphysical issues, but attention also given to ethical, aesthetic, and spiritual dimensions of Plotinus' thought. |
| 749 | Plato's Theory of Forms | Examines the theory in its metaphysical, epistemological, and ethical dimensions, from its appearance in the early dialogues to its full presentation in the middle dialogues, and its critical discussion in the later dialogues. |
| 750 | Kant's Critique of Practical Reason | An examination of Kant's account of how pure reason is practical and of freedom as the keystone of "a system of pure reason, even of speculative reason." Continues the cycle of courses dedicated to Kant's three Critiques. |
| 751 | Divine Foreknowledge and Human Freedom | Considers the major positions taken on the problem of the reconciliation of divine foreknowledge and human freedom. Begins with Aristotle's De interpretatione IX, then considers the development of the issue by Augustine, Boethius, Aquinas, Scotus, Ockham, and Molina. Also considers the contemporary discussion of this issue and these figures by analytic philosophers of religion. |
| 753 | Aristotle's Physics | 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? |
| 754 | The Problem of Evil in Neoplatonic Philosophy | Plotinus's 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.

- 755 Three Ways to Utopia Human beings time and again have dreamed of an ideal society, often disastrously. In the Republic Plato tried to build a perfect society on the basis of a realist metaphysics and a brilliant (but ultimately flawed, as he himself later realized) theory of human nature. Augustine's view of human nature was darker and induced him to abandon the classical ideal of a good society and concentrate on the moral virtues (so far as they can be achieved) of the good Christian. Thomas More was fascinated by platonizing schemes, but as a hardened Augustinian recognized their inevitable weaknesses. In this course we shall therefore look at Plato's Republic. Augustine's City of God (books 11-end) and More's Utopia. Hopefully we may be able to draw some realistic conclusions.
- 759 Medieval and Contemporary Theories of Free Choice Medieval and contemporary theorists about free choice in part share the same inquiries, but in part they also complement each other in the questions they ask and the solutions they develop. Hence they can be put into fruitful dialogue, as this course will attempt to do. The medievals debated questions like the definition of free choice (*liberum arbitrium*), the origin of evil, the interaction of intellect and will in causing acts of free choice, and the compatibility of divine foreknowledge and human freedom. Our own contemporary debates center on the relation between alternative possibilities and moral responsibility and on the compatibility of free choice with determinism and with indeterminism. In this course we will study and discuss some of the most representative medieval texts and contemporary positions.
- 764 Divine Providence: Book 3 of the Summa contra Gentiles The purpose of the first three books of the Summa contra gentiles is to articulate the ways in which Aristotelianism coheres with the truths of the Christian faith. The purpose of this

course is to engage in a close reading of Book III of the Summa contra gentiles. In accord with the internal division of the text, the course will consider three main issues. The first is God as the end and good of all things. The main focus in this section, and indeed of the course, will be on the question of human happiness: How does Aristotelian eudaimonism cohere with the Christian faith? What is the end of man? Is there a natural end or a supernatural end? The very possibility of a Thomistic "ethic" depends upon how that question is answered. The second main issue is God's general governance of things: How does God govern things in a way that allows for genuine creaturely causality and autonomy? The third main issue is God's governance of rational creatures by law: How do divine and natural law function in God's providence?

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| 765 | Metaphysical Themes in Thomas Aquinas I | Based on a close reading of qq. 5 and 6 of Thomas Aquinas's Commentary on the De Trinitate 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. |
| 766 | Metaphysical Themes in Thomas Aquinas II | This course presupposes the completion of Metaphysical Themes in Thomas Aquinas, Part I, or the previously offered one-semester course by the same title. This course will concentrate on Aquinas's view on the essential structure of finite being. Topics will include his views on the nature of substance and accident, the derivation of the predicaments, the relationship between the individual subject and the act of being (esse), the issue of a distinctive esse for accidents, the causal relation between substance and accidents, the relationship between the soul and its powers, the nature of prime matter and substantial form, unicity of substantial form and the problem of the individuation of material substances. |
| 767 | Aquinas on Infused and Acquired Virtue | A study of Aquinas's theory of virtue as it is presented in the Summa Theologiae and in his Quaestiones disputatae De virtutibus. 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.

- 769 Aquinas and His Contemporaries on Conscience and Prudence This course concentrates on Thomas Aquinas's accounts of conscience and prudence, the guides of moral action in the particular. Historically, these notions have different origins (patristic theology vs. classical Greek philosophy). They are attributed similar and yet importantly different roles in medieval ethics. By contrasting these two notions, we can attain a better understanding of the nature of each. Comparing Aquinas's position with rival accounts (especially St. Bonaventure's teaching on conscience and William of Ockham's account of prudence) will allow for a better grasp of Aquinas's position and for a deeper philosophical assessment of its key points.
- 770 Kant's Moral and Political Philosophy A comprehensive study of Kant's major writings in moral and political philosophy, including the Groundwork of the Metaphysics of Morals, the Critique of Practical Reason, the Metaphysics of Morals, and several political and historical essays.
- 771 Nietzsche's Beyond Good & Evil A close reading of Nietzsche's most refined composition in the context of (i) his other major works; (ii) 19th century pre-Nietzschean and (iii) 20th century post-Nietzschean philosophy.
- 776 Plato's Laws A careful reading of Plato's other great dialogue about politics. Particular scrutiny of the following issues: the Laws's relationship to the Republic, the unity of the work, the nature of law, the relationship of natural right and natural theology, similarities with the moral and political philosophy of Aristotle.
- 777 The Problem of Public Reason The notion of "public reason" has in the last decade become a central topic of dispute in political philosophy. It refers to the problem of securing agreement on basic political arrangements in social conditions of deep pluralism. This course will explore the problem through study first of its background in classical liberalism; second, of the recent work of John Rawls, especially his 1993 book, Political Liberalism; and third, of the most important criticisms and alternative

proposals by, e.g., Joseph Raz, Jurgen Habermas, Kent Greenawalt, Nicholas Wolterstorff, Jeremy Waldron, and William Galston.

- 781 Descartes' Science Regulae, Le Monde, Discourse, Principles. Mathematization of nature: what is gained, what is lost? Traditional cosmology of natural goodness vs. Descartes's cosmogony of natural indifference (eidetic vs. genetic accounts). Method and mastery vs. theoria and wonder. The problem of judgment and causality.
- 785 Avicenna's De Anima In the *Shifâ* Avicenna gave his most extensive presentation of his views on the soul. The Medieval Latin translation became famous and very influential. Thanks to the courtesy of Dr. Deborah Black, we will be able to use the draft of the complete English translation of the Arabic text that she and Dr. Michael Marmura worked on. This translation will be posted on Blackboard. There are two editions of the Arabic text and Simone Van Riet critically edited the Medieval Latin text (this edition includes detailed indices). In medieval fashion we will carefully read this text together and at times examine further developments in referring to some other works of Ibn Sînâ. Though considering himself an Aristotelian, Ibn Sînâ did not hesitate to be innovative in his views on the soul and, among other developments, presented a highly sophisticated and detailed study of the inner senses.
- 787 Averroes and Aquinas on the Intellect In his *On There Being Only One Intellect* (*De unitate intellectus*) written against the Averroists, Aquinas claims that Averroes cannot explain a simple fact, i.e., ζ this human being understands. ζ This critique seems devastating. Yet, in a famous article, Deborah L. Black argued that, pace Aquinas, Averroes can give an account of this basic fact of human life. In order to determine whether Aquinas's critique of Averroes was really on target, we will first carefully read the *De unitate intellectus* and then delve into passages of Averroes's Long Commentary on the *De anima*, the text Aquinas had at hand in a Latin translation (the Arabic is lost). For Averroes text we will use the manuscript of the translation (by Richard C. Taylor with Thérèse-Anne Druart)

forthcoming from Yale University Press.

- 792 Directed Reading - Doctoral
- 795 Augustinian Themes in Bonaventure
- This course will focus on Augustinian themes in the thought of St. Bonaventure (1217-1274) and his Franciscan predecessors and contemporaries. Chief among the themes singled out for treatment and examination are the following: the intellectual journey of the human person back to God, the existence and nature of God, the divine ideas, the notion of creation, the human person as an *imago Dei* and microcosm of the world order, the role of sense and intellect within human knowledge, the doctrine of illumination, elements of moral psychology, and the return of all knowledge by tracing it to its source in God. After surveying the necessary background in St. Augustine and St. Anselm, we shall read Bonaventure's *De reductione artium ad theologiam*, *Itinerarium mentis in Deum*, and selections from his *Commentarius in libros Sententiarum* provided in English translation. In addition, the same themes will be considered in other Franciscan authors of the period. Although reading knowledge of Latin is not required for this course, it is desirable and recommended.
- 797 Metaphysics of John Duns Scotus
- This course focuses on the metaphysics, epistemology, and philosophical theology of the late thirteenth-century Franciscan philosopher-theologian John Duns Scotus (1265-1308). Advocating a metaphysical position largely inspired by Avicenna, Scotus was one of the pivotal figures in the development of medieval philosophy, while conceptualism and nominalism, the subsequent critical reactions to his theory of knowledge, provided the immediate background for Renaissance and early modern epistemology. Chief themes considered are: the nature of metaphysical knowledge, being and its properties, the ontology of universals and individuals, the sources and extent of human knowledge, and the existence and nature of God. Texts include selections in English translation from *Scotus*; *Lectura*, *Ordinatio*, *Quaestiones in libros Metaphysicorum Aristotelis*, excerpts from the logical writings, and recently

edited Quaestiones super secundum et tertium De anima. Although most of the Latin texts will be available in English translation, a reading knowledge of Medieval Latin is recommended.

- 798 Pre-Modern Philosophy in the First Person A reading of Plato's Apology will serve as a prologue. The main texts of the course will be Augustine's Confessiones, Boethius's Consolatio Philosophiae, and Anselm's Proslogion. A reading of Dante's Convivio will serve as an epilogue. Reading knowledge of Latin is recommended, but not required. Reading knowledge of Ancient Greek and of Italian will also be useful, but not necessary.
- 799 Augustine's City of God The course will focus on the City of God both for its own merits and as an introduction to the thought of the mature Augustine. Topics treated will include the rational defence of Christianity, the significance of original sin in ethics, philosophy and "theology", Augustine's attempts to solve the "soul-body" problem, and his recipe for the moral politician and public figure in "this darkness of social life". Dyson's translation will be used.
- 800 Three Versions of Political Thinking: Plato, Aristotle, Machiavelli
- 802 Socrates and the City An inquiry into the problem of Socrates with special reference to the relationship of philosophy and politics. Most of the course is devoted to careful consideration of Plato's Euthyphro, Apology, and Crito, Aristophanes's Clouds, and Xenophon's Memorabilia.
- 808 Hegel's Science of Logic Examines Hegel's masterpiece, one of his most difficult works, with the aim of a full understanding of the nature of dialectic. Establishes connections with ancient, Kantian, and contemporary philosophy.
- 809 The Common Good 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?

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| 810 | Wholes, Parts, & Principles of Motion | This course is about the psychophysical problem in terms of Cartesian, Newtonian, and quantum physics. The guiding question is, does physics allow soul, or consciousness, or mind, or subjectivity to be a cause of motion in the bodies of animals and humans, or not? The widely-held opinion that it does not has something to do with the power of physics to explain wholes in terms of simpler, mathematical-law-governed parts, an idea arising in Descartes and attaining historic success in Newton and our subsequent tradition of mathematical and experimental physics. In general, reductionist science inspires deterministic philosophy. But is the ascent from particular scientific results to universal philosophic claims warranted? We shall examine several reductionist, determinist, materialist claims in order to assess their cogency. Basic familiarity with Aristotle's account of soul as holistic principle of motion in living bodies is assumed. |
| 814 | Aristotle's Metaphysics | Close reading of the text, with special emphasis on books 1-7. Discussion of Aristotle's understanding of being, substance, identity, and first philosophy. |
| 818 | Wittgenstein's Later Philosophy | Treatment of the central issues in Wittgenstein's philosophy after the Tractatus, including language games, following a rule, private language, family resemblances. Emphasis is placed on the Philosophical Investigations. Different interpretations of the later Wittgenstein will be examined. |
| 822 | Philosophies of | Basically a graduate survey of the main |

Culture: From Augustine to Dawson	approaches to the philosophy of history, with heavy emphasis on high-cultural, stylistic, and intellectual accomplishments. Most classes will be lectures, but room for class discussions and oral or written presentations. Begins with St. Augustine and his ancient (Greek and Roman) predecessors; extends to some twentieth-century authors such as Toynbee and Gellner. The general theme: the dialectic between Neoplatonism and Hegelianism. Ample attention to Catholic authors of the eighteenth through twentieth centuries.
823 Kant's Critique of Judgment	Kant's final critique examines how humans dwell in the universe as a species open to the disclosure of contingent order. The "reflective" modes of judging nature and art aesthetically and teleologically are related to freedom, moral culture, history and the highest good. The place of this work in Kant's entire project and its relation to the philosophic tradition will be central concerns. Reading knowledge of German is recommended.
830 Kierkegaard's Either/Or	A close reading of Kierkegaard's first pseudonymous work, with an eye to understanding his three existential stages (aesthetic, ethical, religious).
831 Husserl's Cartesian Meditations	Basic principles of Husserl's later philosophy as expressed in his Cartesian Meditations. Treats such themes as philosophy as science, the epoche, apodicticity, and adequacy of reflective experience, temporality, genetic and static constitution, and intersubjectivity.
832 Kant's Critique of Pure Reason	A detailed study of Kant's metaphysics and epistemology in the Critique of Pure Reason, focusing especially on what transcendental idealism means and how Kant argues for it.
834 Aquinas on Justice	The seminar will consider Aquinas's thinking about justice beginning with his commentary on the fifth book of Aristotle's Nicomachean Ethics, and continuing into his sprawling Treatise on Justice in the Summa theologiae. There we will concentrate on the initial questions on right (ius) and justice and its subjective parts. We will then spend some time on the questions concerning killing, property, and religion. A subtheme

of the seminar will concern the similarities and differences between Aquinas's account and those of some characteristically modern theories of justice, e.g., utilitarianism and social contract theories.

- 835 Aquinas on Evil A close reading of Aquinas's Disputed questions on evil. This disputation of Aquinas's late career addresses ontological, ethical, theological, and psychological dimensions of the problem of evil. The focus is on philosophical issues and on philosophical aspects of theological issues. Is evil something? What causes it? (Q.1) ¿ What specifies an act as, for example, theft, and therefore as a sin? (Q.2) ¿ Can one do evil in full knowledge of the good? (Q.3) ¿ What is the psychological basis for free choice, and is free choice compatible with determinism? (Q.6) ¿ How are sins connected with other sins (QQ.7¿15, on the capital vices) ¿ How could the angels, who had perfect knowledge and no inclination to evil, sin, and what makes their decision irreversible? (Q.16).
- 836 Thomas Aquinas on the Divine Nature (Summa contra Gentiles I) Using Bk I of the Summa contra Gentiles as its primary source, this course will begin with a discussion of Aquinas's much disputed purpose in writing the first three books of this work. It will then consider his views on the faith-reason relationship, and his effort to determine what philosophical argumentation can establish about the divine nature and attributes including his development of the via negativa, and analogical predication of certain names of God with positive content such as goodness, intellect, truth, will, freedom to create, love, life and happiness. An effort will be made to correlate what he says in this writing with what he says elsewhere about praeambula fidei.
- 837 Topics in 19th Century German Philosophy Each time it is offered, this course selects a focus from three philosophies: those of post-Kantian Idealism, Marx and Nietzsche. The central themes are human consciousness as self-productive and its expressions in culture, history, and politics. Reading knowledge of German recommended.
- 842 Thomas Aquinas An examination of major texts in Aquinas concerning the possibility of

	Speaks of God	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.
848	Hume's A Treatise of Human Nature	A close reading of this seminal work. Themes include the unity of the book, what it means to be "a treatise," Hume on the nature of human "nature," Humean "epistemology," psychology and political philosophy as profiled against his critique of the first phase of modern philosophy.
850	Hegel's Philosophy of Right	A close study of Hegel's classic work in political philosophy. The course will examine Hegel's account of the roles of the family and property in moral life; the critique of liberal contractarianism; the relation of civil society to the state; the modern state as the fulfillment of the history of spirit.
853	Augustine on Free Choice of the Will	Offers a careful reading of Augustine's De libero arbitrio with special emphasis on the problem of evil and the nature of human freedom. Compares the doctrines of the De libero arbitrio with later works of Augustine, especially concerning the freedom of the will.
854	Aristotle's Nicomachean Ethics	The course includes reading and analysis of the entire Nicomachean Ethics with emphasis on its overall structure and argument as well as its relationships to other major works by Aristotle, especially De Anima and the Metaphysics. Comparisons and contrasts with modern theories of ethics will be drawn where appropriate.
860	The Fall of the Angels: Philosophical Explanations from Augustine to Duns Scotus	Medieval thinkers take angelic sin as a test case for refining their theories of free will, just as philosophers today employ thought experiments to test commonly accepted opinions and develop innovative ideas. For one thing, in analyzing an evil choice by a perfectly intellectual creature free of habits and bodily emotions, the essential factors of free choice come sharply into focus, because the first choice of the angels results from the interplay of intellect and will alone. For another thing, the narrative of the angelic fall, which medieval

thinkers accepted on theological grounds, contains four key details that pushed commonly accepted philosophical ideas to the limit. (1) Although God created all angels good, some sinned. (2) Their choice was irreversible, such that the evil angels could no longer have a good will and the good angels could no longer sin. (3) Lucifer, the highest angel, sinned in a particular way, by aspiring to equality with God. (4) The evil angels sinned immediately upon their creation. The task of accounting for each of these details philosophically would generate four corresponding philosophical problems, provoking medieval thinkers to extraordinarily ingenious and significant conceptual developments. This course studies the solutions to these problems by Augustine, Pseudo-Dionysius, Anselm of Canterbury, Peter Lombard, Thomas Aquinas, and John Duns Scotus.

- 864 Aquinas on the Goodness and Malice of Human Acts A close reading of *Summa theologiae* 1a2ae.18-21. What constitutes an action's specifically moral character (as opposed to its ontological, biological or physical nature)? How can one assess the moral value of an action? These questions are answered in ST 1a2ae.18-21, where Aquinas discusses the distinction between good and evil action, the constitutive elements of good or evil action (the end, the object and circumstances), the question of the existence of indifferent acts, the distinction between interior and exterior acts, and the problem of erring conscience. Special attention will be paid to the historical background of the topics discussed in this treatise and to the development of Aquinas's thought throughout his career.
- 865 Essence and Necessity in Analytic Metaphysics A study of how essence and necessity have been understood in analytic metaphysics, including a look at connections with language and logic. Authors to be studied will include Kripke, Plantinga, and D. Lewis. Comparisons with non-analytic approaches will be made.
- 867 Husserl's Crisis of European Sciences A close reading of the text, with development of concepts such as the life-world, modern mathematical science, the person as the agent of science, history, psychology, and philosophical

discourse.

- 870 Avicenna's Metaphysics Avicenna is one of the greatest metaphysicians and had much influence on Aquinas and Duns Scotus. A close analysis of selected passages of the metaphysical part of the *Shifa'*, known in both Arabic and Medieval Latin, will introduce his ontology.
- 871 Thomas Aquinas on Free Choice For Aquinas, the will is essentially ordered toward the known good. The fundamental problem of morality consists in appropriately knowing the good, so that the will can adhere to it. Accordingly, *liberum arbitrium* (free choice or free decision) is a "power of reason and will." The course will consist in the close reading of selected texts from the *Prima pars* and *Prima secundae* of the *Summa theologiae* and from *De malo*. Besides a general study of the nature of the will and of free choice, special attention will be given to the question of how, though the will adheres to the known good, it is possible to choose evil.
- 874 Leibniz and Vico A detailed reading of Vico's "New Science" and of Leibniz's "Monadology" and "Theodicy." Our purpose is (on the basis of these texts) to examine the spiritual/religious roots of the Enlightenment/Modernist project, the way in which the latter erroneously separated itself from the former, and the inescapable connections between the two.
- 875 Plato's Early Dialogues A close analysis of some of the early and transitional dialogues, such as *Euthyphro*, *Apology*, *Crito*, *Laches*, *Meno*, and *Protagoras*. We shall examine the theme of Socratic ignorance and irony, the claim that virtue is knowledge and the unity of virtue, as well as why Socrates uses patently fallacious arguments and is so fond of craft analogies.
- 876 Hobbes Leviathan Study of the entire work, with intention to show the differences between the ancient city and the modern state. Topics include Hobbes' anthropology and epistemology as a setting for his political theory, the nature of rule and the sovereign according to Hobbes, his definition and derivation of the passions, his concept of representation, his understanding of

religion, and his concepts of philosophy and science.

- 877 Aquinas Questions on the Soul A study of the themes of soul and power in *Quaestiones disputatae De anima*, with reference to the sources, particularly Aristotle's *De anima*, and to parallel texts in Aquinas's work. Some reading knowledge of Latin is desired but not required.
- 878 Philosophy of Law This course will focus on the contemporary debate between advocates of natural law theory and legal positivism. The core readings will be taken from H.L.A. Hart's *The Concept of Law* (1961), Joseph Raz's *Practical Reason and Norms* (1975), John Finnis's *Natural Law and Natural Rights* (1980) and Ronald Dworkin's *Law's Empire* (1986). We will be concerned with questions about the nature and validity of legal norms and legal systems, the relationship of legal reasoning to practical reason more generally (as related especially to the practice of interpretation, but also to the political context of law), as well as to some methodological questions about philosophical jurisprudence.
- 881 Aquinas on Divine Ideas 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.
- 885 Plato's Gorgias The course will consist of a close reading of Plato's *Gorgias*, with special reference to the problem of natural right.
- 888 Aristotle's Politics Reading of the entire work, with treatment of such topics as the nature of political life, contrasts between city and household, between civic and despotic rule, between the republic on one hand and oligarchy and democracy on the other; nature and kinds of political

society, relation between political and theoretical life, and the role of education in politics. Complemented by a study of Hobbes's Leviathan in the next semester.

- 889 Husserl's Formal and Transcendental Logic
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.
- 891 Introduction to Phenomenology
After a brief historical survey of phenomenology in the twentieth century, the course will examine themes such as perception and its derivatives (memory and imagination), the differences among perception, symbolism and picturing, the relation between perception and categorical thinking, the role of presence and absence in human experience, temporality and personal identity, the life-world and science, the concepts of evidence and truth, the nature of philosophical analysis, and the place of phenomenology in modern philosophy.
- 897 Aquinas on Pleasure
A consideration of Aquinas's complex analysis of delectatio (pleasure, enjoyment, delight), and of important anthropological and moral aspects of delectatio brought out by Aquinas. Reference will be made to Aristotle's accounts of *hēdonē*, Albert the Great's commentary on Nicomachean Ethics, Aquinas's commentary on Nicomachean Ethics, Aquinas's *Summa Theologica*, and other works of Aquinas.
- 918 Heidegger's Fundamental Problems
A close reading of Heidegger's *Fundamental Concepts of Metaphysics*. The text is a lecture course given by Martin Heidegger during the winter semester of 1929-30. At that time, Heidegger aimed at determining the essence of philosophy through an interrogation of metaphysics. The text includes Heidegger's philosophy of life and nature, and a phenomenology of boredom, which Heidegger considers a fundamental attunement of modern times. The reading will focus on Heidegger's philosophical anthropology.

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| 919 | Heidegger's The Fundamental Concepts of Metaphysics: World, Finitude, Solitude | |
| 920 | Heidegger's Being and Time | 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. |
| 921 | Aquinas on Categories of Being | This course will focus on Aquinas's metaphysical views regarding the ten categories of being that were first identified by Aristotle. After a brief overview of Aristotle's treatment of these categories, the course will examine Aquinas's account of their derivation and of their status as analogous modes of being. It will then proceed to consider, to varying degrees, his treatment of each of the ten categories. Some familiarity both with Latin and with Aquinas's metaphysics is recommended but not required. |
| 996 | Dissertation Guidance - Doctoral | This course bills at the equivalent of one credit hour. |
| 998A | Doctoral Comprehensive Examination (w/Classes) | |
| 998B | Doctoral Comprehensive Examination (w/o Classes) | Enrollment in this course bills at the equivalent of one credit hour. |

Footnotes

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