

The Catholic University of America
School of Philosophy
Graduate Course Offerings
FALL 2022

PHIL 795	<p><u>Bonaventure and His Sources</u>: 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 <i>De reductione artium ad theologiam</i>, <i>Itinerarium mentis in Deum</i>, and selections from his <i>Commentarius in libros Sententiarum</i> 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. An exploration of contemporary ethical and metaphysical</p>		
	<i>Dr. Timothy Noone</i>	<i>Tuesdays 2:10-4:10pm</i>	<i>Aquinas Library</i>
PHIL 819	<p><u>Aquinas's Treatise on the Passion of the Soul</u>: A study of <i>Summa Theologiae</i> I-II, QQ. 22-48, and related texts by Aquinas. The sources of his doctrine of the passions will also be considered. Reading knowledge of Latin is desired but not required.</p>		
	<i>Dr. Kevin White</i>	<i>Mondays 4:20-6:20pm</i>	<i>Aquinas Library</i>
PHIL 833	<p><u>Plato's Philebus</u>: Plato's <i>Philebus</i> is a fascinating dialogue which focuses primarily on determining the proper nature and place of pleasure and knowledge in a good life. This course is dedicated to a close reading and exploration of the <i>Philebus</i> in light of several thematic threads. We are going to focus on the metaphysical investigation which deciphers the structure of reality in terms of Limit, the Unlimited, the Mixture of the two and the Cause of their mixture, the dialectical method of collection and divisions, the relevance of the metaphysical investigation for a thorough characterization of the good human life, true and false pleasures, pure and impure pleasures and the relation between knowledge and pleasure. By the end of the course everyone will have experienced the true and pure pleasure of learning!</p>		
	<i>Dr. Cristina Ionescu</i>	<i>Wednesdays 4:20-6:20pm</i>	<i>Aquinas Library</i>
PHIL 876	<p><u>Hobbes Leviathan</u>: 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.</p>		
	<i>Msgr. Robert Sokolowski</i>	<i>Wednesdays 2:10-4:10pm</i>	<i>Aquinas Library</i>

<p>PHIL 902</p>	<p><u>Aristotle's Nicomachean and Eudemian Ethics</u>: Several ethical treatises have come down to us in the Aristotelian corpus, including two that are widely agreed to be authentic. Since the middle ages, scholars have focused their attention on the Nicomachean Ethics. There is good evidence, however, that in antiquity the Eudemian Ethics enjoyed a certain pride of place. In view of this discovery, recent decades have seen renewed scholarly attention to the EE, having been somewhat neglected in the modern period. Today, by contrast, all serious scholarship in Aristotle's moral philosophy presupposes some familiarity with the EE and questions about its fraught relationship with the EN, not least of which concerns the place of the three "common books." We shall consider some recent scholarship on these questions, but the bulk of the course will be a careful reading of the whole of both treatises, including the five books proper to the EE, the seven proper to the EN, and the three books common to both. This course, then, will attend to an important ethical treatise of Aristotle's that has been--and at least in some quarters continues to be--neglected.</p>			
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<p>PHIL 696</p>	<p><u>Master's Thesis Research</u></p>			
<p>PHIL 996</p>	<p><u>Dissertation Research</u></p>			