

The Catholic University of America
School of Philosophy
Graduate Course Offerings
SPRING 2021

PHIL 561	<p><u>Functions of Philosophy in Theology</u>: Covers themes such as kinds of discourse involved with Christian faith and the place of philosophy in the theological discourse; the relationship between natural reason and faith as reflected in early Church councils, the work of Anselm and Aquinas, and modern philosophy; hermeneutics and Christian experience; natural ethics and the theological virtues; the eucharist and the Paschal Mystery; philosophy as the exploration of natural necessities and theology as the thought about faith and revelation.</p>		
	<i>Msgr. Robert Sokolowski</i>	<i>Tuesdays & Thursdays 2:10-3:25pm</i>	<i>Online</i>
PHIL 605	<p><u>German Idealism</u>: A study of the origins and development of German Idealism before Hegel, focusing on Kant and Fichte. Other authors include Jacobi, Herder, Reinhold, Schulze, and Schelling.</p>		
	<i>Dr. Michael Rohlf</i>	<i>Wednesdays 4:20-6:20pm</i>	<i>TBA</i>
PHIL 763	<p><u>God, World, and Soul in Classical Islamic Philosophy</u>: A careful study of some key debates in the classical period of Islamic philosophy from three of the most central thinkers: Avicenna (Ibn Sina), al-Ghazali, and Averroes (Ibn Rushd). Many of the philosophical positions and some of the relevant texts formed a critical background for the medieval Latin and Western traditions. Discussions include eternity of the world, God's knowledge of particulars, causation, and the afterlife.</p>		
	<i>Dr. Stephen Ogden</i>	<i>Wednesdays 12:00-2:00pm</i>	<i>TBA</i>
PHIL 766	<p><u>Metaphysical Themes in Thomas Aquinas II</u>: This course presupposes the completion of <u>Metaphysical Themes in Thomas Aquinas, Part I</u>, or its equivalent. 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 (<i>esse</i>), the issue of a distinctive <i>esse</i> 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.</p>		
	<i>Msgr. John Wippel</i>	<i>Wednesdays 2:10-4:10pm</i>	<i>TBA</i>
PHIL 791	<p><u>Thought of William of Ockham</u>: This course mainly studies the epistemology, cognitive theory, logic, semantic theories, philosophical theology, and ethics of the fourteenth-century Franciscan philosopher-theologian, William of Ockham (1285-1349). Ockham's theories of intuitive and abstractive cognition were central to late medieval epistemological discussions, but also provide the remote background for early modern epistemology; his logic and semantics influenced both the growing nominalist movement and the opposing realist school. Although we shall mainly examine texts from Ockham's <i>Quodlibetal Questions</i> and philosophical writings, some consideration will also be given to Ockham's political works. A reading</p>		

	knowledge of medieval Latin is recommended, but the works read are available, for the most part, in English translation.		
	<i>Dr. Timothy Noone</i>	<i>Mondays 12:00-2:00pm</i>	<i>Online</i>
PHIL 901	<p><u>Aristotle on Intellect & Intellectual Virtue</u>: This course is a close reading of <i>De Anima</i> Book III, which is Aristotle's account of intellectual capacities, and of Eudemian Ethics Book V (<i>Nicomachean Ethics</i> VI), which is Aristotle's account of intellectual virtues. We also consider selections from Aristotle's logical and biological works, as well as relevant texts from other ancient and more recent thinkers. We begin, however, with a paradigmatic case of human intellectual activity, namely imitation. Aristotle says in the <i>Poetics</i> that "Imitation is natural to human beings from childhood and in this way they differ from the other animals, because he is the most imitative of animals, and he accomplishes his first learnings through imitation" (1448b5-8). This presents an interesting contrast with standard Aristotelian definitions of man as a rational or reason-possessing animal. The activity of intellectual imitation and its objects frames the course. Following Aristotle, we seek to understand these intellectual activities and achievements by comparison and contrast with non-intellectual ones like perception and moral virtue. Throughout we pay close attention to the order and method Aristotle follows.</p>		
	<i>Dr. Jonathan Buttaci</i>	<i>Mondays 2:10-4:10pm</i>	<i>TBA</i>
PHIL 904	<p><u>Plato's Theory of Recollection: The Meno, The Phaedo, and The Phaedrus</u>: This course is an exploration of Plato's understanding of recollection as developed in three of his dialogues, the <i>Meno</i>, the <i>Phaedo</i>, and the <i>Phaedrus</i>. Special attention is paid to examining the similarities and the differences between the ways in which this theory is introduced in the three contexts and the relationship between recollection and the dialectical methods of <i>elenchus</i>, the method of hypothesis, and collection and division, employed in the dialogues. We are going to adopt a holistic approach, combining interest in the ethical, epistemological, and metaphysical questions arising at every step.</p>		
	<i>Dr. Cristina Ionescu</i>	<i>Thursdays 4:20-6:20pm</i>	<i>Online</i>
PHIL 907	<p><u>Heidegger's Basic Problems of Phenomenology</u>: A careful reading of <i>The Basic Problems of Phenomenology</i>, a lecture course given by Martin Heidegger in 1927. The course deepens the analyses begun in <i>Being and Time</i> and belongs to Heidegger's so-called "metaphysical" phase. In this course, Heidegger presents four "theses about Being" that have appeared in Western history of philosophy at different stages of its development: 1) "Being is not a real predicate" (Kant); 2) "to the constitution of the Being of a being there belong essence and existence" (Post-Aristotelian Medieval ontology); 3) "the basic ways of Being are Being of nature and Being of mind (Descartes)"; 4) "Every being, regardless of Its particular way of Being, can be addressed and talked about by means of the is-copula" (Logic). Heidegger delves into each one of the four theses through an original phenomenological-hermeneutical approach, and argues in the end that phenomenology is the basic problem of ontology.</p>		
	<i>Dr. Michele Averchi</i>	<i>Tuesdays 4:20-6:20pm</i>	<i>TBA</i>
PHIL 696	<u>Master's Thesis Research</u>		
PHIL 996	<u>Dissertation Research</u>		