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## CURRICULUM VITAE

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Education: Ph.D. (Philosophy), Harvard University, 1963.  
(See also page 13) M.A. (Philosophy), Harvard University, 1959.  
B.A. (Philosophy), Wheaton College (Illinois), 1958.  
Diploma, Hobart High School (Hobart, Indiana), 1954.

Dissertation: “Epistemological Foundations of R. G. Collingwood’s  
Philosophy of History.” Adviser: Morton G. White.

Fellowships: Bush Sabbatical Fellowship (1992-93).  
National Humanities Center (1983-84).  
John Simon Guggenheim Memorial Foundation (1980-81).  
National Endowment for the Humanities (1979).  
American Council of Learned Societies (1973-74).  
National Endowment for the Humanities (1967-68).

Teaching: 1974-2013 Professor of Philosophy, University of Minnesota.  
1970-74 Associate Professor of Philosophy, University of  
Minnesota.  
1969-70 Associate Professor (and Acting Chairman,  
Philosophy Department), University of  
Massachusetts, Boston Campus.  
1969 Visiting Associate Professor of Philosophy, University  
of Arkansas, Spring Semester.  
1963-68 Assistant Professor of Philosophy, Case Western  
Reserve University.  
1959-63 Teaching Fellow in Humanities, Harvard University.

Areas of  
Interest: Ancient, Medieval, and Renaissance Philosophy; Philosophy of  
Religion; Existentialism; Philosophy of History; Nineteenth-century  
German Philosophy; Kantian Studies; Hermeneutics; Medical Ethics.

Foreign  
Languages: French (spoken), German (spoken), Italian, Classical Greek, Latin.

Research  
abroad: 1999 (October & November) University of Siena, Italy.

1992-93 Pontificia Università Gregoriana, Rome.

1987 (spring) University of Padua, Italy (Istituto di Storia della Filosofia).

1981 (6 months)  
1979 (10 months)  
Fall 1975  
1973-74

Bibliothèque Nationale, Paris

1967-68 Grabmann Institut für Philosophie und Theologie des Mittelalters (Ludwig-Maximilians Universität, Munich) and at the Monumenta Germaniae Historica (Bayerische Staatsbibliothek). 18 months.

Teaching  
abroad:

1986-87 Visiting Professor, University of Munich (Winter Semester).  
1981-82 Visiting Professor, University of Graz, Austria.

Publications:

**BOOKS**

*Hugo Ripelin of Strassburg: Compendium Theologicae Veritatis.* (Translation of Book I). Published on my webpage, 2012.

*Nicholas of Cusa's Last Sermons: 1457 - 1463.* Translations and introduction. Published on my webpage, 2011.

*Nicholas of Cusa's Didactic Sermons: A Selection.* Loveland, Colorado: Banning Press, 2008.

*Nicholas of Cusa's Early Sermons: 1430 – 1441.* [Twenty-six sermons translated and introduced by J. Hopkins.] Loveland, Colorado: Banning Press, 2003.

*Hugh of Balma on Mystical Theology: A Translation and an Overview of His De Theologia Mystica.* Minneapolis: Banning Press, 2002.

*Complete Philosophical and Theological Treatises of Nicholas of Cusa* (2 volumes). Minneapolis: Banning Press, 2001.

*Complete Philosophical and Theological Treatises of Anselm of Canterbury.* Translated by J. Hopkins and Herbert Richardson. Minneapolis: Banning Press, 2000. [Published as a single volume. Revised from the Mellen volumes, cited below.]

*Nicholas of Cusa: Metaphysical Speculations: Volume Two.* Minneapolis: Banning Press, 2000. [Contains English translations of *De Coniecturis* and *De Ludo Globi*.]

*Nicholas of Cusa: Metaphysical Speculations [Volume One].* Minneapolis: Banning Press, 1998. [Contains English translations of *De*

*Theologicis Complementis, De Beryllo, De Aequalitate, De Principio, De Venatione Sapientiae, De Apice Theoriae.* Also contains my new edition of the Latin text of *De Aequalitate.*]

*Nicholas of Cusa on Wisdom and Knowledge.* Minneapolis: Banning Press, 1996. [Contains English translations of *Idiota de Sapientia I & II, Idiota de Mente, Idiota de Staticis Experimentis, Compendium.*]

*Philosophical Criticism: Essays and Reviews.* Minneapolis: Banning Press, 1994. [Two-thirds of the book consists of my previously published articles.]

*A Miscellany on Nicholas of Cusa.* Minneapolis: Banning Press, 1994. [Contains, among other things, English translations of *De Deo Abscondito, De Quaerendo Deum, De Filiatione Dei, De Genesi.*]

*Nicholas of Cusa's De Pace Fidei and Cribratio Alkorani: Translation and Analysis.* Minneapolis: Banning Press, 1990 (2nd edition, 1994).

*A New, Interpretive Translation of St. Anselm's Monologion and Proslogion.* Minneapolis: Banning Press, 1986. [Contains my transcription of the Latin texts. Includes the debate with Gaunilo.]

*Nicholas of Cusa's Dialectical Mysticism: Text, Translation, and Interpretive Study of De Visione Dei.* Minneapolis: Banning Press, 1985 (2nd edition 1988).

*Nicholas of Cusa's Metaphysic of Contraction.* Minneapolis: Banning Press, 1983. [Contains my English translation of *De Dato Patris Luminum,* among other things.]

*Nicholas of Cusa on Learned Ignorance: A Translation and an Appraisal of De Docta Ignorantia.* Minneapolis: Banning Press, 1981 (2nd edition, 1985).

*Nicholas of Cusa's Debate with John Wenck: A Translation and an Appraisal of De Ignota Litteratura and Apologia Doctae Ignorantiae.* Minneapolis: Banning Press, 1981 (2nd edition, 1984; 3rd edition, 1988). [Contains my collation of the Latin text of *De Ignota Litteratura.*]

*Nicholas of Cusa on God as Not-other: A Translation and an Appraisal of De Li Non Aliud.* Minneapolis: University of Minnesota Press, 1979 (2nd edition, Banning Press, 1983; 3rd edition, 1987). [Contains my collation of the Latin text.]

*A Concise Introduction to the Philosophy of Nicholas of Cusa.* Minneapolis: University of Minnesota Press, 1978 (2nd edition, 1980; 3rd edition, Banning Press, 1986). [Contains my collation of the Latin text of *De Possess,* together with a translation thereof.]

*Anselm of Canterbury: Volume One: Monologion; Proslogion; Debate with Gaunilo; and a Meditation on Human Redemption.* Translated

by J. Hopkins and Herbert Richardson. New York: Mellen Press, 1974 (2nd edition, 1975). Published jointly with SCM Press (England).

*Anselm of Canterbury: Volume Two: Philosophical Fragments; De Grammatico; On Truth; Freedom of Choice; The Fall of the Devil; The Harmony of the Foreknowledge, the Predestination, and the Grace of God with Free Choice.* Translated by J. Hopkins and H. Richardson. New York: Mellen Press, 1976.

*Anselm of Canterbury: Volume Three: Two Letters concerning Roscelin; The Incarnation of the Word; Why God Became a Man; The Virgin Conception and Original Sin; The Procession of the Holy Spirit; Three Letters on the Sacraments.* Translated by J. Hopkins and H. Richardson. New York: Mellen Press, 1976.

*Anselm of Canterbury: Volume Four: Hermeneutical and Textual Problems in the Complete Treatises of St. Anselm.* New York: Mellen Press, 1976.

*A Companion to the Study of St. Anselm.* Minneapolis: University of Minnesota Press, 1972.

Anselm of Canterbury. *Trinity, Incarnation, and Redemption: Theological Treatises.* Introduced and translated by J. Hopkins and H. Richardson. New York: Harper and Row Torchbooks, 1970.

Anselm of Canterbury. *Truth, Freedom, and Evil: Three Philosophical Dialogues.* Introduced and translated by J. Hopkins and H. Richardson. New York: Harper and Row Torchbooks, 1967.

### ***Reviews and Brief Notices of My Books***

#### **A Companion to the Study of Saint Anselm**

*Virginia Seminary Journal* (Nov. 1974), 24 [David A. Scott].

*Journal of the History of Philosophy*, 16 (Jan. 1978), 105-106 [Ed L. Miller].

*Medium Aevum*, 43 (1974), 270-273 [Jean Leclercq].

*Choice*, 10 (May 1973), 479.

*The Heythrop Journal*, 15 (April 1974), 218-219 [F. Courtney].

*The Thomist*, 37 (Oct. 1973), 772-775 [Victor W. Roberts].

*Review for Religious*, 32 (May 1973), 712-713 [Matthias L. Neuman].

*Theological Studies*, 34 (Dec. 1973), 722-724 [Joseph F. Kelly].

*Bibliography of Philosophy*, 20 (1973), p. 353, entry 1144 [V. J. Bourke].

*Cross and Crown*, 25 (Dec. 1973), 413-414 [Edward J. R. Jackman].

*Review of Metaphysics*, 27 (Dec. 1973), 390-391 [William E. Mann].

*The Expository Times*, 75 (Nov. 1973), 63 [A. K. McHardy].

*Revue Philosophique de Louvain*, 72 (1974), 205 [Adriaan Pattin].  
*Cross Currents*, 23 (Winter 1974), p. 459 [James Collins].  
*Theology*, 71 (May 1974), 266-267 [B. P. McGuire].  
*Speculum*, 49 (Oct. 1974), 742-743 [Benedicta Ward].  
*Philosophical Review*, 83 (Oct. 1974), 547-548 [D. P. Henry].  
*Journal of Religion*, 56 (April 1976), 209-210 [Bernard McGinn].  
*The Times Literary Supplement* (Oct. 5, 1973), 1196.  
*Theology Digest*, 21 (Summer 1973), 168.  
*Christianity Today*, 17 (March 16, 1973), 33.  
*Revue des Sciences Philosophiques et Théologiques*, 61 (Oct. 1977),  
 621-622 [L.-J. Bataillon].  
*Catholic Historical Review*, 59 (July 1973), 379.  
*Journal of the History of Ideas*, 34 (July-Sept. 1973), 490 [listed].  
*Manuscripta*, 17 (July 1973) [listed].  
*The New Scholasticism*, 47 (Summer 1973), 428 [listed].

#### **Anselm of Canterbury: Volumes I - IV**

*The Universe* (July 11, 1975) [Great Britain].  
*Methodist Recorder* (Feb. 6, 1975) [Gordon S. Wakefield] [Great  
 Britain].  
*The Expository Times*, 86 (June 1975), 283 [Alison K. McHardy].  
*Church Times* (Jan. 3, 1975) [Roger L. Roberts] [Great Britain].  
*Theology*, 78 (August 1975), 442-443 [Richard Campbell].  
*The Tablet*, 229 (May 17, 1975), 459 [Hugo Meynell].  
*Review of Metaphysics*, 87 (July 1978), 476-479 [D. P. Henry].

#### **A Concise Introduction to the Philosophy of Nicholas of Cusa**

*The Expository Times*, 91 (Oct. 1979), 27 [A. K. McHardy].  
*Speculum*, 55 (Jan. 1980), 134-136 [Donald F. Duclow].  
*Adris Newsletter*, 8 (Jan.-March 1979), 62.  
*Renaissance Quarterly*, 34 (Winter 1981), 557-560 [Morimichi  
 Watanabe].  
*Revista Augustiniana*, 23 (1982), 276-277 [Jaime Garcia Alvarez].  
*The Heythrop Journal*, 21 (Oct. 1980), 466.  
*Theology Digest*, 33 (Winter 1986), 474.  
*Cross Currents*, 30 (Spring 1980), 50-51 [James Collins].  
*Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 14  
 (1980), 221-223 [H. Schnarr].  
*Theological Studies*, 40 (Sept. 1979), 563-564 [Mark L. Fuehrer].  
*Choice*, 16 (July-Aug. 1979), 680.

*International Studies in Philosophy*, 14 (1982), 77-80 [Herbert S. Matsen].

*Cross Currents*, 32 (Fall 1982), 367 [C. Lee Miller].

*Manuscripta*, 23 (July 1979), 125 [listed].

### **Nicholas of Cusa on God as Not-other**

*Adris Newsletter*, 13 (Oct.-Dec. 1983), 28-29.

*Renaissance Quarterly*, 34 (1981), 557-560 [Morimichi Watanabe].

*Theological Studies*, 41 (March 1980), 238 [Mark L. Fuehrer].

*The Expository Times*, 91 (March 1980), 190.

*The Heythrop Journal*, 21 (Oct. 1980), 466.

*Theology Digest*, 28 (Spring 1980), 85.

*Cross Currents*, 30 (Spring 1980), 50-51 [James Collins].

*Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 14 (1980), 221-223 [H. Schnarr].

*Choice*, 16 (Nov. 1979), 1186.

*Library Journal* 104 (Sept. 1, 1979), 1702 [Astrid M. O'Brien].

*Speculum*, 55 (July 1980), 587-588 [Steven P. Marrone].

*International Studies in Philosophy*, 14 (1982), 80-84 [Herbert S. Matsen].

*Cross Currents*, 32 (Fall 1982), 368 [C. Lee Miller].

*Revue Philosophique de Louvain*, 80 (May 1982), 382 [listed].

*Christianity Today*, 24 (Sept. 5, 1980), 34 [listed].

### **Nicholas of Cusa on Learned Ignorance**

*Religious Studies Review*, 10 (July 1984), 296 [Bernard McGinn].

*Renaissance Quarterly*, 35 (Spring 1982), 63-67 [Pauline M. Watts].

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*Theology Digest*, 30 (Spring 1982), 78.

*Theology Digest*, 33 (Winter 1986), 482.

*Choice*, 19 (June 1982), 1414-1415.

*Clio*, 12 (1982), 110 [John Longeway].

*Cross Currents*, 32 (Fall 1982), 367 [C. Lee Miller]

*Scottish Journal of Theology*, 35 (1982), 472-474 [N. D. O'Donoghue].

### **Nicholas of Cusa's Debate with John Wenck**

*Religious Studies Review*, 10 (July 1984), 296 [Bernard McGinn].

*Renaissance Quarterly*, 35 (Spring 1982), 63-67 [Pauline M. Watts].

*Theology Digest*, 30 (Spring 1982), 78.

*Theology Digest*, 35 (Fall 1988), 272.  
*Choice*, 19 (June 1982), 1414-1415.  
*Scottish Journal of Theology*, 35 (1982), 472-474 [N. D. O'Donoghue].  
*Clio*, 12 (1982), 110 [John Longeway].  
*Cross Currents*, 32 (Fall 1982), 368 [C. Lee Miller].

### **Nicholas of Cusa's Metaphysic of Contraction**

*Revue Internationale de Philosophie*, 37 (1983), 214-216 [Jules Vuillemin].  
*Speculum*, 58 (Oct. 1983), 1050-1052 [Donald F. Duclow].  
*The Journal of the History of Philosophy*, 23 (Jan. 1985), 103-104 [C. Lee Miller].  
*Scottish Journal of Theology*, 37 (1984), 263-265 [N. D. O'Donoghue].  
*Cross Currents*, 32 (Fall 1982), 366-367 [C. Lee Miller].

### **Nicholas of Cusa's Dialectical Mysticism**

*Recherches de Science Religieuse*, 74 (April-June 1986), 268-271 [Francis Ruello].  
*Theology Digest*, 32 (Winter 1985), 378.  
*Theology Digest*, 35 (Fall 1988), 272.  
*International Journal for Philosophy of Religion*, 23 (1988), 54-56 [G. Graham White].  
*Speculum*, 62 (April 1987), 458-460 [Mark L. Fuehrer].

### **A New, Interpretive Translation of St. Anselm's Monologion and Proslogion**

*Scottish Journal of Theology*, 43 (1990), 123-124 [S. D. Wigley].  
*Speculum*, 64 (July 1989), 716-719 [Thomas A. Losoncy].  
*Theology Digest*, 35 (Spring 1988), 52.  
Frederick van Fleteren and Joseph C. Schnaubelt, editors, *Twenty-five Years (1969-1994) of Anselm Studies: Review and Critique of Recent Scholarly Views* [Anselm Studies III]. Lewiston, NY: Mellen, 1996 [pp. 325-326, Alain Galonnier].

### **Nicholas of Cusa's De Pace Fidei and Cribratio Alkorani**

*Journal of Ecumenical Studies*, 28 (Winter 1991), 154-155 [James E. Biechler].

### **A Miscellany on Nicholas of Cusa**

*Revue d'Histoire Ecclésiastique*, 90 (Jan.-June 1995), 172-174 [J.-M. Counet].  
*Speculum*, 70 (July 1995), 712.

*Review of Metaphysics*, 49 (Dec. 1995), 413-415  
[Peter Casarella].

*Renaissance Quarterly*, 49 (Winter 1996), 901-902 [James E. Biechler]

### **Philosophical Criticism: Essays and Reviews**

*Speculum*, 70 (July 1995), 712.

### **Nicholas of Cusa on Wisdom and Knowledge**

*The Medieval Review*, February 1, 1997 (An electronic journal, located at <http://www.hti.umich.edu/t/tmr/>) [John Bussanich].

*Bulletin d'Histoire des Idées Médiévales*, 86 (1998), 459-460 [Philippe Lécivain].

### **Nicholas of Cusa: Metaphysical Speculations: Volume Two**

*Renaissance Quarterly*, 53 (Autumn 2000), 940.

*The Medieval Review*, February 2001. An electronic journal located at <http://www.hti.umich.edu/t/tmr/> [Thomas M. Izbicki].

### **Complete Philosophical and Theological Treatises of Anselm of Canterbury**

*The Medieval Review* June, 2001 (<http://www.hti.umich.edu/t/tmr/>) [Wayne J. Hankey].

### **Complete Philosophical and Theological Treatises of Nicholas of Cusa**

*The Medieval Review*, Sept., 2002 (<http://www.hti.umich.edu/t/tmr/>) [Thomas M. Izbicki].

### **Hugh of Balma on Mystical Theology: A Translation and an overview of His De Theologia Mystica**

*Speculum*, 79 (April, 2004), 504-505 [Dennis D. Martin].

*Medium Aevum*, 72 (2003), 188.

*The Medieval Review* (<http://www.hti.umich.edu/t/tmr/>) [Jeffrey Fisher].

### **Nicholas of Cusa's Didactic Sermons: A Selection**

*The Catholic Historical Review*, 95 (July, 2009), 609-610 [R. Emmet McLaughlin].

### **ADDITIONAL ITEMS**

*The American Catholic Philosophical Quarterly*, 64 (Winter 1990), 4-5 [remarks by Louis Dupré].

Selection from my translation *Nicholas of Cusa on Learned Ignorance* reprinted in *Philosophic Classics*, Volume II, edited by



Walter Kaufmann and Forrest E. Baird. (Englewood Cliffs, NJ: Prentice Hall, 1994), 491-498.

Selection from my translation of Anselm reprinted in *The Medieval Reader*, edited by Norman F. Cantor (New York: Harper Collins, 1994).

Introduction (=pp. 1-43) from my *Nicholas of Cusa on Learned Ignorance: A Translation and an Appraisal of De Docta Ignorantia* reprinted in *Literature Criticism from 1400 to 1800*, edited by Michael L. LaBlanc. (Farmington Hills, MI: Gale, 2003). Vol. 80, pp. 24<sup>b</sup> - 33<sup>b</sup>.

### **ARTICLES**

“Nicholas of Cusa,” pp. 1444-1447 in Vol. III of *The Oxford Guide to the Historical Reception of Augustine*, edited by Karla Polmann and Willemien Otten. New York: Oxford University Press, 2013.

“*Coincidentia oppositorum* in Nicholas of Cusa’s Sermons,” published on my webpage, October, 2013. [See Russian version cited below.]

“Nicholas of Cusa,” in Margaret King, editor, *Oxford Bibliographies in Renaissance and Reformation*. New York: Oxford University Press. Published online (www.oxfordbibliographies.com) on August 26, 2013.

“Cusanus as Theologian: Four Eastertide Sermons (1454),” published on my webpage, May, 2012 (viii + 22).

“Nicholas of Cusa’s Didactic Sermons: A Case Study of Sermon CCIV,” published on my webpage, March, 2012 (ii + 13 pp.)

“*Coincidentia Oppositorum* in Nicholas of Cusa’s Sermons,” pp. 130-143 in O. E. Dushin and M. V. Semikolennye, editors, *Printsipy “Sovpadeniia protivopolozhnostei” v istorii evropeiskoi mysli*. Sankt-Peterburg: Nestor-Istoriia, 2011 (Verbum, vyp. 13). [Text in Russian.]

“*Non est quicquam expers pulchritudinis*. Il tema della bellezza nei *Sermoni* di Nicola Cusano,” pp. 63-74 in Cesare Catà, editor, *A caccia dell’infinito. L’umano e la ricerca del divino nell’opera di Nicola Cusano*. Rome: Aracne Editrice, 2010. (Re article in English, see listing below.)

“Marta y María como símbolos de la unidad y la alteridad: comentarios sobre el Sermón LXXI de Nicolás de Cusa,” pp. 137-149 in Jorge M. Machetta and Claudia D’Amico, editors, *Nicolás de Cusa: identidad y alteridad. Pensamiento y diálogo*. Buenos Aires: Editorial Biblos, 2010. [Text is in English.]

“Cusanus und die sieben Paradoxa von posse,” *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 32 (2010), 67-82.

“Contrasting Conceptions Of *Mors Beata*: Saint Augustine And Albert Camus,” pp. 81-100 in Charles Tandy, editor, *Death And Anti-Death, Volume 7: Nine Hundred Years After St. Anselm (1033-1109)*. Palo Alto, CA: Ria University Press, 2009.

“How Not to Defend Anselm,” (2010), on my webpage under the link with the same name.

“Nicholas of Cusa,” pp. 235-249 in Vol. 2 of Graham Oppy and Nick Trakakis, editors, *The History of Western Philosophy of Religion*. Durham, England: Acumen, 2009.

“The Alleged Superfluity of Scripture in the Thought of St. Augustine and of St. Anselm” (2009), on my webpage under the link with the same name.

“*Non est quicquam expers pulchritudinis*: the Theme of Beauty in Nicholas of Cusa’s Sermons” (2009), on my webpage under the link “Cusanus on Beauty.”

“Nicholas of Cusa’s *Coniectura de Ultimis Diebus*” (2008), on my webpage under the link “Coniectura de Ultimis Diebus.”

“Faith and the Rhetoric of Religious Paradox: An Essay” (2007), on my webpage under the link “Faith and Paradox.”

“God’s Sacrifice of Himself as a Man: Anselm of Canterbury’s *Cur deus homo*,” pp. 237-257 in Karin Finsterbusch *et al.*, editors, *Human Sacrifice in Jewish and Christian Tradition*. Leiden: Brill, 2007.

“Nicholas of Cusa’s Intellectual Relationship to Anselm of Canterbury,” pp. 54–73 in Peter J. Casarella, editor, *Cusanus: The Legacy of Learned Ignorance*. Washington, D. C.: The Catholic University of America Press, 2006.

“The Philosophy of Anselm” [review article], *British Journal for the History of Philosophy*, 13 (November, 2005), 745-753.

“Verständnis und Bedeutung des Dreieinen Gottes bei Nikolaus von Kues.” *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 28 (2003), 135-164.

“Anselm of Canterbury,” pp. 138-151 in Jorge J. E. Gracia and Timothy B. Noone, editors, *A Companion to Philosophy in the Middle Ages*. Malden, MA: Blackwell, 2003.

“Anselm of Canterbury, *Proslogion* (ca. 1078): On Thinking of That-than-which-a-Greater-Cannot-Be-Thought,” pp. 111-118 in Jorge J. E. Gracia and Gregory M. Reichberg, editors, *The Classics of Western Philosophy: A “Reader’s Guide*. Malden, MA: Blackwell, 2003.

“Nicholas of Cusa (1401-1464): First Modern Philosopher?” pp. 13-29 in Peter A. French and Howard K. Wettstein, editors, *Renaissance and Early Modern Philosophy* (Vol. 26 in the series *Midwest Studies in Philosophy*). Boston: Blackwell, 2002.

“Die Tugenden in der Sicht des Nikolaus von Kues. Ihre Vielfalt, ihr Verhältnis untereinander und ihr Sein. Erbe und Neuansatz,” *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 26 (2000), 9-37.

“Anselm of Canterbury (1033-1109).” *Routledge Encyclopedia of Philosophy*. Vol. I (1998), pp. 283-297.

“Nicholas of Cusa (1401-64).” *Routledge Encyclopedia of Philosophy*. Vol. VI (1998), pp. 832-838.

*Glaube und Vernunft im Denken des Nikolaus von Kues. Prolegomena zu einem Umriss seiner Auffassung*. Trier: Paulinus Verlag, 1996; reprinted 2008. [Trierer Cusanus Lecture, 3; booklet, 29 pp.]

“The Role of *Pia Interpretatio* in Nicholas of Cusa’s Hermeneutical Approach to the Koran,” pp. 251-273 in Gregorio Piaia, editor, *Concordia discors. Studi su Niccolò Cusano e l’umanesimo europeo offerti a Giovanni Santinello* [Medioevo e umanesimo, 84]. Padua: Editrice Antenore, 1993.

“Anselm, Saint (1033-1109),” pp. 46-48, Volume I, in Lawrence C. Becker and Charlotte B. Becker, editors, *Encyclopedia of Ethics*. New York: Garland Publishing, 1992.

“Nicholas of Cusa,” pp. 611-613, Volume II, in Hans Burkhardt and Barry Smith, editors, *Handbook of Metaphysics and Ontology*. Philadelphia: Philosophia Verlag, 1991.

“Nicholas of Cusa,” pp. 122-125, Volume 9, in Joseph Strayer, editor, *Dictionary of the Middle Ages*. New York: Scribners, 1987.

“Anselm of Canterbury,” pp. 311-315, Volume I, in Joseph Strayer, editor, *Dictionary of the Middle Ages*. New York: Scribner’s, 1983.

“A Detailed Critique of Pauline Watts’ *Nicolaus Cusanus: A Fifteenth-Century Vision of Man*,” *Philosophy Research Archives*, 9 (1983), pp. 26-61 of the Microfiche Supplement.

“Anselm on Freedom and the Will: A Discussion of G. Stanley Kane’s Interpretation of Anselm,” *Philosophy Research Archives*, 9 (1983), 471-493.

“On an Alleged Definitive Interpretation of *Proslogion* 2-4: A Discussion of G. Schufreider’s *An Introduction to Anselm’s Argument*,” *Southern Journal of Philosophy*, 19 (Spring 1981), 129-139.

“On Understanding and Preunderstanding St. Anselm,” *The New Scholasticism*, 52 (Spring 1978), 243-260.

“Augustine on Foreknowledge and Free Will,” *International Journal for Philosophy of Religion*, 8 (1977), 111-126.

“Anselm’s Debate with Gaunilo,” *Analecta Anselmiana*, 5 (1976), 25-53.

“Are Moods Cognitive?: A Critique of Schmitt on Heidegger,” *Journal of Value Inquiry*, 6 (Winter 1972), 64-71.

“Sartrean Philosophy and Existential Psychotherapy,” *Review of Existential Psychology and Psychiatry*, 10 (1970), 83-92.

“Theological Language and the Nature of Man in Jean-Paul Sartre’s Philosophy,” *Harvard Theological Review*, 61 (January 1968), 27-38.

“On the Athanasian Creed,” *Harvard Theological Review*, 60 (July 1967), 483-484. Collaboratively with Herbert Richardson. [a note]

“Bultmann on Collingwood’s Philosophy of History,” *Harvard Theological Review*, 58 (April 1965), 227-233.

### **REVIEWS**

Review of Morimichi Watanabe’s *Nicholas of Cusa. A Companion to His Life and His Times*. Edited by Gerald Christianson and Thomas M. Izbicki: in the *Journal of Ecclesiastical History*, 63 (October, 2012), 812-814.

Review of *Die Sermones des Nikolaus von Kues. Merkmale und ihre Stellung innerhalb der mittelalterlichen Predigtkultur* [Vol. 30 in the series *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*]. Trier: Paulinus, 2005: in *The Catholic Historical Review*, 92 (July, 2006), 311-312.

Reviewed also in *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 31 (2006), 292-299.

Review of G. A. Russell, editor, *The ‘Arabick’ Interest of the Natural Philosophers in Seventeenth-Century England*: in the *Sixteenth Century Journal* 26 (1995), 467-469.

Review of Massimo Parodi’s *Il conflitto dei pensieri. Studio su Anselmo d’Aosta*: in *Speculum*, 65 (January 1990), 215-218.

Review of Gillian Evans’s *Anselm and Talking about God*: in *The New Scholasticism*, 55 (Summer 1981), 387-396.

Review of Peter Abailard’s *Sic et Non* (a critical edition by Blanche Boyer and Richard McKeon): in the *International Journal for Philosophy of Religion*, 9 (1978), 123-124.

Review of Baruch Brody’s *Readings in the Philosophy of Religion: An Analytic Approach*: in the *Journal of Value Inquiry*, 11 (Spring 1977), 74-78.

Courses taught  
in Graz:

(in deutscher Sprache)

(Wintersemester)

Vorlesung: Sokrates-Platon.

Seminar: Die Willensfreiheit.

(Sommersemester)

Vorlesung: Einführung in die Philosophie.

Seminar: Jean-Paul Sartre.

Courses taught  
in Munich:

(in deutscher Sprache)

(Wintersemester)

Vorlesung: Erkenntniskritische Probleme der Religionsphilosophie.

Vorlesung: Fragen der mittelalterlichen Philosophie.

Ph.D. dissertations  
advised:

Major adviser for:

David Brokken (on informed consent).

Zhaoding Yang (on Michel Tournier); [French Department].

Mark Fuehrer (on Kant's *Die Religion innerhalb der Grenzen der blossen Vernunft*).

Douglas Berdie (on W. T. Stace's appraisal of mysticism).

Ronald Lane (on D. Z. Phillips' philosophy of religion).

Jan Garrett (on H. B. Gadamer's philosophy of history).

Mary Preus (on St. Augustine's treatise *De Anima et Eius Origine*).

Joel Wilcox (on Heraclitus).

Reader for:

Peter Bodunrin (on Plato's *Sophist*).

William Mann (on St. Anselm's ontological argument).

Oscar Schmiede (on St. Augustine's doctrine of man).

Melville Steward (on the problem of evil).

Kurt Stadtwald (on 15th-century humanism in Germany).

John Augustine (on 17th-century Protestant poetry in England);  
[English Department].

Other advising: Adviser for undergraduate major projects and examiner on graduate-student three-paper examinations. Adviser for M.A. dissertations.

Membership in other programs: Core Member of the Religious Studies Program, University of Minnesota, (1970 - 2013): <http://religiousstudies.umn.edu/>  
Elected to membership in the international *wissenschaftlicher Beirat* of the Cusanus Society in Germany. Consulting editor for *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*.  
Member of the graduate faculty for the minor in Biomedical Ethics.  
Affiliate of the Austrian Center.

**Co-Director of the Program in Human Rights and Health, University of Minnesota:** <http://www.med.umn.edu/phrh>

Sampling of Committees: Member of the Graduate School Committee to award summer fellowships, 1995-97.

Secretary of the Board of Directors of the Campus Club, 1995-1999.

Member of the Committee to select a new director for the Biomedical Ethics Center, 1994-95 and 1995-96.

Member of the Graduate School Committee to review the Department of History, 1978-79.

Member of the College of Liberal Arts Tenure and Promotion Committee (1973-1976).

Information related to medical ethics: Member of the College Committee to review the Department of Spanish and Portuguese, 1972-73.

Associate of Applied Science degree in nursing received from the College of St. Catherine/St. Mary's Campus (Minneapolis), May, 1990.

Registered Nurse (licensed to practice in Minnesota, 1990-present).

Nationally registered EMT, 1987 - 1998.

Certified Emergency Nurse (CEN), April, 1992 - 2000.

Qualified as an interpreter of cardiac arrhythmias and of 12-lead EKGs.

Worked at telemetry (as a cardiac monitor technician) in the post-coronary care unit for two years every other weekend, North Memorial Medical Center, Robbinsdale, MN (1988-1990).

Worked as an RN every other weekend with head-injury residents and neurologically impaired residents at Trevilla Nursing Home, Golden Valley, MN (1990-1991).