

## CURRICULUM VITAE OF TOBIAS HOFFMANN

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20 November 2023

### AT A GLANCE

*Positions:* Professor of medieval philosophy at Sorbonne Université (since 2021), Assistant/Associate/Full professor at the Catholic University of America (2001–2021).

*Education:* Ph.D. in philosophy from the University of Fribourg (Switzerland); studies of theology and philosophy in Freiburg (Germany), Fribourg, and Bonn.

*Service:* Since 2022, president of the S.I.E.P.M. (Société Internationale pour l'Étude de la Philosophie Médiévale, the only global society for medieval philosophy); previously officer in other professional societies; service on various editorial boards.

*Publications:* Two monographs and six other books, about fifty articles (journal articles, book chapters, encyclopedia articles).

*Work in progress:* A major critical edition at an advanced stage, others in progress. Several articles in progress. Medium-term project: “The Transformation of Ethics, 1300–1700”.

### CITIZENSHIP

German and American.

### POSITIONS HELD

Sorbonne Université, Paris, Professor of medieval philosophy, since September 2021.

School of Philosophy, The Catholic University of America, Washington, D.C.,

Research Associate, since 2021; Full Professor, 2018–2021; Associate Professor, 2007–2018; Assistant Professor, 2001–2007.

Visiting Professor at the École Pratique des Hautes Études, Paris, spring 2019.

Visiting Scholar at the University of Macerata, 2017–2018.

Visiting Scholar at U.C. Irvine and Loyola Marymount University, 2012–2013.

Visiting Scholar at K.U. Leuven, fall 2000.

## EDUCATION

Ph.D. in Philosophy, University of Fribourg, Switzerland. Director: Ruedi Imbach. Reader: Ludger Honnefelder. Thesis: Divine Ideas and Possibles in Duns Scotus, Francis of Meyronnes, Poncius, and Mastrius.

Dissertation defended in 1999, degree obtained in 2002 upon its publication.

Licentiate (a rough equivalent of an M.A.) in Theology, University of Fribourg, Switzerland, 1993. Director: Ruedi Imbach. Thesis: Univocity of Being in Duns Scotus.

Previous studies in Theology, Albert-Ludwig-Universität, Freiburg, Germany, 1987–1989.

## AREA OF SPECIALIZATION AND OF COMPETENCE

AOS: Latin medieval ethics, moral psychology, and metaphysics, 13<sup>th</sup> and 14<sup>th</sup> century.

AOC: Ancient philosophy, early modern philosophy, ethics, philosophy of religion.

## FELLOWSHIPS AND GRANTS

*Centre for Advanced Studies in the Humanities “Human Abilities,”* Free University and Humboldt University, Berlin, one-semester fellowship, fall 2020.

*Humboldt Foundation,* three-months alumni research grant, summer 2018.

*Humboldt Research Fellowship for Experienced Researchers,* University of Munich, 2008–2009.

*Erasmus Institute, University of Notre Dame,* two-semester “junior fellowship,” 2004–2005.

Intramural grants from The Catholic University of America: nine grants, 2002–2016.

*Swiss National Science Foundation,* two-semester dissertation fellowship for studies in Bonn (Germany), 1997–1998.

## HONORS

*Summa cum laude* for the Ph.D. in Philosophy.

*Summa cum laude* for the Licentiate in Theology.

Nominee, Provost’s Award for Excellence in Research, 2008, The Catholic University of America.

## PUBLICATIONS

### *Monographs*

*Free Will and the Rebel Angels in Medieval Philosophy.* Cambridge University Press, 2021.<sup>1</sup>

<https://doi.org/10.1017/9781316652886> [www.cambridge.org/9781107155381](http://www.cambridge.org/9781107155381)

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<sup>1</sup> REVIEW ARTICLES: “A Dance with the Rebel Angels: Tobias Hoffmann’s View on the Free Will Debate.” *Oxford Studies of Medieval Philosophy* 10 (2022): 288–305 (Sonja Schierbaum) · “纯粹理性存在的非理性选择: 读托比亚斯·霍夫曼的《中世纪哲学中的自由意愿与反叛天使》 [The Irrational Choice of a Purely Rational Being: Reading Tobias Hoffmann’s *Free Will and Rebel Angels in Medieval Philosophy*].” *Philosophical China* (哲学中国) 1 (2022): 269–88 (Tianyue Wu) · “Le libre arbitre et le tournant psychologique médiéval: À propos d’un livre de Tobias Hoffmann.” *Revue thomiste* 123 (2023): 351–62 (Emmanuel Perrier) · *Recherches de Théologie et Philosophie médiévales*

*Creatura intellecta: Die Ideen und Possibilia bei Duns Scotus mit Ausblick auf Franz von Mayronis, Poncius und Mastrius [Ideas and Possibles in Duns Scotus and Its Reception in Francis of Meyronnes, Poncius and Mastrius].* Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters – Neue Folge 60. Münster: Aschendorff, 2002.<sup>2</sup> [www.aschendorff-buchverlag.de/detailview?no=19851](http://www.aschendorff-buchverlag.de/detailview?no=19851)

### Edited Collections

*Aquinas and the Nicomachean Ethics.* Co-edited with Jörn Müller and Matthias Perkams. Cambridge University Press, 2013. Paperback edition: 2015.<sup>3</sup>  
<https://doi.org/10.1017/CBO9780511756313> [www.cambridge.org/9781107155381](http://www.cambridge.org/9781107155381)

*A Companion to Angels in Medieval Philosophy.* Brill's Companions to the Christian Tradition 35. Leiden and Boston: Brill, 2012.<sup>4</sup>  
<https://doi.org/10.1163/9789004229792>

*Weakness of Will from Plato to the Present.* Studies in Philosophy and the History of Philosophy 49. Washington, D.C.: The Catholic University of America Press, 2008.<sup>5</sup>

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89 (2022): 197–210 (Calvin G. Normore) · “Uomini, angeli ribelli e libera volontà nelle teologie medievali.” *Rivista di storia della filosofia* 77 (2022): 717–26 (Riccardo Fedriga).

REVIEWS: *American Catholic Philosophical Quarterly* 96 (2022): 137–40 (Bonaventure Chapman) · *Antonianum* 97 (2022): 1030–40 (Marcella Serafini) · *Archives de philosophie* 85/3 (2022): 222–5 (Joël Biard) · *Augustinian Studies* 53 (2022): 113–15 (Joseph Madonna) · *The Catholic Historical Review* 108 (2022): 603–5 (Peter Eardley) · *Choice: Current Reviews for Academic Libraries* 59 (2022): 794 (William Simkulet) · *Faith and Philosophy* 39 (2022): 176–9 (Zita V. Tóth) · *Freiburger Zeitschrift für Philosophie und Theologie* 69 (2022): 317–20 (Tiziana Suarez-Nani) · *International Journal of Systematic Theology* 25 (2023): 339–42 (Justin Hunter) · *Journal of the History of Philosophy* 60 (2022): 340–1 (Dominik Perler) · *Magic, Ritual, and Witchcraft* 16 (2021): 438–41 (Julie Fox-Horton) · *The Medieval Review* 22.04.03: <https://scholarworks.iu.edu/journals/index.php/tmr/article/view/34194/37619> (Michael Calabrese) · *Notre Dame Philosophical Reviews* 2021.09.06: <https://ndpr.nd.edu/reviews/free-will-and-the-rebel-angels-in-medieval-philosophy/> (Jeffrey Hause) · *Nova et Vetera* 21/1 (2023): 388–93 (Nicholas Ogle) · *The Philosophical Review* 131 (2022): 222–6 (Robert Pasnau) · *Scripta theologica* 55 (2023): 215–19 (Lucas Buch) · *Speculum* 98 (2023): 605–6 (Franklin T. Harkins) · *The Thomist* 86 (2022): 671–74 (Richard Cross) · *Vivarium* 59 (2021): 375–80 (Jörn Müller).

<sup>2</sup> REVIEWS: *Antonianum* 76 (2003): 721–3 (Gennaro Auletta) · *Archives de Philosophie* 69 (2006): 507–8 (Jacob Schmutz) · *Collectanea Franciscana* 73 (2003): 386–7 (Bernardino de Armellada) · *The Modern Schoolman* 81 (2004): 151–4 (John P. Doyle) · *Philosophisches Jahrbuch* 110/1 (2003): 152–5 (Matthias Perkams) · *Religious Studies* 39 (2003): 489–91 (Richard Cross) · *The Review of Metaphysics* 57/3 (2004): 622–5 (Steven P. Marrone) · *Revue des sciences philosophiques et théologiques* 87 (2003): 788–9 (Édouard-H. Wéber) · *Revue philosophique de Louvain* 102 (2004): 524–7 (Gérard Sondag) · *Speculum* 79 (2004): 206–8 (Thomas Williams) · *Theologie und Philosophie* 78 (2003): 105–8 (Axel Schmidt) · *The Thomist* 66/4 (2002): 643–7 (Ansgar Santogrossi).

<sup>3</sup> REVIEWS: *Claremont Review of Books* 15/1 (Winter 2014/15): 77–8 (C. J. Wolfe) · *The Heythrop Journal* 56/4 (2015): 692–3 (Sr. A. M. Surmanski O.P.) · *International Philosophical Quarterly* 54/3 (2014): 359–61 (Tina Baceski) · *Journal of the History of Philosophy* 52 (2014): 376–7 (Anthony Celano) · *Journal of Moral Philosophy* 14 (2017): 773–6 (W. Scott Cleveland) · *Notre Dame Philosophical Reviews* 2014.06.19: <https://ndpr.nd.edu/reviews/aquinas-and-the-nicomachean-ethics/> (Andrew Pinsent) · *The Thomist* 81 (2017): 306–9 (Christopher Kaczor).

<sup>4</sup> REVIEWS: *British Journal for the History of Philosophy* 21 (2013): 201–3 (Isabel Iribarren) · *Freiburger Zeitschrift für Philosophie und Theologie* 61 (2014): 250–53 (Gioacchino Curiello) · *International Philosophical Quarterly* 54 (2014): 110–2 (Joseph W. Koterski) · *The Journal of Ecclesiastical History* 65/1 (2014): 168–9 (Wayne J. Hankey) · *Laval théologique et philosophique* 69/3 (2013): 649–50 (Yves Laberge) · *Religious Studies Review* 39/4 (2013): 277 (John T. Slotemaker) · *Sixteenth Century Journal* 44 (2013): 825–6 (Byron Nelson).

<sup>5</sup> REVIEWS: *International Philosophical Quarterly* 50 (2010): 402–4 (Brendan Palla) · *Journal of the History of Philosophy* 47 (2009): 466–7 (Petter Korkman) · *Metapsychology Online Reviews* 2 Mar 2010, vol. 14/9 <https://metapsychology.net/index.php/book-review/weakness-of-will-from-plato-to-the-present/> (Christian Perring) · *Notre Dame Philosophical Reviews* 2008-07-03: <https://ndpr.nd.edu/reviews/weakness-of-will-from-plato-to-the-present/> (Byron Williston) · *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 627–35 (Anna Arezzo) · *The*

<https://doi.org/10.2307/j.ctt285251> [www.cuapress.org/9780813215204/weakness-of-will-from-plato-to-the-present](http://www.cuapress.org/9780813215204/weakness-of-will-from-plato-to-the-present)

*Das Problem der Willensschwäche in der mittelalterlichen Philosophie / The Problem of Weakness of Will in Medieval Philosophy*. Co-edited with Jörn Müller and Matthias Perkams. *Recherches de Théologie et Philosophie médiévales Bibliotheca* 8. Leuven, Paris, and Dudley, Mass.: Peeters, 2006.<sup>6</sup>

[www.peeters-leuven.be/detail.php?search\\_key=9789042917798](http://www.peeters-leuven.be/detail.php?search_key=9789042917798)

### *Bilingual Text Editions*

Johannes Duns Scotus. *Freiheit, Tugenden und Naturgesetz [Freedom, Virtues, and Natural Law]*. Latin/German. Introduction, translation, and explanatory notes by Tobias Hoffmann. *Herders Bibliothek der Philosophie des Mittelalters* 27. Freiburg: Herder, 2012.<sup>7</sup>  
[www.herder.de/religion-theologie-shop/freiheit-tugenden-und-naturgesetz-gebundene-ausgabe/c-25/p-2474/](http://www.herder.de/religion-theologie-shop/freiheit-tugenden-und-naturgesetz-gebundene-ausgabe/c-25/p-2474/)

Johannes Duns Scotus. *Die Univozität des Seienden: Texte zur Metaphysik [Univocity of Being: Selected Texts on Metaphysics]*. Latin/German. Introduction, translation, and explanatory notes by Tobias Hoffmann. *Sammlung Philosophie* 1. Göttingen: Vandenhoeck & Ruprecht, 2002.<sup>8</sup>

### *Special issues of journals*

“La racine du vouloir et de l’agir en philosophie médiévale.” *Revue des Sciences philosophiques et théologiques* 107/2 (2023): 175–305.

“La racine de la connaissance en philosophie médiévale.” *Recherches de Théologie et Philosophie médiévales*, in progress.

### *Journal Articles*

1. “Deliberation and Rival Accounts of Free Choice in Medieval Philosophy.” *History of Philosophy Quarterly* 40 (2023): 132–62.

<https://doi.org/10.5406/21521026.40.2.03>

2. “Obéissance et raison selon Thomas d’Aquin.” *Revue des Sciences philosophiques et théologiques*, forthcoming.

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*Review of Metaphysics* 64 (2010): 148–50 (Brandon Zimmerman) · *The Thomist* 72 (2008): 673–7 (Mary Beth Ingham).

<sup>6</sup> REVIEWS: *Allgemeine Zeitschrift für Philosophie* 32 (2007): 193–8 (Michael Kühler) · *American Catholic Philosophical Quarterly* 82 (2008): 366–9 (Mary Beth Ingham) · *Journal of the History of Philosophy* 45 (2007): 494–5 (Anthony Celano) · *Notre Dame Philosophical Reviews* 2007–04–24: <http://ndpr.nd.edu/news/25279> (Martin Pickavé) · *Philosophisches Jahrbuch* 114 (2007): 452–5 (Isabelle Mandrella) · *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 635–42 (Giovanna d’Aniello) · *The Review of Metaphysics* 60 (2007): 865–6 (John M. Connolly) · *Revue Philosophique de Louvain* 107 (2009): 370–2 (Jean-Michel Counet).

<sup>7</sup> REVIEWS: *Antonianum* 89 (2014): 213–15 (Witold Salamon) · *Archivum Franciscanum Historicum* 106 (2013): 300–1 (Francesco Pica) · *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* 16 (2013): 293–6 (Thomas Zimmer) · *Forum Katholische Theologie* 29 (2012): 316–18 (Michal Chabada) · *Philosophischer Literaturanzeiger* 68/1 (2015): 5–11 (Reinhold Breil) · *Wissenschaft und Weisheit* 77 (2014): 282–4 (Johannes Karl Schlageter).

<sup>8</sup> REVIEWS: *Antonianum* 78/1 (2003): 194–7 (Francesco Fiorentino) · *Collectanea Franciscana* 73 (2003): 384–6 (Bernardino de Armellada) · *The Review of Metaphysics* 57 (2003): 145–8 (Joe McCoy) · *Theologie und Glaube* 93 (2003): 427 (Dieter Hatstrup).

3. “Augustine, Thomas Aquinas, and Duns Scotus on the First Cause of Moral Evil.” *Quaestio* 22 (2022): 407–431.  
<https://doi.org/10.1484/j.quaestio.5.133419>
4. “Aquinas on Free Will and Intellectual Determinism.” Co-authored with Cyrille Michon. *Philosophers’ Imprint* 17/10 (2017): 1–36. Open access.  
<http://hdl.handle.net/2027/spo.3521354.0017.010>
5. “Peter Auriol on Free Choice and Free Judgment.” *Vivarium* 53 (2015): 65–89.  
<https://doi.org/10.1163/15685349-12341291>
6. “Freedom Beyond Practical Reason: Duns Scotus on Will-Dependent Relations.” *British Journal for the History of Philosophy* 21 (2013): 1071–90.  
<https://doi.org/10.1080/09608788.2013.855162>  
  
*German translation:* “Freiheit jenseits der praktischen Vernunft: Duns Scotus über willensabhängige Relationen.” In *Vernunft und Glauben: Gottessuche heute*, edited by Hansjörg Hofer et al., 78–97. Salzburg: Verlag Anton Pustet, 2016.
7. “The Pleasure of Life and the Desire for Non-Existence: Some Medieval Theories.” *Res Philosophica* 90 (2013): 323–46. Open access.  
<https://doi.org/10.11612/resphil.2013.90.3.2>
8. “La teoria anti-naturalistica della libertà in Giovanni Duns Scoto [The Anti-Naturalist Theory of Freedom in John Duns Scotus].” *Antoniano* 87 (2012): 25–39.
9. “Walter Chatton on the Connection of the Virtues.” *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 57–82.  
<https://doi.org/10.1484/J.Quaestio.1.100379>
10. “Aquinas and Intellectual Determinism: The Test Case of Angelic Sin.” *Archiv für Geschichte der Philosophie* 89 (2007): 122–56.  
<https://doi.org/10.1515/AGPH.2007.007>
11. “Voluntariness, Choice, and Will in the Ethics Commentaries of Albert the Great and Thomas Aquinas.” *Documenti e studi sulla tradizione filosofica medievale* 17 (2006): 71–92.
12. “Moral Action as Human Action: End and Object in Aquinas in Comparison with Abelard, Lombard, Albert, and Scotus.” *The Thomist* 67 (2003): 73–94.  
<https://doi.org/10.1353/tho.2003.0038>
13. “The Distinction between Nature and Will in Duns Scotus.” *Archives d’histoire doctrinale et littéraire du Moyen Âge* 66 (1999): 189–224.  
[www.jstor.org/stable/44404145](http://www.jstor.org/stable/44404145)
14. “Ideen der Individuen und *intentio naturae*: Duns Scotus im Dialog mit Thomas von Aquin und Heinrich von Gent [Ideas of Individuals and the Intention of Nature: Duns Scotus in Dialogue with Thomas Aquinas and Henry of Ghent].” *Freiburger Zeitschrift für Philosophie und Theologie* 46 (1999): 138–52.  
<https://doi.org/10.5169/seals-761218>
15. “Individuation bei Duns Scotus und bei dem jungen Leibniz [Individuation in Duns Scotus and the Early Leibniz].” *Medioevo* 24 (1998): 31–87.

## Book Chapters

16. “Henry of Ghent and John of Pouilly on ‘Aristotle’s Prophecy about Incontinence.’” In *Varieties of Voluntarism in Medieval and Early Modern Philosophy*, edited by Sonja Schierbaum and Jörn Müller, 67–85. London: Routledge, 2024.
17. “John of Pouilly’s Intellectualist Reading of the March 7, 1277 Condemnation.” In *Willing and Understanding: Late Medieval Debates on the Will, the Intellect, and Practical Knowledge*, edited by Monika Michałowska and Riccardo Fedriga, 106–46. *Investigating Medieval Philosophy* 19. Leiden: Brill, 2023.  
[https://doi.org/10.1163/9789004541092\\_007](https://doi.org/10.1163/9789004541092_007)
18. “Grace and Free Will.” In *The New Cambridge Companion to Aquinas*, edited by Eleonore Stump and Thomas Joseph White, 233–56. Cambridge University Press, 2022.  
<https://doi.org/10.1017/9781009043595.015>
19. “The First Sin in the Early Fourteenth-Century Free Will Debate: Alexander of Alessandria and John of Pouilly.” In *Libertés médiévales*, edited by Kristell Trego, 207–31. Publications de l’Institut d’Études Médiévales de l’Institut Catholique de Paris. Paris: Vrin, 2021.  
<https://www.vrin.fr/livre/9782711629732/libertes-medievales>
20. “Freedom.” In *The Routledge Companion to Medieval Philosophy*, edited by Richard Cross and JT Paasch, 317–35. London: Routledge, 2021.  
[www.routledge.com/The-Routledge-Companion-to-Medieval-Philosophy/Cross-Paasch/p/book/9780415658270](http://www.routledge.com/The-Routledge-Companion-to-Medieval-Philosophy/Cross-Paasch/p/book/9780415658270)
21. “Freedom without Choice: Medieval Theories of the Essence of Freedom.” In *The Cambridge Companion to Medieval Ethics*, edited by Thomas Williams, 194–216. Cambridge University Press, 2019.  
<https://doi.org/10.1017/9781316711859.010>
22. “Aquinas on Moral Progress.” In *Aquinas’s Summa theologiae: A Critical Guide*, edited by Jeffrey Hause, 131–49. Cambridge University Press, 2018.  
[www.cambridge.org/core/books/aquinass-summa-theologiae/aquinas-on-moral-progress/A99124731F73D615A2546A76DE6C148C](http://www.cambridge.org/core/books/aquinass-summa-theologiae/aquinas-on-moral-progress/A99124731F73D615A2546A76DE6C148C)
23. “Freiheit ohne Wahl? Thomas von Aquin, Duns Scotus und Wilhelm von Ockham im Vergleich [Freedom without Choice? The Theories of Thomas Aquinas, Duns Scotus, and William of Ockham].” In *Libertà e determinismo: Riflessioni medievali*, edited by Marialucezia Leone and Luisa Valente, 235–57. *Flumen sapientiae – studi sul pensiero medievale* 4. Rome: Aracne Editrice, 2017.  
<https://doi.org/10.4399/97888255094348>
24. “‘Christian Aristotelianism’? Albert the Great and Thomas Aquinas on Moral Philosophy.” Co-authored with Jörn Müller. In *Cambridge History of Moral Philosophy*, edited by Sacha Golob and Jens Timmermann, 168–80. Cambridge University Press, 2017.  
<https://doi.org/10.1017/9781139519267.014>
25. “Duns Scotus and William of Ockham.” *Ibid.*, 181–91.  
<https://doi.org/10.1017/9781139519267.015>
26. “Free Choice.” Co-authored with Peter Furlong. In *Aquinas’s Disputed Questions on Evil: A Critical Guide*, edited by Michael V. Dougherty, 56–74. Cambridge University Press,

2016.

<https://doi.org/10.1017/CBO9781107360167.004>

27. “Will (Middle Ages).” In *The Oxford Guide to the Historical Reception of Augustine*, edited by Karla Pollmann, Willemien Otten, et al., 1898–1901. Oxford University Press, 2013.
28. “Free Choices.” In *Philosophical Virtues and Psychological Strengths*, edited by Romanus Cessario, O.P., Craig Steven Titus, and Paul C. Vitz, 117–37. Manchester, N.H.: Sophia Institute Press, 2013.
29. “The *Quaestiones De anima* and the Genesis of Duns Scotus’ Doctrine of Univocity of Being.” In *Medieval Perspectives on Aristotle’s De anima*, edited by Jean-Michel Counet and Russell Friedman, 101–20. *Philosophes médiévaux* 58. Leuven: Peeters, 2013.
30. “Prudence and Practical Principles.” In *Aquinas and the Nicomachean Ethics*, edited by Tobias Hoffmann, Jörn Müller, and Matthias Perkams, 165–83. Cambridge University Press, 2013.  
<https://doi.org/10.1017/CBO9780511756313.010>
31. “Theories of Angelic Sin from Aquinas to Ockham.” In *A Companion to Angels in Medieval Philosophy*, edited by Tobias Hoffmann, 283–316. Brill’s Companions to the Christian Tradition 35. Leiden and Boston: Brill, 2012.  
[https://doi.org/10.1163/9789004229792\\_011](https://doi.org/10.1163/9789004229792_011)
32. “Peter Auriol on Practical Judgment and Angelic Sin.” In *Contingenza e libertà: Teorie francescane del primo Trecento*, edited by Guido Alliney, Marina Fedeli, and Alessandro Pertosa, 45–75. Macerata: Edizioni Università di Macerata, 2012. [Contains an edition of Peter Auriol, *In Sent.* II, d. 4, q. 3.] Open access.  
[http://eum.unimc.it/it/index.php?controller=attachment&id\\_attachment=995](http://eum.unimc.it/it/index.php?controller=attachment&id_attachment=995)
33. “Duns Scotus’s Intellectualist Account of Practical Knowledge.” In *John Duns Scotus 1308–2008: The Opera Theologica of Scotus. Proceedings of “The Quadruple Congress” on John Duns Scotus, part 2*, edited by Richard Cross, 35–52. Münster: Aschendorff, 2012.
34. “Conscience and *Synderesis*.” In *The Oxford Handbook of Aquinas*, edited by Brian Davies and Eleonore Stump, 255–64. Oxford University Press, 2012.  
<https://doi.org/10.1093/oxfordhb/9780195326093.013.0020>
35. “The Intellectual Virtues.” *Ibid.*, 327–36.  
<https://doi.org/10.1093/oxfordhb/9780195326093.013.0025>
36. “*Eutrapelia*: The Right Attitude toward Amusement.” In *Mots médiévaux offerts à Ruedi Imbach*, edited by Iñigo Atucha, Dragos Calma, Catherine König-Pralong, and Irene Zavattero, 267–77. F.I.D.E.M. Textes et études du moyen âge. Porto: Fédération Internationale des Instituts d’Études Médiévales, 2011.  
<https://doi.org/10.1484/M.TEMA-EB.4.00901>
37. “Henry of Ghent’s Influence on John Duns Scotus’s Metaphysics.” In *A Companion to Henry of Ghent*, edited by Gordon A. Wilson, 339–67. Brill’s Companions to the Christian Tradition 23. Leiden: Brill, 2011.  
<https://doi.org/10.1163/ej.9789004183490.i-430.60>

38. “Duns Scotus’s Action Theory in the Context of His Angelology.” In *Johannes Duns Scotus 1308–2008: Die philosophischen Perspektiven seines Werkes / Investigations into his Philosophy. Proceedings of “The Quadruple Congress” on John Duns Scotus, part 3*, edited by Ludger Honnefelder et al., 403–20. St. Bonaventure, N.Y.: Franciscan Institute Publications; Münster: Aschendorff, 2010.
39. “Intellectualism and Voluntarism.” In *The Cambridge History of Medieval Philosophy*, edited by Robert Pasnau, 414–27. Cambridge University Press, 2010.  
<https://doi.org/10.1017/CHOL9780521762168.032>
40. “‘Liberté de qualité’ et ‘liberté d’indifférence’ chez Thomas d’Aquin [Freedom for Excellence and Freedom of Indifference in Thomas Aquinas].” In *Renouveler toutes choses en Christ: Vers un nouveau thomiste de la théologie morale. Hommage au P. Servais Pinckaers OP*, edited by Michael Sherwin OP and Craig Titus, 57–76. Études d’éthique chrétienne NS 5. Fribourg: Academic Press Fribourg, 2009.
41. “Duns Scotus on the Origin of the Possibles in the Divine Intellect.” In *Philosophical Debates at Paris in the Early Fourteenth Century*, edited by Stephen F. Brown, Thomas Dewender, and Theo Kobusch, 359–79. Studien und Texte zur Geistesgeschichte des Mittelalters 102. Leiden: Brill, 2009.  
<https://doi.org/10.1163/ej.9789004175662.i-526.89>
42. “Henry of Ghent’s Voluntarist Account of Weakness of Will.” In *Weakness of Will from Plato to the Present*, edited by Tobias Hoffmann, 115–37. Washington, D.C.: The Catholic University of America Press, 2008.  
<https://doi.org/10.2307/j.ctt285251.10>
43. “Albert the Great and Thomas Aquinas on Magnanimity.” In *Virtue Ethics in the Middle Ages: Commentaries on Aristotle’s Nicomachean Ethics, 1200–1500*, edited by István Bejczy, 101–29. Brill’s Studies in Intellectual History 160. Leiden and Boston: Brill, 2008.  
<https://doi.org/10.1163/ej.9789004163164.i-376.19>
44. “Der mittelalterliche Beitrag zum Problem der Willensschwäche [The Medieval Contribution to the Problem of Weakness of Will].” Co-authored with Jörn Müller and Matthias Perkams. In *Das Problem der Willensschwäche im mittelalterlichen Denken / The Problem of Weakness of Will in Medieval Thought*, edited by Tobias Hoffmann, Jörn Müller, and Matthias Perkams, 5–37. Recherches de Théologie et Philosophie médiévales Bibliotheca 8. Leuven, Paris, and Dudley, Mass.: Peeters, 2006.
45. “Aquinas on the Moral Progress of the Weak Willed.” *Ibid.*, 221–47.  
*French translation:* “Incontinence et progrès moral chez Thomas d’Aquin.” In *Le jugement pratique: Autour de la notion de Phronèsis*, edited by Danielle Lories and Laura Rizzorio, 233–61. Bibliothèque d’Histoire de la Philosophie. Paris: Vrin, 2008.
46. “L’*akrasia* selon Duns Scot [Weakness of Will according to Duns Scotus].” In *Duns Scot à Paris, 1302–2002: Actes du colloque de Paris, 2–4 septembre 2002*, edited by Olivier Boulnois, Elizabeth Karger, Jean-Luc Solère, and Gérard Sondag, 487–516. Textes et Études du Moyen Âge 26. Turnhout: Brepols, 2004.  
<https://doi.org/10.1484/M.TEMA-EB.3.2153>



47. “Henri de Gand: Idées divines et essences [Henry of Ghent: Essences and Divine Ideas].” In *Sur la science divine*, edited by Jean-Christophe Bardout and Olivier Boulnois, 226–44. Épiméthée. Paris: Presses Universitaires de France, 2002. [Contains a French translation of Henry of Ghent, *Quodlibet* IX, q. 2]
48. “Les idées comme essences créables chez François de Meyronnes [Ideas as Possible Essences according to Francis of Meyronnes].” In *Le Contemplateur et les idées. Modèles de la science divine du néoplatonisme au XVIII<sup>e</sup> siècle*, edited by Olivier Boulnois, Jacob Schmutz, and Jean-Luc Solère, 129–47. Bibliothèque d’Histoire de la Philosophie. Paris: Vrin, 2002.
49. “Duns Scotus: Die Unbefleckte Empfängnis Mariens [Duns Scotus on the Immaculate Conception of Mary].” In *Im Ringen um die Wahrheit*, edited by Remigius Bäumer et al., 711–33. Weilheim, 1997. [Contains a German translation of Duns Scotus, *Ordinatio* III, d. 3, q. 1]

#### *Encyclopedia Articles*

50. “Weakness of Will.” In *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*, edited by Henrik Lagerlund, 1390–3. Dordrecht et al.: Springer, 2011.  
[https://doi.org/10.1007/978-1-4020-9729-4\\_523](https://doi.org/10.1007/978-1-4020-9729-4_523)
51. “Wesen II. Mittelalter [The Notion of Essence in Medieval Thought].” In *Historisches Wörterbuch der Philosophie*, edited by Joachim Ritter, Karlfried Gründer, and Gottfried Gabriel, vol. 12: 626–34. Basel: Schwabe Verlag, 2004.  
<https://doi.org/10.24894/HWPh.5534>
52. “Henri de Harclay.” In *Dictionnaire du Moyen Age*, edited by Claude Gauvard, Alain de Libera, and Michel Zink, 662–3. Paris: Presses Universitaires de France, 2002.
53. “François de Meyronnes.” *Ibid.*, 558–60.
54. “Vielheit [Plurality].” In *Lexikon für Theologie und Kirche*, 3<sup>rd</sup> edition, edited by Walter Kasper et al., vol. 10: 777. Freiburg, Basel, Rome, and Vienna: Herder, 2001.

#### *Review Articles*

- The Theological Quodlibeta in the Middle Ages*, 2 vols., edited by Christopher Schabel. *Vivarium* 47 (2009): 128–35.  
<https://doi.org/10.1163/156853408X383033>

#### *Book Reviews*

*L'éthique de la personne. Liberté, autonomie et conscience de la pensée de Pierre de Olivi*, by Stève Bobillier. *Archives de philosophie* 85/3 (2022): 230–2.

*Jean Duns Scot, Questions sur la métaphysique*, Volume I, books I–III. Introduction, translation and notes by Olivier Boulnois and Dan Arbib, introduction to the Latin text by Dominique Poirel; Volume II, books IV–VI. Introduction, traduction and notes by Olivier

Boulnois, Dominique Demange, Ide Lévi, Kristell Trego, and Magali Roques, introduction to the Latin text by Dominique Poirel. *Journal of the History of Philosophy* 60 (2022): 503–5.

*La réception de Duns Scot / Die Rezeption des Duns Scotus / Scotism through the Centuries. Proceedings of “The Quadruple Congress” on John Duns Scotus, part 4*, edited by Mechthild Dreyer, Édouard Mehl, and Matthias Vollet. *Theological Studies* 75 (2014): 205–6.

*The Perspective of the Acting Person: Essays in the Renewal of Thomistic Moral Philosophy*, by Martin Rhonheimer. *The Thomist* 73 (2009): 661–5.

*The Specification of Human Actions in St Thomas Aquinas*, by Joseph Pilsner. *The Thomist* 71 (2007): 650–3.

*Connaissance et vérité chez Maître Eckhart: Seul le juste connaît la justice*, by Julie Casteigt. *The Review of Metaphysics* 61 (2007): 407–9.

*Will there Be Free Will in Heaven? Freedom, Impeccability, and Beatitude*, by Simon Francis Gaine. *The Thomist* 68 (2004): 643–5.

*Aquinas’s Philosophical Commentary on the Ethics*, by James Doig. *The Thomist* 66 (2002): 485–8.

*The Physics of Duns Scotus*, by Richard Cross. *Archiv für Geschichte der Philosophie* 83 (2001): 333–5.

<https://doi.org/10.1515/agph.2001.006>

*Être et représentation: Une généalogie de la métaphysique moderne à l’époque de Duns Scot (XIII<sup>e</sup>–XIV<sup>e</sup> siècle)*, by Olivier Boulnois. *Philosophisches Jahrbuch* 108 (2001): 345–9.

*Deus, primum cognitum: Die Lehre von Gott als dem Ersterkannten des menschlichen Intellekts bei Heinrich von Gent (†1293)*, by Matthias Laarmann. *Philosophisches Jahrbuch* 108 (2001): 175–7.

*Kontingenz und Wissen: Die Lehre von den futura contingentia bei Johannes Duns Scotus*, by Joachim Söder. *Theologie und Philosophie* 74 (1999): 426–9.

*Ideas in God according to Saint Thomas Aquinas: Sources and Synthesis*, by Vivian Boland. *Revue Thomiste* 99 (1999): 461–5.

*“Per se notum”*: Die logische Beschaffenheit des Selbstverständlichen im Denken des Thomas von Aquin, by Luca Tuninetti. *Revue Thomiste* 96 (1996): 687–90.

### Miscellanea

*Duns Scotus Bibliography from 1950 to the Present*, 10th edition, 2022.

<https://abelard.hypotheses.org/scotus-bibliography>

*Conference Report*: “Akrasia and incontinentia: The Problem of Weakness of Will in the Philosophy of the Middle Ages.” 12.–14. August 2004, Jena (Deutschland).” Co-authored with Jörn Müller and Matthias Perkams. *Bulletin de philosophie médiévale* 46 (2004): 256–66.

## Translations

### Latin → German:

John Duns Scotus. *Lectura* I, d. 3, p. 1, and d. 8, p. 1, q. 3 (See above: *Duns Scotus: Die Univocität des Seienden. Texte zur Metaphysik.*)

———. *Ordinatio* I, dd. 35–6.

[https://www.dropbox.com/s/rooaceozggvgtgm/Scotus\\_Ordinatio\\_I\\_35-36.pdf?dl=0](https://www.dropbox.com/s/rooaceozggvgtgm/Scotus_Ordinatio_I_35-36.pdf?dl=0)

———. *Quaestiones super libros Metaphysicorum Aristotelis* IX, q. 15, *Lectura* II, d. 25, *Ordinatio* II, d. 6, *Ordinatio* III, dd. 36–7. (See above: *Johannes Duns Scotus: Freiheit, Tugenden und Naturgesetz.*)

———. *Ordinatio* III, d. 3, q. 1. (See above: “Duns Scotus: Die Unbefleckte Empfängnis Mariens.”)

### Latin → French:

Henry of Ghent. *Quodlibet* IX, q. 2. (See above: “Henri de Gand: Idées divines et essences.”)

### French → German:

Pinckaers, Servais. *Christus und das Glück: Grundriss der christlichen Ethik*. Göttingen: Vandenhoeck & Ruprecht, 2004. Translation of *La morale catholique*.

<http://daten.digitale-sammlungen.de/~db/0004/bsb00049991/images>

### Italian → German:

Bettetini, Maria. “Confessiones 3: Augustinus in Karthago, gleich einem Roman.” In *Die Confessiones des Augustinus von Hippo: Einführung zu den dreizehn Büchern*, edited by Norbert Fischer and Cornelius Meyer, 133–59. Freiburg: Herder, 1998.

### German → English:

Spaemann, Robert. “Why there Is no Law without Natural Law.” *Proceedings of the American Catholic Philosophical Association* 86 (2012): 17–22.

## WORK IN PROGRESS

### Medium-term project

The Transformation of Ethics, 1300–1700.

### Editions

John of Pouilly, *Quodlibetal Questions on Intellect and Will* (*Quodl.* II, qq. 11–14 and *Quodl.* IV, qq. 6–7). Critical edition with doctrinal and historical study. Co-authored with Chris Schabel. The collation of all manuscripts is complete (200 pages).

Guy Terrena, *Quodlibetal Questions on Intellect and Will* (*Quodl.* I, q. 7; *Quodl.* III, q. 8; *Quodl.* V, q. 2). Critical edition. Advanced stage.

## *Studies*

An article on cognition in Hervaeus Natalis, complete draft to be revised.

Two articles on thirteenth- and fourteenth-century ethics, complete drafts to be revised.

An article on Aquinas's account of obedience, complete draft to be revised.

## PAPERS GIVEN

### *Keynote Lectures*

“La transformación de la sabiduría práctica en la filosofía medieval.” *Voluntad divina, voluntad angélica y voluntad humana desde la Tardo-antigüedad a la Modernidad Temprana*, Universidad nacional del Litoral, Santa Fe (Argentina), July 2023.

“Ripensando la libertà: il contributo di Duns Scoto [Rethinking Freedom: the Contribution of Duns Scotus].” Academic Festivities in honor of Blessed John Duns Scotus, Pontifical University Antonianum, Rome, November 2011.

“Aquinas on Moral Progress.” CUA School of Philosophy Graduate Student Conference, March 2011.

### *Invited Papers (other than Conference Papers)*

“The Psychological Turn in Medieval Theories of Freedom.” Charles University (Prague), October 2023.

“La transformation de la sagesse pratique en philosophie médiévale.” Université de Nantes, March 2023.

“Aquinas on Divine Causality in Human Willing.” *Primary and Secondary Causality: Medieval Theories at the Crossroads between Aristotelianism and Neoplatonism*, Vienna, February 2023.

“L'originalità della teoria del libero arbitrio di Tommaso d'Aquino.” Università Cattolica del Sacro Cuore, Milan, February 2023.

“Obéissance et raison selon Thomas d'Aquin.” Journée Thomiste, Paris, December 2022.

“La trasformazione della saggezza pratica nel medioevo.” *Dottorato internazionale in filosofia: Forme e storia dei saperi filosofici*. Università del Salento (Lecce), October 2022.

“La causa della scelta libera nella filosofia del XIII–XIV secolo.” Università di Trento, December 2021.

“Die Herausforderung Luzifers für den Intellektualismus, am Beispiel Gottfrieds von Fontaines und Johannes' von Pouilly.” University of Bonn, November 2021.

“La svolta psicologica nelle teorie medievali della libertà [The psychological turn in medieval theories of free will].” Università del Salento (Lecce, Italy), May 2020 (via videoconference).

“Intellektualismus oder Voluntarismus? Zur Freiheitsdebatte im Anschluss an Thomas von Aquin [Intellectualism or Voluntarism? The Free Will Debate after Thomas Aquinas].” University of Würzburg, June 2018.

“Aquinas on the Human Path to Perfection.” University of St. Thomas (St. Paul, Minn.), November 2015; University of Leuven, May 2016.

“How Can the Best Become the Worst? Thomas Aquinas and Duns Scotus on the Sin of the Devil.” University of St. Thomas (St. Paul, Minn.), November 2015.

“Duns Scotus on Ordered Willing Apart from Rational Order.” UCLA, November 2012.

“Peter Auriol on Free Decision and Practical Rationality.” Marquette University, October 2010; U.C. Irvine, April 2011.

“Peter Auriol on Freedom.” University of Toronto, March 2012.

“Analogie oder Univozität? Die Debatte zur Erkennbarkeit Gottes im 13. Jahrhundert [Analogy or Univocity? The Debate about the Knowability of God in the Thirteenth Century].” University of Eichstätt, December 2009.

“The Will as *Vis Collativa*: Duns Scotus on Quasi-Cognitive Functions of the Will.” University of Leuven, November 2009.

“Le *Quaestiones De anima* e la genesi della dottrina scotiana dell’univocità dell’ente [The *Quaestiones De anima* and the Development of Scotus’s Doctrine of the Univocity of Being].” University of Bari, November 2009.

“Intellettualismo e volontarismo nel XIII e nel primo XIV secolo [Intellectualism and Voluntarism in the Thirteenth and Early Fourteenth Century].” University of Bari, November 2009.

“Aquinas on Free Decision.” University of Helsinki, May 2009.

“*Quid est Deus?* Enrico di Gand e Duns Scotus sulla conoscibilità di Dio [What is God? Henry of Ghent and Duns Scotus on the Knowability of God].” University of Macerata, April 2009.

“Aquinas and his Contemporaries on whether the Will Is Freer than the Intellect.” University of Freiburg, Germany, January 2009.

“Thomas Aquinas and Duns Scotus on Angelic Sin.” Franciscan University of Steubenville, November 2007.

“The Relation between the Human Will and God: the Rational Foundation of Morality according to Thomas Aquinas.” Boston College, March 2002.

#### *Invited Conference Papers*

“La originalidad de la teoría del libre albedrío de Tomás de Aquino.” *Congreso Tomista Internacional*, Universidad de los Andes, Santiago del Chile, June 2023.

“La théorie d’illumination d’Henri de Gand, entre Thomas d’Aquin et Duns Scot.” *Journée d’études “Henri de Gand: connaissance, illumination et vérité,”* École normale supérieure (Paris), May 2023.

“Albert the Great’s Early Account of Prudence.” *Albert the Great on the Human Being: An Inter-disciplinary Colloquium*, University of Fribourg (Switzerland), April 2023.

“Le droit naturel et les deux tables du Décalogue: Thomas d’Aquin, Duns Scot, Pierre Auriol et Guillaume d’Ockham.” *La nature au Moyen Âge*, Institut d’Études Médiévales, Institut Catholique de Paris, December 2022.

“Duns Scotus and Peter Auriol on whether Prudence Presupposes the Moral Virtues.” *Peter Auriol’s Thought and His Legacy, on the Seventh Centenary of the Death (1322–2022)*, LUMSA University (Rome), September 2022.

“Deliberation and Rival Accounts of Free Choice in Medieval Philosophy: Thomas Aquinas and Walter of Bruges.” *Symposium Thomisticum*, Cracow, June 2022.

“Duns Scotus’s Unaristotelian Connection between Prudence and the Moral Virtues.” *Is practical reasoning about ends? Medieval and early modern views*. Universität Würzburg, May 2022.

“Henry of Ghent and John of Pouilly on ‘Aristotle’s Prophecy about Incontinence’.” *Varieties of Voluntarism in Medieval and Early Modern Ethics*, Würzburg, July 2021 (via videoconference).

“John of Pouilly’s Intellectualist Reading of the March 7, 1277 Condemnation.” *The Will and Its Acts in Late Medieval Ethics and Theology*, Łódź, June 2021 (via videoconference).

“John of Pouilly’s Intellectualist Theory of How We Control Our Choices.” *The Third International Conference on Classics: Texts, Thoughts and Self in the Ancient World*, Peking University, November 2019.

“La fruizione beatifica nel ‘terzo gruppo’ (q. 18–23) delle *Collationes oxonienses*: Alla ricerca del profilo intellettuale dell’autore pseudo-scotiano [Beatific Fruition in the ‘Third Group’ of the *Collationes oxonienses*: in Search of the Intellectual Profile of the Pseudo-Scotist Author].” Giornata di studi sulle *Collationes oxonienses* di Giovanni Duns Scoto, Macerata, November 2017.

“Augustine, Aquinas, and Duns Scotus on the First Cause of Moral Evil.” *Una nuova metafisica per una nuova teologia: Giovanni Duns Scoto a 750 anni dalla nascita*, Pontificia Università Antonianum, Rome, November 2016.

“Aquinas on Alternative Possibilities in Practical Reasoning.” *Workshop Internazionale “Libertà e determinismo: trasformazioni medievali della responsabilità morale”*, Università degli Studi di Roma “La Sapienza,” November 2015.

“The Deficient Cause of Evil: Augustine and His Medieval Readers.” *La liberté au Moyen Âge*, Institut d’Études Médiévales, Institut Catholique de Paris, November 2015.

“Thomas Aquinas on Moral Progress.” *Beijing Forum: The Harmony of Civilizations and Prosperity for All – China and the World: Tradition, Reality and Future*. Beijing, November 2014; *International Conference on Thomas Aquinas and Medieval Philosophy*, Wuhan, November 2014.

“How Is Primal Sin Possible? Philosophical Considerations about the Fall of the Angels.” *The Eighth Annual Western Ontario Colloquium in Ancient and Medieval Philosophy: Will and Action in Ancient and Medieval Philosophy*, Western University, London, Ontario, October 2013.

- “Aquinas, Intellectual Determinism, and Practical Reasoning.” *Freedom and Responsibility in Medieval Thought*, Peking University, May 2012.
- “The Pleasure of Life and the Desire for Non-Existence: Some Medieval Theories.” *Henle Conference on Happiness and Well-Being*, Saint Louis University, March 2012.
- “Analogy of Being in Thomas Aquinas and Henry of Ghent.” *Semantics of Being Workshop*, Loyola University Maryland, March 2011.
- “Duns Scotus on Why Ethical Knowledge is Untainted by Bad Habits.” *The Midwest Seminar in Ancient and Medieval Philosophy*, Marquette University, October 2010.
- “Aristotle and Aquinas on the Virtuous as the Measure of Morality.” *Society for Medieval and Renaissance Philosophy*, Satellite Session at the 2010 Annual Meeting of the APA, Eastern Division, Boston, December 2010. (Earlier versions were presented at the University of Munich, February 2009, and at the University of Namur, May 2005.)
- “Question disputée sur le libre arbitre [Disputed Questions on Free Will].” Presented together with Cyrille Michon. *Journée Incipit*. Université de Paris IV – Sorbonne, May 2009.
- “Peter Auriol on Angelic Sin.” *Contingency and Freedom: Franciscan Theories in the Early 14<sup>th</sup> Century*. University of Macerata, December 2008.
- “Scotus’s Account of Angelic Sin and Key Features of His Action Theory.” *The Quadruple Congress: John Duns Scotus 1308–2008: Investigations into His Philosophy*. University of Bonn, November 2008.
- “Duns Scotus on the Appetitive Conditions for Practical Knowledge.” *The Quadruple Congress: John Duns Scotus 1308–2008: The Opera Theologica of Scotus*. Oriel College, Oxford, July 2008.
- “Univocity of Being in Duns Scotus’s *Quaestiones De anima*.” *Soul & Mind: Ancient and Medieval Perspectives on the De anima – 50 Years De Wulf-Mansion Centre*, University of Leuven, February 2007.
- “Comments on Mark Jordan, *Rewritten Theology: Aquinas after His Readers*.” *American Society of Church History, Winter Meeting*, January 2007.
- “Magnanimity in Albert the Great’s Commentaries on the *Nicomachean Ethics*.” *Virtue Ethics in the Middle Ages: Commentaries on Aristotle’s Ethics (1200–1500)*, University of Nijmegen, January 2006.
- “La liberté, la perfection et l’imperfection: Thomas d’Aquin et Jean Duns Scot [Freedom, Perfection and Imperfection: Thomas Aquinas and Duns Scotus].” *Renouveler toutes choses en Christ: hommage à Servais Pinckaers, O.P.*, University of Fribourg (Switzerland), October 2005.
- “‘The Virtuous Man Is the Measure of Human Acts’: Connaturality and Principles in Aquinas’s Ethics.” *De la phronesis à la prudentia: Des philosophies hellénistiques à la pensée scolastique*, *International Colloquium*, University of Namur and Université Catholique de Louvain, May 2005.

“Duns Scotus’ Parisian Teaching on the Possibles.” *Philosophical Debates at the University of Paris in the First Quarter of the Fourteenth Century*, Rheinische Friedrich-Wilhelms-Universität Bonn, April 2004.

“Le concept de l’*akrasia* selon Duns Scot [The Concept of *akrasia* according to Duns Scotus].” *1302: Duns Scot à Paris*, Paris, September 2002.

“The Doctrine of the Possibles in the *Reportatio Parisiensis*,” *John Duns Scotus: the Paris Years. A Trans-coop Project Workshop sponsored by Boston College Institute of Medieval Philosophy and Theology in conjunction with Ruhr-Universität Bochum*, Boston College, June 2002.

“Les idées et les possibles chez François de Meyronnes [The Ideas and Possibles according to Francis of Mayronnes].” *Science divine, philosophie et théologie, du XIII<sup>e</sup> au XVIII<sup>e</sup> siècle*, École pratique des hautes études (Paris), May 1999.

“Jean de Bassoles et les idées divines [John of Bassolis and the Divine Ideas].” *Science divine, philosophie et théologie, du XIII<sup>e</sup> au XVII<sup>e</sup> siècle*, École pratique des hautes études (Paris), May 1998.

#### *Other Papers*

“Duns Scotus and Peter Auriol on whether Prudence Presupposes the Moral Virtues.” *Peter Auriol’s Thought and His Legacy, on the Seventh Centenary of the Death (1322–2022)*, LUMSA University (Rome), September 2022.

“Deliberation and Rival Accounts of Free Choice in Medieval Philosophy: Thomas Aquinas, Henry of Ghent, Godfrey of Fontaines, and John of Pouilly.” *Eleventh International Thomistic Congress: « Vetera novis augere »*. Angelicum (Rome), September 2022.

“À la racine de la clarté: la nature et la fonction du verbe intérieur chez Hervé de Nédellec”, 15<sup>th</sup> International Congress of the SIEPM . *Radical Thinking in the Middle Ages*. Paris, August 2022.

“Grace and Free Will in Aquinas.” Centre for Advanced Studies “Human Abilities,” Free University and Humboldt University, Berlin, January 2021 (via videoconference).

“Thomas Aquinas, Henry of Ghent, and Peter Auriol on Freedom without Choice.” 14<sup>th</sup> International Congress of the SIEPM. *Homo – Natura – Mundus: Human Beings and Their Relationships*, Porto Alegre, Brazil, July 2017.

“Freedom without Choice.” *Cornell Summer Colloquium in Medieval Philosophy*, Brooklyn, N.Y., June 2017.

“The Pleasure of Life and the Desire for Non-Existence: Some Medieval Theories.” *Pleasures of Knowledge*, 13<sup>th</sup> International Congress of Medieval Philosophy, *Société Internationale pour l’Étude de la Philosophie Médiévale*, Freising (Germany), August 2012.

“Loosening the Connection of the Virtues: Aquinas and Henry of Ghent.” 12<sup>th</sup> International Congress of Medieval Philosophy, *Société Internationale pour l’Étude de la Philosophie Médiévale*, Palermo, September 2007.



“Albert the Great and Thomas Aquinas on Magnanimity.” *Society for Medieval and Renaissance Studies Satellite Session at the ACPA 2006 Annual Meeting*, Granville, Ohio, October 2006.

“Duns Scotus on Angelic Sin.” *The 31<sup>st</sup> Patristic, Medieval, and Renaissance Conference*, Villanova University, October 2006.

“Aquinas and Henry of Ghent on Contingent Causality and Free Decision.” *Medieval Academy Annual Meeting 2006*, Boston, March 2006.

“Unde malum? – Contingent Free Choice according to Aquinas.” *Thomistic Institute 2005*, The University of Notre Dame, July 2005.

“Aquinas on the Virtuous Person as the Measure of Human Acts.” *40<sup>th</sup> International Congress on Medieval Studies*, Kalamazoo, Mich., May 2005.

“Henry of Ghent on Weakness of Will.” *Fall Lecture Series 2004, Weakness of Will*, The Catholic University of America, Washington, D.C., October 2004.

“How Can The Morally Weak Prevail over Moral Weakness? Aquinas on Moral Progress.” *Akrasia and incontinentia: The Problem of Weakness of Will in the Philosophy of the Middle Ages*, *International Conference*, University of Jena, Germany, August 2004.

“Practical Judgment, Deliberation and Free Choice: Thomas Aquinas and Henry of Ghent.” *Deliberation, Desires and Emotions: A Debate Among Medieval and Contemporary Philosophers*, *International Conference*, Université de Montréal, May 2004.

“Akrasia and the Fall of Angels in Aquinas: How Can a Rational Agent Choose Evil?” *11<sup>th</sup> International Congress of Medieval Philosophy*, *Société Internationale pour l'Étude de la Philosophie Médiévale*, Porto (Portugal), August 2002.

“Die göttlichen Ideen der Individuen bei Thomas von Aquin, Heinrich von Gent und Johannes Duns Scotus [Divine Ideas of Individuals according to Thomas Aquinas, Henry of Ghent, and John Duns Scotus].” *10<sup>th</sup> International Congress of Medieval Philosophy*, *Société Internationale pour l'Étude de la Philosophie Médiévale*, Erfurt (Germany), September 1997.

## CONFERENCES, LECTURE SERIES, WORKSHOPS, AND PANELS ORGANIZED

### *Future events*

International conference, “Bonaventure and Thomas Aquinas in conversation,” organized with Thérèse Cory (University of Notre Dame); scientific committee: Olivier Boulnois (EPHE and CRNS-LEM), Thérèse Cory, Tobias Hoffmann et Adriano Oliva (CRNS-LEM and Leonine Commission), June 2024.

### *Past events*

International conference, “Hervé de Nédellec dans le 700<sup>e</sup> anniversaire de sa mort,” organized with Fabrizio Amerini (University of Parma) and Iacopo Costa (CRNS-LEM), November 2023.

Lecture Series “Construire la volonté.” Sorbonne Université. Four lectures by Robert Pasnau, April 2023.

Journée Incipit: actualité de la philosophie médiévale, Sorbonne Université, April 2023.

International conference, “Primary and Secondary Causality: Medieval Theories at the Crossroads between Aristotelianism and Neoplatonism,” organized with Dragos Calma (University College Dublin), Vienna, February 2023.

Five panels under the heading “À la racine de la connaissance, du vouloir et de l’agir.” The 15<sup>th</sup> International Congress of the SIEPM: *Radical Thinking in the Middle Ages*, Paris, August 2022.

Journée Incipit: actualité de la philosophie médiévale, Sorbonne Université, April 2022.

Workshop, “CUA Workshop in Medieval Philosophy.” The Catholic University of America, February 2014.

Panel, “The Pleasure of Morality and the Moral Value of Pleasure.” 13<sup>th</sup> International Congress of the SIEPM: *Pleasures of Knowledge*. Freising, August 2012.

Workshop, “CUA Workshop in Medieval Philosophy.” The Catholic University of America, February 2012.

Workshop, “Latin text study of Aquinas’s *Quaestiones disputatae de anima*.” The Catholic University of America, September 2011.

Workshop, “Praktische Philosophie im Mittelalter.” Ludwig Maximilian University of Munich, September 2009.

Panel, “Virtues and the Passions, 1220–1300.” 12<sup>th</sup> International Congress of the SIEPM: *Universality of Reason – Plurality of Philosophies in the Middle Ages*. Palermo, September 2007.

Panel, “The Angels and Medieval Philosophy.” *Patristic, Medieval, and Renaissance Studies*. Villanova University, October 2006.

Lecture Series “Weakness of Will.” The Catholic University of America. Twelve invited papers, September–December 2004.

International Conference, “Weakness of the Will in Medieval Philosophy.” University of Jena, August 2004, organized with Jörn Müller (at the time University of Bonn) and Matthias Perkams (at the time University of Jena).

## SERVICE TO THE PROFESSION

### *Memberships in Editorial Boards*

*Bulletin de philosophie médiévale*, since 2012

*Rencontres de Philosophie Médiévale*, since 2012

*Speculum: A Journal of Medieval Studies*, book review editor for philosophy, since 2021

*Traditio: Studies in Ancient and Medieval History, Thought, and Religion*, since 2013

*The Catholic University of America Press*, 2021

### *Professional Societies*

President of the Société Internationale pour l'Étude de la Philosophie Médiévale, since 2022 (Vice-President: 2017–2022; Assessor: 2012–2017)

Executive Committee of the Society for Medieval and Renaissance Philosophy, 2015–2018.

Executive Council of the American Catholic Philosophical Association, 2009–2011.

Executive Committee of the American Catholic Philosophical Association, 2010–2011.

### *Memberships in Research Institutes*

Director of the Centre Pierre Abélard of Sorbonne Université, since 2021.

Member of the Steering Committee of the Institut d'Études Médiévales of the Institut Catholique de Paris, since 2022.

Member of the Société thomiste, since 2021.

### *Refereeing*

*Grant Institutions:* Alexander of Humboldt Foundation, American Academy in Berlin, Fondo Nacional de Desarrollo Científico y Tecnológico (Chile), Israel Science Foundation, National Endowment of the Humanities, National Science Centre Poland, Social Sciences and Humanities Research Council of Canada.

*Publishers:* Brill, Cambridge University Press, Lexington Books, Oxford University Press, The Catholic University of America Press.

*Journals:* American Catholic Philosophical Quarterly, Anuario Filosófico, Archiv für Geschichte der Philosophie, British Journal for the History of Philosophy, Bulletin de philosophie médiévale, History of Philosophy & Logical Analysis, History of Philosophy Quarterly, Journal of the American Philosophical Association, Journal of the History of Philosophy, Patristica et Mediævalia, Philosophy and Phenomenological Research, Przegład Tomistyczny, Quaestio, Recherches de Théologie et Philosophie médiévales, Res philosophica, The Review of Politics, The Thomist, Traditio, Vivarium.

*Other:* St Andrews Encyclopaedia of Theology

*Promotion or tenure evaluations:* Seven evaluations for candidates in Asia, North America, and three European countries.

## UNDERGRADUATE COURSES TAUGHT

### *Sorbonne Université (since 2021)*

“Libre arbitre et liberté depuis Augustin jusqu'à Duns Scot”

“Parler de Dieu: théories médiévales des attributs divins”

“Les passions de l'âme chez Thomas d'Aquin et ses sources”

“Vertus et vices en philosophie médiévale”

*The Catholic University of America, School of Philosophy (2001–2021)*

- Phil 201 “The Classical Mind.” (*A basic introduction to ancient and medieval philosophy*)
- Phil 202 “The Modern Mind.” (*A basic introduction to early modern and modern philosophy*)
- Phil 308 “Philosophy of God.”
- Phil 309 “Theories of Ethics.”
- Phil 311 “Contemporary Moral Issues.”
- Phil 313 “Philosophy of Human Nature.”
- Phil 317 “Philosophy of Religion.”
- Phil 354 “History of Medieval Philosophy.”
- Phil 356 “Metaphysics II.” (*Metaphysical theories from Avicenna to Ockham*)
- HSPH 102 “Human Action and Government.” (*Political theories from Aristotle to Hobbes*)
- HSPH 204 “Ultimate Questions.” (*Plato’s and Aristotle’s metaphysics.*)

*University of Macerata, Scuola di studi superiori Giacomo Leopardi (2017)*

“La svolta moderna nelle teorie medievali della legge naturale [The modern turn in medieval theories of natural law].”

*University of Bonn, Germany, Department of Philosophy (2000)*

“Boetius von Dacien und Thomas von Aquin über die Glückseligkeit [Bothius of Dacia and Thomas Aquinas on Happiness].”

**GRADUATE COURSES TAUGHT**

*Sorbonne Université (since 2021)*

- “L’âme et la connaissance selon Thomas d’Aquin”
- “Le mal selon Thomas d’Aquin et ses sources”
- “La métaphysique de Jean Duns Scot” (two semesters)
- “La prescience divine et la liberté humaine d’Augustin à Luis de Molina” (two semesters)
- “La sagesse pratique selon Thomas d’Aquin et Guillaume d’Ockham”
- “Scepticisme, certitude et illumination en philosophie médiévale”
- “Théories médiévales de la causalité”
- “Théories médiévales des universaux”
- “Thomas d’Aquin, lecteur de *l’Éthique à Nicomaque*” (two semesters)

*The Catholic University of America, School of Philosophy (2001–2021)*

Phil 759 “Medieval and Contemporary Theories of Free Will.”

Phil 760 “Duns Scotus’s Ethics.”

Phil 769 “Aquinas and His Contemporaries on Conscience and Prudence.”

Phil 835 “Aquinas on Evil.”

Phil 860 “The Fall of the Angels: Philosophical Explanations, Augustine to Duns Scotus.”

Phil 864 “Aquinas on the Goodness and Badness of Human Acts.”

Phil 871 “Thomas Aquinas on Free Choice.”

**MASTER THESES DIRECTED**

The Catholic University of America, 2001–2020: 12 master theses.

Sorbonne Université, since 2021: 20 master theses.

**DISSERTATIONS DIRECTED**

Kyongsook Kim. “The Passivity and Activity of a Human Being as Revealed in the Passions of the Soul in Thomas Aquinas.” The Catholic University of America, 2010.

Jamie Anne Spiering. “An Innovative Approach to *Liberum Arbitrium* in the Thirteenth Century: Philip the Chancellor, Albert the Great, and Thomas Aquinas.” The Catholic University of America, 2010. – *Dr. Spiering is Associate Professor at Benedictine College, Atchison, Kansas.*

Daniel P. Shields. “Aquinas and the Kantian Principle of Treating Persons as Ends in Themselves.” The Catholic University of America, 2012. – *Dr. Shields is Assistant Professor at Wyoming Catholic College.*

Peter Furlong. “Indeterminism and Freedom of Decision in Aquinas.” The Catholic University of America, 2013. – *Dr. Furlong is Professor at Valencia College, Orlando.*

Blaise Blain. “Thomas Aquinas on How Habits Affect Human Powers and Acts.” The Catholic University of America, 2017. – *Dr. Blain is Tutor at Thomas Aquinas College.*

Francis Feingold. “Divine Friendship-Love and Divine Impassibility: A Thomistic Response to Process Thought.” The Catholic University of America, 2017. – *Dr. Feingold is Associate Professor at Kenrick Seminary in St. Louis.*

Francesca Longo. “‘A conoscer la prima radice ...’ (*Inf. V*, v. 124). La concezione dantesca dell’incontinenza nel contesto dell’intellettualismo etico tardomedievale.” 2019. Co-direction with Andrea Tabarroni, Università degli Studi di Trieste. – *The dissertation won the “Premio Marco Arosio” in 2021.*

Jordan McFadden. “Aquinas on Moral Responsibility without Deliberation.” The Catholic University of America, 2020. – *Dr. McFadden is Adjunct Professor at St Patrick’s College, Maynooth.*

Logan Weir. “Thomas Aquinas on Desire for the Ultimate End.” The Catholic University of America, in progress.

Anna-Sophie Lange. “Possibilité et concevabilité chez al-Gazālī et Jean Duns Scot.” Sorbonne-Université, in progress. Co-directed with Marwan Rashed.

Grégoire Gilliot. “Présence et usage de Boèce chez Thomas d’Aquin.” Sorbonne-Université, in progress.

#### MEMBERSHIPS

American Philosophical Association.

American Catholic Philosophical Association.

Deutsche Gesellschaft für Philosophie.

Gesellschaft für Philosophie des Mittelalters und der Renaissance.

The Medieval Academy of America.

Société Internationale pour l’Étude de la Philosophie Médiévale (President since 2022, Vice President 2017–2022, Assessor 2012–2017).

Society for Medieval and Renaissance Philosophy.

#### LANGUAGES

English, French, German, and Italian (fluency); Spanish (conversational knowledge);

Latin, Ancient Greek, and Ancient Hebrew (reading knowledge).