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POSITIONS HELD: School of Philosophy, The Catholic University of America, Washington, D.C., 2001–present

Continuous tenure, 2008

Associate Professor, 2007

Assistant Professor, 2001–2007

Visiting Scholar in Leuven, hosted by Prof. Carlos Steel, 2000

Scientific collaborator (“wissenschaftlicher Mitarbeiter”), for Prof. Ludger Honnefelder at the University of Bonn, 1999–2000

Scientific collaborator (“assistant diplômé”) in Moral Theology, for Prof. Servais Pinckaers, O.P., at the University of Fribourg, Switzerland, 1994–1997

EDUCATION: Ph.D. in Philosophy, University of Fribourg, Switzerland, directed by Prof. Ruedi Imbach, *summa cum laude*. Dissertation defended in 1999, published in 2002

Licentiate in Theology, University of Fribourg, Switzerland, *summa cum laude*, 1993

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

AREA OF SPECIALIZATION: Medieval ethics and metaphysics, focusing on Thomas Aquinas, Henry of Ghent and John Duns Scotus. My main interest is in Aquinas’s ethics.

FELLOWSHIPS AND GRANTS: *Swiss National Science Foundation*, dissertation fellowship, hosted by Prof. Ludger Honnefelder in Bonn, 1997–1998

German Research Foundation (DFG), Subsidies for a conference on “Weakness of the Will in Medieval Philosophy.” Jena, August 2004

Erasmus Institute, University of Notre Dame, junior fellowship, 2004–2005

Humboldt Research Fellowship for Experienced Researchers, hosted by Prof. Rémi Brague in Munich, 2008–2009

PUBLICATIONS: BOOKS:

Creatura intellecta: Die Ideen und Possibilia bei Duns Scotus mit Ausblick auf Franz von Mayronis, Poncius und Mairius. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters – Neue Folge 60. Münster: Aschendorff, 2002.

Reviewed in:

- *Antonianum* 76 (2003): 721–23. (Gennaro Auletta)
- *Archives de Philosophie* 69 (2006): 507–8. (Jacob Schmutz)
- *Collectanea Franciscana* 73 (2003): 386–87. (Bernardino de Armellada)
- *The Modern Schoolman* 81 (2004): 151–54. (John P. Doyle)
- *Philosophisches Jahrbuch* 110 (2003): 152–55. (Matthias Perkams)
- *Religious Studies* 39 (2003): 489–91. (Richard Cross)
- *The Review of Metaphysics* 57 (2004): 622–25. (Steven P. Marrone)
- *Revue des sciences philosophiques et théologiques* 87 (2003): 788–89. (Édouard-Henri Wéber)
- *Revue philosophique de Louvain* 102 (2004): 524–27. (Gérard Sondag)
- *Speculum* 79 (2004): 206–8. (Thomas Williams)
- *Theologie und Philosophie* 78 (2003): 105–8. (Axel Schmidt)
- *The Thomist* 66 (2002): 643–47. (Ansgar Santogrossi)

Johannes Duns Scotus: Die Univozität des Seienden: Texte zur Metaphysik. [Introduction, translation, and notes]. Sammlung Philosophie 1. Göttingen: Vandenhoeck & Ruprecht, 2002.

Reviewed in:

- *Antonianum* 78 (2003): 194–97. (Francesco Fiorentino)
- *Collectanea Franciscana* 73 (2003): 384–86. (Bernardino de Armellada)
- *The Review of Metaphysics* 57 (2003): 145–48. (Joe McCoy)
- *Theologie und Glaube* 93 (2003): 427. (Dieter Hattrup)

EDITED COLLECTIONS:

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.

Reviewed in:

- *Allgemeine Zeitschrift für Philosophie* 32 (2007): 193–98. (Michael Kühler)
- *American Catholic Philosophical Quarterly* 82 (2008): 366–69. (Mary Beth Ingham)
- *Journal of the History of Philosophy* 45 (2007): 494–95. (Anthony Celano)
- *Notre Dame Philosophical Reviews* 2007–04–24: <<http://ndpr.nd.edu/review.cfm?id=9464>>. (Martin Pickavé)
- *Philosophisches Jahrbuch* 114 (2007): 452–55. (Isabelle Mandrella)
- *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 635–42. (Giovanna d’Aniello)
- *The Review of Metaphysics* 60 (2007): 865–66. (John M. Connolly)

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.

Reviewed in:

- *Journal of the History of Philosophy* 47 (2009): 466–67. (Petter Korkman)
- *Notre Dame Philosophical Reviews* 2008–09–03:
<<http://ndpr.nd.edu/review.cfm?id=14067>>. (Byron Williston)
- *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 627–35. (Anna Arezzo)
- *The Thomist* 72 (2008): 673–77. (Mary Beth Ingham)

ARTICLES:

“Duns Scotus: Die Unbefleckte Empfängnis Mariens.” In *Im Ringen um die Wahrheit*, edited by Remigius Bäumer et al., 711–33. Weilheim, 1997.

“Individuation bei Duns Scotus und bei dem jungen Leibniz.” *Medioevo* 24 (1998): 31–87.

“Ideen der Individuen und *intentio naturae*. Duns Scotus im Dialog mit Thomas von Aquin und Heinrich von Gent.” *Freiburger Zeitschrift für Philosophie und Theologie* 46 (1999): 138–52.

“The Distinction between Nature and Will in Duns Scotus.” *Archives d’histoire doctrinale et littéraire du Moyen Âge* 66 (1999): 189–224.

“Les idées comme essences créables chez François de Meyronnes.” In *Le Contemplateur et les idées. Modèles de la science divine du néoplatonisme au XVIII^e siècle*, edited by Olivier Boulnois, Jacob Schmutz, and Jean-Luc Solère, 129–47. Bibliothèque d’Histoire de la Philosophie. Paris: Vrin, 2002.

“Henri de Gand: Idées divines et essences.” In *Sur la science divine*, edited by Jean-Christophe Bardout and Olivier Boulnois, 226–44. Épiméthée. Paris: Presses Universitaires de France, 2002.

“Moral Action as Human Action: End and Object in Aquinas in Comparison with Abelard, Lombard, Albert, and Scotus.” *The Thomist* 67 (2003): 73–94.

“L’*akrasia* selon Duns Scot.” 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.

“Aquinas on the Moral Progress of the Weak Willed.” 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, 221–47. Recherches de Théologie et Philosophie médiévales Bibliotheca 8. Leuven, Paris, and Dudley, Mass.: Peeters, 2006.—
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 Rizzerio, 233–61. Bibliothèque d’Histoire de la Philosophie. Paris: Vrin, 2008.

“Der mittelalterliche Beitrag zum Problem der Willensschwäche.” 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*, 5–37.

“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.

“Aquinas and Intellectual Determinism: The Test Case of Angelic Sin.” *Archiv für Geschichte der Philosophie* 89 (2007): 122–56.

“Albert the Great and Thomas Aquinas on Magnanimity.” In *Virtue Ethics in the Middle Ages: Commentaries on Aristotle’s Ethics (1200–1500)*, edited by István Bejczy, 101–29. Brill’s Studies in Intellectual History 160. Leiden: E. J. Brill, 2008.

“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.

“Walter Chatton on the Connection of the Virtues.” *Quaestio: Yearbook of the History of Metaphysics* 8 (2008): 57–82.

“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.

“‘Liberté de qualité’ et ‘liberté d’indifférence’ chez Thomas d’Aquin.” 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.

“The *Quaestiones De anima* and the Genesis of Duns Scotus’s Doctrine of Univocity of Being.” In *Soul and Mind: Medieval Perspectives on Aristotle’s De anima*, edited by Jean-Michel Counet and Russell Friedman. Philosophes médiévaux 52. Leuven: Peeters, forthcoming.

“Intellectualism and Voluntarism.” In *The Cambridge History of Medieval Philosophy*, edited by Robert Pasnau. Cambridge: Cambridge University Press, forthcoming.

“Will (430–1500).” In *The Oxford Guide to the Historical Reception of Augustine*, edited by Karla Pollmann, Willemien Otten, et al. Oxford and New York: Oxford University Press, forthcoming.

“Henry of Ghent’s Influence on John Duns Scotus’s Metaphysics.” In *The Brill Companion to Henry of Ghent*, edited by Gordon A. Wilson. Leiden: Brill, forthcoming.

“Conscience and *Synderesis*.” In *The Oxford Handbook to Aquinas*, edited by Brian Davies and Eleonore Stump. Oxford and New York: Oxford University Press, forthcoming.

“The Intellectual Virtues.” *Ibid.*

“Duns Scotus’s Action Theory in the Context of His Angelology.” In *Johannes Duns Scotus 1308–2008: Die philosophischen Perspektiven seines Werkes*, edited by Ludger Honnefelder et al. Münster: Aschendorff, forthcoming.

ENCYCLOPEDIA ARTICLES:

“Vielheit.” In *Lexikon für Theologie und Kirche*, 3rd edition, edited by Walter Kasper et al., vol. 10: 777. Freiburg, Basel, Rome, and Vienna: Herder, 2001.

“Henri de Harclay.” In *Dictionnaire du Moyen Age*, edited by Claude Gauvard, Alain de Libera, and Michel Zink, 662–63. Paris: Presses Universitaires de France, 2002.

“François de Meyronnes.” *Ibid.*, 558–60.

“Wesen II. Mittelalter.” In *Historisches Wörterbuch der Philosophie*, edited by Joachim Ritter, Karlfried Gründer, and Gottfried Gabriel, vol. 12: 626–34. Basel: Schwabe Verlag, 2004.

“Weakness of Will.” In *Encyclopedia of Medieval Philosophy*, edited by Henrik Lagerlund. New York: Springer, forthcoming.

REVIEW ARTICLES:

The Theological Quodlibeta in the Middle Ages, 2 vols., edited by Christopher Schabel. *Vivarium* 47 (2009), 128–35.

BOOK REVIEWS:

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

Ideas in God according to Saint Thomas Aquinas: Sources and Synthesis, by Vivian Boland. *Revue Thomiste* 99 (1999): 461–65.

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

29.

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): 175–77.

Être et représentation. Une généalogie de la métaphysique moderne à l'époque de Duns Scot (XIII^e–XIV^e siècle), by Olivier Boulnois. *Philosophisches Jahrbuch* 108 (2001): 345–49.

The Physics of Duns Scotus, by Richard Cross. *Archiv für Geschichte der Philosophie* 83 (2001): 333–35.

Aquinas's Philosophical Commentary on the Ethics, by James Doig. *The Thomist* 66 (2002): 485–88.

Will there Be Free Will in Heaven? Freedom, Impeccability, and Beatitude, by Simon Francis Gaine. *The Thomist* 68 (2004): 643–45.

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

The Specification of Human Actions in St Thomas Aquinas, by Joseph Pilsner. *The Thomist* 71 (2007): 650–53.

The Perspective of the Acting Person: Essays in the Renewal of Thomistic Moral Philosophy, by Martin Rhonheimer. *The Thomist*, forthcoming.

MISCELLANEA:

Duns Scotus Bibliography from 1950 to the Present

<<http://faculty.cua.edu/hoffmann/scotus-bibliography.htm>>

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.

A shorter report, co-authored with Jörn Müller, and Matthias Perkams, was published in *Anuario de Historia de la Iglesia* 14 (2005): 464–68.

TRANSLATIONS:

From Latin:

Duns Scotus. *Lectura* 1 d. 3 p. 1 et d. 8 p. 1 q. 3 (cf. supra: *Duns Scotus: Die Univozität des Seienden. Texte zur Metaphysik*)

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

From French:

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

catholique.

From Italian:

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.

PAPERS

(SINCE 2001):

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

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

“Le concept de l’*akrasia* selon Duns Scot.” *1302: Duns Scot à Paris*, Paris, September 2002

“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

“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

“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

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

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

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

“La liberté, la perfection et l’imperfection: Thomas d’Aquin et Jean Duns Scot.” *Renouveler toutes choses en Christ: hommage à Servais Pinckaers, O.P.*, University of Fribourg (Switzerland), October 2005

“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

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

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

“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

“Comments on Mark Jordan, *Rewritten Theology: Aquinas after His Readers*.” *American Society of Church History, Winter Meeting*, January 2007

“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*, Leuven, February 2007

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

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

“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

“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

“Peter Auriol on Angelic Sin.” *Contingency and Freedom: Franciscan Theories in the Early 14th Century*. University of Macerata, December 2008

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

“Aristotle and Aquinas on the Virtuous as the Measure of Morality.”
“*Maestro di color che sanno*”: *Aristoteles als Themengeber für das mittelalterliche*

Denken. Symposium zu Anlass des 60. Todestags von Martin Grabmann. University of Munich, February 2009

“*Quid est Deus? Enrico di Gand e Duns Scotto sulla conoscibilità di Dio.*”
Invited lecture, University of Macerata, April 2009

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

“*Question disputée sur le libre arbitre,*” together with Cyrille Michon.
Journée Incipit. Université Paris IV – Sorbonne, May 2009

**GRAD. COURSES
TAUGHT:**

Phil 759 “*Medieval and Contemporary Theories of Free Choice.*”

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

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

Phil 871 “*Thomas Aquinas on Free Choice.*”

LANGUAGES:

German, English, French, and Italian (fluency); Spanish, Latin, Ancient Greek, and Ancient Hebrew (reading knowledge).

MEMBERSHIPS:

American Philosophical Association

American Catholic Philosophical Association

Société Internationale pour l'Étude de la Philosophie Médiévale

Society for Medieval and Renaissance Philosophy

Society for Medieval Logic and Metaphysics

The Medieval Academy of America