



The *Quodlibet* of John Duns Scotus

Doctrine, Sources, and Influence

4-5 December 2020

Rheinische Friedrich-Wilhelms-Universität Bonn
Philosophisches Institut

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All those interested are cordially invited!

The conference will be held digitally via Zoom.

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Quodlibetal debates were a staple of medieval university life. They were solemn events at which the entire university was present. Conducted by the Masters, anyone present at the debate could propose a question on any topic. Disputed in 1305-6, the *Quodlibet* of John Duns Scotus postdates his *Reportatio Parisiensis* and thus constitutes his final theological masterwork. Though there are only twenty-one questions, these questions contain Scotus' final positions on many topics, such as human cognitive psychology and freedom, the transcendentals, and the limits of human reason in knowing the divine. Moreover, the *Quodlibet* is unique among Scotus' surviving works because he nearly completed the revision of it; indeed, he gave final form to all but the last question. It was also one of the most popular works of Duns Scotus in the medieval and early modern periods, with over sixty manuscripts surviving and twenty-one printed editions of the text. A glance at the text of the *Quodlibet* reveals the reason for its popularity: it is among the most polished and revised texts that Scotus wrote, both in terms of the quality of the text and the internal organization of its questions.

Yet despite the unquestioned importance of Scotus' *Quodlibet*, studies of the work are still in their infancy. The manuscript tradition in its entirety is unexplored, the status of various 'extra' texts that have been inserted is unknown, the sources in Scotus' Parisian contemporaries have not been investigated, nor has there been any attempt to determine the influence of the work within late medieval philosophy or after. Speakers for the present conference have been invited to investigate any of the three themes: doctrine, sources, and influence.

Conference program

(time specifications in UTC+1)

Friday, 4th December

02:00-02:15 Wouter Goris (Bonn):
Introductory remarks

I. *The tradition of the Quodlibet*

02:15-03:00 Timothy Noone (The Catholic University of America):
The Manuscript Tradition of the Quodlibet

03:00-03:15 Coffee break

II. *Thought and Cognition: Epistemology in the Quodlibet*

03:15-04:00 Giorgio Pini (Fordham University):
The Measure of Thought: Question 13

04:00-04:45 Witold Salamon OFM (Commissio Scotistica, Roma):
*Intuitivkenntnis im Quodlibet des Seligen Johannes Duns Scotus im
Hinblick auf das Problem des erkenntnistheoretischen Realismus*

04:45-05:00 Coffee break

III. *Being and Infinity: Metaphysics in the Quodlibet*

05:00-05:45 Hernán Guerrero Troncoso (Universidad Católica del Maule,
Chile):
The Question about Infinity and the 'Transcendental Turn' of Metaphysics

05:45-06:30 Ludger Honnefelder (Bonn):
The Notion of res in Duns Scotus' Quodlibet (question 3)

Saturday, 5th December

IV. *The Reportatio Parisiensis and the Quodlibet*

02:00-02:45 Alessandro de Pascalis (Università di Salerno):
*Duns Scotus on Prime Matter. The Quodlibet and the Parisian Reportata:
Two incompatible models?*

02:45-03:30 Marieke Berkers (Bonn):
Immediacy and Unitive Containment

03:30-03:45 Coffee break

V. *Ethics in the Quodlibet*

03:45-04:30 Martin Pickavé (University of Toronto):
Scotus on Moral Goodness and Imputability

04:30-05:15 Christian Rode (Bonn):
John Duns Scotus on Social and Political Philosophy

05:15-05:30 Coffee break

VI. *The influence of the Quodlibet*

05:30-06:15 Wouter Goris (Bonn):
Metaphysica pro nobis

06:15-07:00 Garrett Smith (Bonn):
Ordo in Scotus' Quodlibet and in Early Scotism

07:00-07:15 *Closing remarks*