

Francesco Pica

Centre for Medieval Studies
University of Toronto
125 Queens Park, 3rd floor
Toronto, ON M5S 2C7
Canada

Email: francesco.pica@mail.utoronto.ca

Web Site: <https://francescopica.com>

Phone Number: + 1 (647) 909-4527

AREAS OF SPECIALIZATION

Medieval Philosophy

AREA OF COMPETENCE

Bioethics, Philosophy of Law, Free Will

EDUCATION

- Expected in 2019 Ph.D., Philosophy, Centre for Medieval Studies, University of Toronto
Thesis: “John Duns Scotus on Cognitive Acts: Their Cause, Ontological Nature and Intentional Character”
Committee: Martin Pickavé (supervisor), Peter King, Deborah Black
- 2009 M.A., Medieval Studies, Scuola Superiore di Studi Medievali e Francescani (Rome, Italy)
- 2009 M.A., Theology, Pontifical University Antonianum (Rome, Italy)
- 2007 B.A., Philosophy, Pontifical University Antonianum (Rome, Italy)

PUBLICATIONS

Articles (* = peer reviewed)

- Forthcoming “John Duns Scotus against Peter John Olivi’s Activist View of the Intellective Power,”
in *Colloque international: Pierre de Jean Olivi (1248–1298); La construction de la
personne humaine, anthropologie, éthique, société, 4–6 October 2018*, Collectio
Oliviana, Grottaferrata: Collegio San Bonaventura.*
- 2014 “Giovanni Duns Scoto e l’intrinseca razionalità del volere divino” [John Duns Scotus
on the Intrinsic Rationality of the Divine Will], *Fides Quaerens* 5 (2014): 87–147.

- 2013 “John Duns Scotus on God’s Will: Orderly and Most Reasonable,” *Thaumazein: Revista on-line semestral do Curso de Filosofia* 11 (2013): 1–24.
- 2012 “La passione di Cristo nel pensiero del B. Giovanni Duns Scoto” [The Passion of Christ in the Thought of John Duns Scotus], *Antonianum* 87 (2012): 182–215.*
- 2010 “La teologia pratica di Guglielmo di Nottingham” [The Practical Theology of William of Nottingham], *Studia Antyczne I Mediewistyczne [Ancient and Medieval Studies]* 8 (2010): 169–188.*
- 2010 “Teologia come scienza pratica in Guglielmo di Nottingham: Edizione critica e analisi teologica della ‘Quaestio’ V del prologus in I Sententiarum” [Theology as a Practical Science according to William of Nottingham: Critical Edition and Theological Study of Question 5 of his Prologue to the First Book of the *Sentences*], *Archivium Historicum Franciscanum* 102 (2010): 3–40.*

Books (* = co-edited)

- Forthcoming *Indices Ordinationis et Lecturae B. Ioannis Duns Scoti* (Opera Omnia 15.2). Vatican City. Co-editors: B. Hechich, I. Percan, S. R. De Loizaga, V. Salamon, S. Recchia.*
- 2016 *Indices Ordinationis et Lecturae B. Ioannis Duns Scoti* (Opera Omnia 15.1). Vatican City, 2016. Co-editors: B. Hechich, I. Percan, S. R. De Loizaga, V. Salamon, S. Recchia.*
- 2013 Ioannis Duns Scoti. *Ordinatio* IV. Dist. 43–49 (*Opera Omnia* 14). Vatican City, 2013. Co-editors: B. Hechich, I. Percan, S. R. De Loizaga, V. Salamon, S. Recchia.*
- 2011 Ioannis Duns Scoti. *Ordinatio* IV. Dist. 14–42 (*Opera Omnia* 13). Vatican City, 2011. Co-editors: B. Hechich, I. Percan, S. R. De Loizaga, V. Salamon.*
- 2010 *Il Beato Giovanni Duns Scoto, Dottore dell’Immacolata*. Turin: Velar-Elledici, 2010.
- 2010 Ioannis Duns Scoti. *Ordinatio* IV. Dist. 8–13 (*Opera Omnia* 12). Vatican City, 2010. Co-editors: B. Hechich, I. Percan, S. R. de Loizaga, V. Salamon.*
- 2008 Ioannis Duns Scoti. *Ordinatio* IV. Dist. 1–7 (*Opera Omnia* 11) Vatican City, 2008. Co-editors: B. Hechich, B. Huculak, I. Percan, S. R. De Loizaga, V. Salamon.*

Book reviews

- 2019 *La teoria modale di Giovanni Duns Scoto: Il caso della relazione tra creatura e creatore e la condizione di beatitudine; Italiano-Latino*, edited and translated by Ernesto Dezza (Studia Antoniana 56) (Rome: Antonianum, 2018). Reviewed in *Archivium Historicum Franciscanum* 112 (2019): 378–381.
- 2018 *John Duns Scotus: On Being and Cognition; Ordinatio I.3*, edited and translated by John van den Bercken (Medieval Philosophy, Texts and Studies) (New York: Fordham University Press, 2016). Reviewed in *Antonianum* 82 (2018): 864–867.
- 2018 *Iohannis Duns Scoti Collationes Oxonienses*, edited by Marina Fedeli and Guido Alliney (Testi e studi per il Corpus philosophorum Medii Aevi 24) (Florence: SISMEL-Edizioni del Galluzzo, 2016). Reviewed in *Archivium Historicum Franciscanum* 111 (2018): 261–264.
- 2013 *Johannes Duns Scotus: Freiheit, Tugenden und Naturgeset; Lateinisch-Deutsch*, edited and translated by Tobias Hoffmann (Freiburg: Herder, 2012). Reviewed in *Archivium Historicum Franciscanum* 106 (2013): 300–301.
- 2010 *Raimondo Lullo e la sua arte: Saggi di lettura*, by Frances Amelia Yates, edited and translated by S. Muzzi (Medioevo 18 – Centro Italiano di Lullismo 3) (Rome: Antonianum, 2009). Reviewed in *Frate Francesco* 76 (2010): 333–335.
- 2009 *Per conoscere Giovanni Duns Scoto: Introduzione al pensiero filosofico-teologico*, by José Antonio Merino (S. Maria degli Angeli: Porziuncola, 2009). Reviewed in *Frate Francesco* 75 (2009): 653–654.
- 2008 *Il microcosmo Lulliano*, by Roberto D. F. Pring-Mill (Rome: Antonianum, 2007). Reviewed in *Fides Catholica* 3, no. 1 (2008): 333–335.
- 2007 *Francesco di Meyronnes: Libertà e contingenza nel pensiero tardo-medievale*, by Francesco Fiorentino (Rome: Antonianum, 2006). Reviewed in *Antonianum* 82 (2007): 586–587.

WORKS IN PROGRESS

Articles (* = peer reviewed)

- Invited to resubmit “The *Summa de esse et essentia* by John Peckham: A Critical Edition,” to appear in *Recherches de Théologie et Philosophie Médiévales*.
- In preparation “Duns Scotus’s *Quodlibet* and the Anonymous Opponent of Question 13: A Mystery (Perhaps) Solved”, to appear in the acts of the conference, “John Duns Scotus’s Interlocutors at the University of Paris,” held 4–5 April 2019 at Rheinische Friedrich-Wilhelms-Universität Bonn.*
- In preparation “John Baconthorpe on God’s Knowledge of the Reality: an Interpretation of Averroes”.

Book reviews

In preparation *The Theology of John Duns Scotus*, by Antonie Vos (Studies in Reformed Theology - 34) (Leiden: Brill, 2018). To be reviewed for *Journal of Reformed Theology*.

AWARDS, FELLOWSHIPS & HONORS

- 2013–18 University of Toronto Fellowship (x5), University of Toronto
- 2013–15 St. Joan Graduate Award in the Centre for Medieval Studies (x2), University of Toronto
- 2010–11 Graduate Award, Pontifical University Antonianum (Rome, Italy)

CONFERENCE PRESENTATIONS (* = invited)

- 2019 “Lording over the Flies: John Duns Scotus on the Freedom of the Intellect from the Material World,” International Medieval Congress Leeds, 1–4 July 2019, University of Leeds, Leeds.
- 2019 “Duns Scotus’s *Quodlibet* and the Anonymous Pponent of Question 13: A Mystery (Perhaps) Solved.” Conference on John Duns Scotus’s Interlocutors at the University of Paris, 4–5 April 2019, Rheinische Friedrich-Wilhelms-Universität Bonn.*
- 2018 “Scotus’ Criticism of Peter John Olivi’s Conception of the Intellect as Total Cause of the Cognitive Act,” Colloque international: Pierre de Jean Olivi (1248–1298); La construction de la personne humaine, anthropologie, éthique, société, 4–6 October 2018, Rome.
- 2018 “Touching the World: John Duns Scotus on the Intentional Relation between Mind and Reality,” 24th World Congress of Philosophy, 13–20 August 2018, Peking University, Beijing.
- 2018 “John Baconthorpe on God’s Knowledge of the Reality: An Interpretation of Averroes,” Canadian Philosophical Association 2018, 4–7 June 2018, Université du Québec à Montréal (UQAM), Montreal.
- 2018 “John Baconthorpe on God’s Knowledge of the Reality: An Interpretation of Averroes,” American Philosophical Association 2018, Central Division Meeting, 21–24 February 2018, Chicago.
- 2017 “Getting at Reality: John Duns Scotus on Mind and the World,” Toronto Colloquium in Mediaeval Philosophy, 22–23 September 2017, University of Toronto, Toronto.*

2015 “John Baconthorpe on the Divine Knowledge of Individual Things: An Averroistic Approach,” Toronto-Cologne Graduate Student Colloquium, 19–21 November 2015, University of Cologne, Cologne.

TEACHING EXPERIENCE

Lecturer

St. Augustine Seminary - Toronto School of Theology

SAT2706H: Introduction to Metaphysics (Winter 2020)

SAT1711H: Introduction to Thomas Aquinas (Summer 2018)

SAT2222H: Mystery of the Trinity (Winter 2017)

Teaching assistant (= Leading tutorials and grading)

University of Toronto

PHL275F: Introduction to Ethics (Fall 2019)

PHL 281H: Bioethics (Winter 2018)

PHLA10H3: Reason and Truth: Introduction to Philosophy (Fall 2017)

PHL271H1: Law and Morality (Fall 2016)

PHL281H: Bioethics (Winter 2016)

PHLB09H3: Biomedical Ethics (Fall 2015)

PHLB09H3: Biomedical Ethics (Winter 2015)

PHL205: Early Medieval Philosophy (Fall 2014)

PHL206: Late Medieval Philosophy (Winter 2014)

RESEARCH EXPERIENCE

2018 Research Assistant to Martin Pickavé (University of Toronto)

2016–17 Research Assistant to Martin Pickavé (University of Toronto)

2013–14 Research Assistant to Martin Pickavé (University of Toronto)

2006–present Research Associate with the Commissio Scotistica Internationalis for the critical edition of the works of John Duns Scotus

LANGUAGES

Italian (native)

English (Superior; level C2 of European framework)

German (Advanced High; level C1 of European framework)

French (able to read literature in my field)

Spanish (Intermediate High; level B1 of European framework)

Latin (full professional knowledge, passed level 2 exam at Centre for Medieval Studies, Toronto)

Ancient Greek (able to read sources in my field)

GRADUATE COURSEWORK (* = audited)

Free Will and Human Action in Medieval Philosophy (Martin Pickavé), Fall 2019*

The Philosophy of William of Ockham (Peter King), Winter 2018*

Latin Textual Criticism (John Magee), Winter 2016

Aquinas (Martin Pickavé), Winter 2015

Bioethics (Joseph Boyle), Winter 2015

The Metaphysics of Avicenna and Averroes (Deborah Black), Fall 2014

John Buridan (Peter King), Winter 2014

Topics in Metaphysics (Jessica Wilson), Winter 2014*

Latin Paleography II (Alexander Andrée), Winter 2014

Political Philosophy: Market and Freedom (Waheed Hussain), Fall 2014

Imagination in Medieval Philosophy (Deborah Black), Fall 2013

Direct reading: Is It Possible to Do Evil for Evil's Sake? (Martin Pickavé), Fall 2013

PROFESSIONAL MEMBERSHIP

2016– American Philosophical Association

present

2017– Canadian Philosophical Association

present

2006– Commissio Scotistica Internationalis for the critical edition of John Duns Scotus's works,
present Antonianum Pontifical University (Rome, Italy)

REFERENCES

Martin Pickavé (Supervisor)
University of Toronto
Department of Philosophy
170 St. George Street, Room 515
Toronto, ON, Canada, M5R 2M8
martin.pickave@utoronto.ca

Deborah Black
University of Toronto
Department of Philosophy
170 St. George Street, Room 501
Toronto, ON, Canada, M5R 2M8
deborah.black@utoronto.ca

Peter King
University of Toronto
Department of Philosophy
170 St. George Street, Room 521
Toronto, ON, Canada, M5R 2M8
peter.king@utoronto.ca

Donald C. Ainslie (Teaching mentor)
University of Toronto
University College,
15 King's College Circle, Room 165
Toronto, ON M5S 3H7
donald.ainslie@utoronto.ca

Stephen Dumont (External referee)
Notre Dame University
Department of Philosophy
305 Malloy Hall
Notre Dame, IN 46556-4619
sdumont@nd.edu

DISSERTATION ABSTRACT

*John Duns Scotus on Cognitive Acts:
Their Cause, Ontological Nature and Intentional Character*

How do we acquire concepts? What is their ontological status? How are they related to the extra-mental world? These are only a few of the questions concerning concepts that puzzled late medieval thinkers, forming one of the most exciting philosophical debates that took place between the second half of the thirteenth century and the first half of the fourteenth. John Duns Scotus (d. 1308) is considered a leading figure in this debate; scholars believe that he “wrought a revolution in the philosophy of mind” by offering “startling new ideas about cognition, making a radical break with his predecessors and contemporaries” (King). Modern scholars of medieval philosophy have devoted much attention to Scotus’s view on the intentionality of concepts, but little on issues such as the origin and ontological status of concepts. My dissertation contributes to the ongoing research by filling this gap.

First, I examine Scotus’s new idea of an essential order between object and intellect in the co-causation of the cognitive act (*intellectio*). Scotus argues that this essential order is required to ensure both the reliability of our cognition and the freedom of the cognizer in the cognitive process. Second, I discuss the theoretical implications of Scotus’s idea that cognitive acts are “operations” (*operationes*), a special sort of activity in the Aristotelian category of “quality” and not of “action.” According to Scotus, this explains the intentionality of cognitive acts – that is, how and why cognitive acts are in fact about the objects cognized – and why only the cognition of an existent and actually

present object can fully perfect the human intellect through what Scotus calls a “relation of contact.” This final step involves a study of the peculiar terminology Duns Scotus uses, such as the distinction between “objective being” and “subjective being,” as well as the expression “diminished being” (*esse diminutum*). I conclude that Scotus’s view on the ontological nature of the cognitive act provides an exceptionally original explanation of how the mind cognizes the extra-mental world, and gives an highly sophisticated epistemological foundation to human cognition.

Finally, I provide a critical edition of question 13 of Scotus’s *Quaestiones quodlibetales*, his last and most important work on the ontology of cognitive acts and how they relate to the extra-mental world. A critical edition is indispensable because the Latin text that is currently available to scholars is very difficult to understand due to textual flaws of transcription and omitted passages.