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"Sermones" for the Easter Cycle.

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JUN 7 • H • E $\mathbf{C} \cdot \mathbf{O} \cdot \mathbf{R} \cdot \mathbf{D}$ From the Homily of Pope John The Life of Blessed John Duns A Certain Affection for **Iustice** Mary Beth Ingham, CSJ. 11 Incarnation, Individuality and **Diversity** Kenan B. Osborne. 19 Pied Beauty: Gerard Manley Hopkins and the Scotistic View of Nature William Short, OFM............ 27 The Franciscan Doctor Philotheus Boehner, OFM. 37 About our authors. 39 **Program Announcements.....40** On the Franciscan Circuit.....51

A FRANCISCAN SPIKITUAL KEVIEW

THE CORD

A Franciscan Spiritual Review

Editor: Elise Saggau, OSF

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- 1. MSS should be submitted, preferably on disk, or typed on 8 $1/2 \times 11$ paper, one side only, double spaced.
- 2. The University of Chicago *Manual of Style*, 13 ed., is to be consulted on general questions of style.
- Titles of books and periodicals should be italicized or, in typed manuscripts, underlined.
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- 4. References to Scripture sources or to basic Franciscan sources should not be footnoted, but entered within parenthesis immediately after the cited text, with period following the closed parenthesis. For example:

(1Cor. 13:6). (RegNB 23:2). (2Cel 5:8). (4LAg 2:13).

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EDITORIAL



JOHN DUNS SCOTUS, 1266-1308.

John Duns Scotus was born in Scotland c. 1266 and died in Cologne in 1308. He was one of the most outstanding of the medieval Scholastics. Charles Sanders Peirce, an American pragmatist, describes him as "one of the profoundest metaphysicians that ever lived." Although his reputation fell into the shadows for several centuries because of the Church's official adoption of the theology of Thomas Aquinas, these past years have seen a resurgence of interest in both the philosophical and theological work of the "Subtle Doctor." His beatification on March 21, 1993, testifies to the Church's re-evaluation of his life and work.

Herbert Schneider, OFM, of the Cologne province, is a promoter of Scotus's cause. Writing in *Fraternitas*, January 1993, he claims that the thought of Scotus is very compatible with modern intellectual movements. Human "co-creativity," the value of each created person and thing, trust in the experience of existence, the process-nature of creatures' movement toward the fullness of being—all these Scotistic ideas have affinity with contemporary thought.

In spite of the great subtlety of his speculative work, Duns Scotus is nevertheless very pragmatic. In keeping with his Franciscan character, he lays stress on the affective and the practical in his theology. According to Philotheus Boehner, OFM, Scotus believed that the very purpose of theology was "to instruct us about and lead us to the highest 'praxis,' to Charity that is, the Love of God."²

In this issue of *The Cord* we are happy to feature our brother, Blessed John Duns Scotus. We offer the words with which Pope John Paul II

celebrated Scotus's beatification in 1993 as well as an overview of his life in the troubled society of 13th century Europe and England. We reflect on his particular contribution to the "Franciscan School" of philosophy and theology and to contemporary Christological understanding.

This latter is especially timely as we become more aware of how forcefully our Christology impacts our self-understanding and our grasp of the Incarnational event. We are pleased to be able to share with our readers the presentations made last January at the Redwood City Conference, co-sponsored by Region 6 of the Franciscan Federation and the Franciscan School of Theology in Berkeley.

Endnotes

¹As quoted by Joseph Gallagher, "The now-blessed theologian behind the pejorative 'dunce.'" The National Catholic Reporter (26 Mar. 1993): 29.

²The History of the Franciscan School, Part 3, Duns Scotus, unpublished manuscript, St. Bonaventure University (St. Bonaventure, NY., 1945)123.

"May we derive from the witness of the Blessed John Duns Scotus a vivid model for our evangelical life, and from his thought may we obtain inspiration for our prophetic mission in the midst of our troubled times crying out for witnesses and prophets" (Letter of the Ministers General of the Four Franciscan Families, 1993).

From the Homily of Pope John Paul II during the beatification ceremonies of John Duns Scotus

March 21, 1993*

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"We appeal to you not to receive the grace of God in vain" (2Cor. 6:1).... During this evocative liturgy...I shall have the joy of...declaring the recognition of the liturgical veneration of John Duns Scotus, a Franciscan.... Born in Scotland around 1265, John Duns Scotus was called "blessed" almost immediately after his death, which occurred in Cologne on November 8, 1308. In that diocese, as well as in the Dioceses of Edinburgh and Nola, and in the Seraphic Order, too, for centuries public veneration has been offered to him, which the church solemnly recognized on July 6, 1991, and confirms today....

I want to offer my greeting to the...whole large Franciscan family, inviting everyone to bless the name of the Lord whose glory shines forth in the teaching and holiness of lifeof Blessed John, minstrel of the Incarnate Word and defender of Mary's Immaculate Conception.

In our age, although it has a wealth of human, scientific and technological resources, but in which many have lost the sense of faith and lead a life distant from Christ and His Gospel, Blessed Duns Scotus presents himself not only with his sharp mind and extraordinary ability to penetrate the mystery of God, but also with the persuasive power of his holiness of life which for the church and the whole of humanity makes him a teacher of thought and life. His doctrine, which, as my predecessor Pope Paul VI said, "can yield shining arms for combatting and chasing away the dark clouds of atheism which casts its shadow upon our era," energetically builds up the Church, sustaining her in her urgent mission of the new evangelization of the peoples of the earth.

In particular for theologians, priests, pastors of souls, religious, and especially for the Franciscans, Blessed Duns Scotus is an example of fideltity to the revealed truth, of effective priestly ministry, of serious dialogue in the search for unity, he who, as John Gerson said, throughout his life was always motivated "not by the contentious singularity of winning, but by the humility of reaching an accord."

May his spirit and memory enlighten with the very light of Christ the trials and hopes of our society....

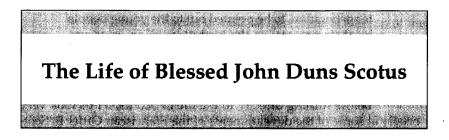
We are all called to holiness. In our lives we must create that dialogue of love and union with God which leads to true happiness and total fulfillment of the most intimate aspirations of the human heart.

The paths for following the Gospel call can be different according to the inexhaustible riches of supernatural grace. However, they have one goal: to reproduce the image of the Son of God in one's life.

Authentic spirituality is based on this elementary and decisive condition: express the Gospel message concretely, responding without hesitation to the Lord's saving activity....

John Duns Scotus reminds us that active love for one's brothers and sisters comes from seeking the truth and contemplating it in the silence of prayer and in the flawless witness of total adherence to the Lord's will.





by Peter Colosi

Introduction

There is not very much known about the details of the life of Blessed John Duns Scotus and much of what is known is often disputed. None-theless, modern research techniques have been valuable in ascertaining many facts concerning Scotus's birthplace as well as chronological information about his life. We will attempt to present the facts of his life which are known, beginning with his date and place of birth.

Scotus's Birthplace

According to his name, he would have been born in the country of Scotland in the town of Duns, most likely in 1265. This date is based on information concerning his entrance into the Order and his ordination to the priesthood.¹

In the town of Duns there is an immemorial tradition that Scotus was born there as evidenced by the following account of Dr. Robert Bowmaker, the Protestant pastor of that town, published in 1792:

Nothing is more certain, than that the family, of which this extraordinary man was a branch, were heritors of the parish of Dunse and continued to be proprietors of that estate which now belongs to Mr. Christie, till after the beginning of the present century, called them in all ancient writings Duns' half of Grueldykes. These lands are adjoining to the town of Dunse. The father of J. Duns Scotus had been a younger brother of the

^{*}From Con queste parole, "Authentic Witnesses of the Gospel," The Pope Speaks 38 (July/Aug. 1993): 245-248.

family of Grueldykes, and resided in the town of Dunse. The site of the house where he was born is still well known, and has been in use, generation after generation, to be pointed out to the young people by their parents, as the birthplace of so great and learned a man.³

The Franciscans in Scotland

Before turning directly to the life of Scotus, let us look very briefly at some of the developments of the Franciscan Order in Scotland. The Friars Minor went into Scotland in 1231, and in 1233 Elias, who was Minister General at the time, made Scotland a separate province. However, in 1239, after the fall of Elias, the Scottish province was suppressed and its convents given over to the custody of New Castle, England. A few years later, in 1260 and then again in 1278, the Scottish Friars attempted to regain independence; yet, even with papal support, they were unable to convince the general chapter to give it to them. And so the Scottish Friars took the law into their own hands and elected Elias Duns, the uncle of John Duns Scotus, to be their Vicar General. In 1279 the Pope addressed a letter to the "Provincial Minister of the Friars Minor in Scotland." In 1269, a compromise was made in which the Scottish houses were kept officially a part of the English province, yet were independent of the custos of New Castle. Finally, in 1329, the Scottish houses became entirely separate from England as an autonomous vicariate.4

The Life of Duns Scotus

Sometime in 1278-79, Fr. Elias Duns brought his young nephew to the Franciscan monastery in Dumfries, and from 1280-1291, John Duns Scotus studied in preparation for the priesthood and was ordained on March 17, 1291.⁵ These dates are based on the prescriptions of the Church and the Order for priestly preparation. Between 1291 and 1293 Scotus did his university studies in Scotland and England. Then, from 1293-1297, in Paris, Scotus studied under the masters Gonsalvus of Spain and James of Carceto or Quarcheto. From 1297-1300 he successfully lectured on the *Sentences* of Peter Lombard at Cambridge, and these lectures aroused great interest at the university. From 1300-1301 he lectured on the *Sentences*, this time at Oxford.⁶

On July 26, 1300, Fr. Hugh of Hartlepool, Minister Provincial of England, presented twenty-two Friars Minor from the monastery at Oxford to receive the faculty of hearing confessions. In the list of

those names Scotus's is present.⁷ These names were presented to the bishop of Lincoln, John Dalberby, who did not give Scotus faculties to hear confession.⁸

In the General Chapter of 1302, at the recommendation of the Minister Provincial of England, Scotus was assigned to teach at the University of Paris. Thus, at the end of 1302 he interrupted his lectures on the *Sentences* at Oxford and went to Paris. There he began his lectures commenting on the fourth book of the *Sentences*.

Sometime between June 25-28, 1303, he was forced to leave the University of Paris because he refused to sign a petition of Philip the Fair, King of France, against Pope Boniface VIII. Philip the Fair was striving to get popular opinion in France on his side and against the Pope. His efforts from March to the end of June 1303 resulted in his gaining the support of the nobility, the high clergy, the University of Paris and the chapter of Notre Dame. Then on June 24 there was an anti-papal demonstration in the gardens of the Louvre, in which the mendicant friars took part. The speakers at this event were Bertold of St. Denys, the Bishop of Orleans, two Friars Preacher and two Friars Minor. On June 25 the convent of Dominicans in Paris gave their support to the King, and on the 26th each Friar Minor was individually questioned as to his position.

This inquisition resulted in various lists of those who were for and those who were against the king. The first list contained the names of 68 Friars Minor who supported the king; these were mostly French. The second was a list of 87 Friars Minor who opposed the king. And the third was the final and official list of those who approved of the king's appeal for a general council and a true pope in place of Boniface VIII. Scotus's name can be found on the second of these lists, which are preserved in Paris. Those on the second list were to leave France within three days.¹²

On August 15, 1303, Boniface responded to these actions of the King by suspending the right of the University of Paris to grant degrees in theology and canon and civil law.¹³ On April 18, 1304, Pope Benedict XI revoked the decree which deprived the University of Paris of its right to grant academic degrees. Scotus returned to Paris sometime after that date.¹⁴ From the time he left Paris to the time he returned, he was at Oxford. Then, on November 18, 1304 Gonsalvus of Spain, the Minister General of the Order, sent a letter to the Minister Provincial of France, presenting Scotus as a candidate for the doctoral degree. The following is a section of that letter which expresses some of the traits of Scotus:

In reference to the promotion of Fr. Gilles de Ligny,

about whom I have been informed by your letters, we ought, as the custom is, to make provision for another similar presentation. Since, according to the statutes of the Order and the statutes of your convent, the Bachelor to be presented this time should belong to some province other than the province of France, I assign to you Fr. John Scotus—of whose laudable life, excellent knowledge and most subtle ability and his other remarkable qualities I am fully informed, partly from long experience and partly from report which has been spread everywhere—to be presented primarily and in the regular course after the said Fr. Gilles.¹⁵

In 1305 Scotus obtained the degree of Doctor. In 1306 and 1307 Scotus acted as *magister regens* at Paris.

There is some record of certain disputations in which Scotus was involved. For example, a *questio magistralis* preserves a disputation between Scotus and a Dominican by the name of Guillaume Pierre Godin. There is also evidence of serious controversies between Scotus and Hervé Nédellac. And finally, there is a Quodlibet of Jean de Pouilly of 1308 giving evidence that Scotus "roused great animosity" by his defense of the Immaculate Conception.¹⁶

Scotus and the Doctrine of the Immaculate Conception

It is understandable that this last dispute raised great animosity when one considers the tradition of Catholic thinkers who held the opposite view; yet it shows at the same time the great subtleties of Scotus's mind in his ability to perceive this truth about the Blessed Mother. There were two trends developing in the Church with respect to the teaching on the Immaculate Conception of Mary. One was a growing desire in the hearts of all the faithful to attribute to Mary the greatest possible holiness. Many expressions of this strong intuition had sprung up. In the Council of Ephesus in 431 Mary was proclaimed to be the Mother of God, thus emphasizing her holiness. By the year 700 there was already a feast celebrating Mary's Conception, though not specifically as immaculate; and in the 8th century her flawless and immense holiness was revered throughout the Byzantine world. This feast reached England around the year 1050, was repressed for awhile and revived about 1125. In 1099 St. Anselm had said that her purity was so great that none greater under God could be conceived.

The other development in the Church with respect to this doctrine was related to the thought of the great teachers. These men believed in the holiness of the Mother of God, but because they could not

see how to reconcile the concept of the Immaculate Conception with the Pauline doctrine of the universal redemption of humankind by Christ (1 Tim. 4:10), all of them denied that Mary was immaculately conceived. St. Anselm, St. Bernard of Clairvaux, Peter Lombard, Alexander of Hales, St. Bonaventure, Henry of Ghent and St. Thomas Aquinas are among those who held that Mary was not immaculately conceived, yet also among those who revered her immense holiness. St. Thomas's position was that if Mary had been immaculately conceived, this would have detracted from the dignity of Christ as the Savior of all humankind because she would not have needed the redemption that he brought. Nonetheless, these great theologians, because of their honor of and respect for Mary, held that original sin touched her for only a very short time and she was cleansed from it before her birth.

Scotus was able to see that in reality there is no contradiction between the two doctrines, namely, the universal redemption of humankind by Christ and the Immaculate Conception of Christ's mother. He showed that if Mary was indeed preserved from original sin, this would not take away her dependence on the redemption of Christ; rather, such preservation would actually need more of His redemptive work than the act of freeing human beings from original sin. We will not attempt to present all his arguments here, but it is important for understanding Scotus to see the subtle character of his mind which was capable of touching a seeming contradiction lightly and perceiving the truth which lay within it.

After this work of Scotus, the way was cleared for the acceptance of this doctrine, and in 1854 Pope Pius IX declared in the encyclical letter *Ineffabilis Deus* that "the doctrine which holds that the most blessed Virgin Mary was preserved from all stain of original sin in the first instant of her Conception, by a singular grace and privilege of almighty God, in consideration of the merits of Jesus Christ, savior of the human race, has been revealed by God and must, therefore, firmly and constantly be believed by all the faithful." ¹⁸

The End of His Life

In 1307 Scotus was transferred to Cologne to teach as *lector principalis*. Cologne did not get a university until the year 1389, but the Franciscans had a school there which was flourishing, and Scotus taught at that school. There has been some discussion, with good grounds, that Scotus left Paris for Cologne rather suddenly. It has been conjectured that Gonsalvo had him sent to Cologne to put him out of danger and to ease the tension caused by his presence in Paris. Recall

that he had already been banished once for not obeying the king. He had also been accused of heresy by the Dominicans, and was somehow involved with the king's opposition to the Templars.²⁰

On November 8, 1308, Duns Scotus died in Cologne and was buried there in a Franciscan Church.

Endnotes

¹Charles Balic "The Life and Works of John Duns Scotus," *John Duns Scotus*, 1265-1965, vol. 3 of *Studies in Philosophy and the History of Philosophy* (Washington, D.C.: The Catholic University of America Press, 1965) 8.

³ Robert Bowmaker, "Parish of Dunse (County of Berwick) by the Rev. Dr. Robert Bowmaker," The Statistical Account of Scotland Drawn up from the Communications of the Ministers of the Different Parishes by Johns Sinclair, 390, cited by Balic 5.

⁴ John R.H. Moorman, A History of The Franciscan Order from its Origins to the Year 1517 (Chicago: Franciscan Herald Press, 1988) 175.

⁵Ephrem Longpré, OFM, "L'ordination sacerdotale du Bx. Jean Duns Scot," *Archivum Franciscanum Historicum* 22 (1929): 54.

⁶ Balic 8-13.

⁷ A.G. Little, Franciscan Papers, Lists, and Documents (Manchester: Manchester University Press, 1943) 235.

⁸ Edward Hutton, *The Franciscans in England*, 1224-1538 (Boston: Houghton Mifflin Company, 1926)152.

⁹ A.G. Little, "Chronological Notes on the Life of Duns Scotus," *The English Historical Review* (1932): 575.

¹⁰ Little, "Notes" 575.

¹¹ Little, "Notes" 575.

¹² Little, "Notes" 575-76.

¹³ Little, " Notes" 577.

¹⁴ Little, "Notes" 577.

¹⁵ Little, " Notes" 577.

¹⁶ Little, "Notes" 581.

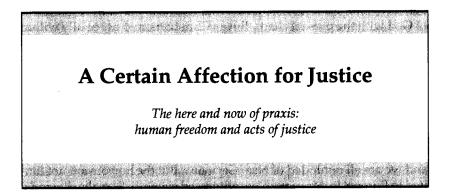
¹⁷ Berard Vogt, Duns Scotus, Defender of the Immaculate Conception: A Historical Dogmatic Study (Paterson, New Jersey: St. Anthony Guild Press, 1955) 1-11 gives a brief overview of theological opinion before Scotus.

¹⁸ Cited in W. Ubachs, "Immaculate Conception," New Catholic Encyclopedia, 1967.
The above information on the history of the development of the doctrine of the Immaculate Conception is based on this article.

¹⁹ Moorman 139.

²⁰ Little, "Notes" 581-82.





Mary Beth Ingham, CSJ

I. Introduction

Duns Scotus's commitment to the importance of the Incarnation and to the primacy of Christ appears clearly when he talks about human freedom and acts of justice. Scotus has a "this world" attitude which shines through his texts. He admires the intricacy of reality and affirms the value of each individual. His thought inspired the Jesuit poet Gerard Manley Hopkins. For Scotus, the kingdom is truly here—even though we cannot see it vet-the future is now, in germ, awaiting our acknowledgement of its presence: our free response to the gifts of God around us. In this article I discuss Scotus's thought in terms of its moral significance for us today. By this I mean the aspects of his moral philosophy which contribute to a contemporary understanding of our place in the world and the ways in which we might act to bring about the Reign of God. This discussion involves an awareness of the present moment and what it calls forth in us, the realization of the importance of human freedom for our response, and the human attraction to justice in the form of right relationships.

II. The present moment: a here and now of praxis

As we look around us we see a world spinning out of control.

Even Bette Midler's popular song "From a Distance" places God pretty far away—as if even God doesn't want to get too close to what's really going on here. Descartes's *clock-maker* image is an attractive one for believers today. It is just too difficult to reconcile the infinite goodness of God with the present chaos. But as Christians, and especially within the Franciscan tradition, we must acknowledge both the tragedy of today and the intimate presence of God: a God who must spend a good deal of time weeping with those who suffer and who long for the Kingdom to be revealed in all its fullness.

Politically, our world is in fragments. Eastern Europe struggles after the breakdown of the communist society. Ethnic rivalries in former Yugoslavia horrify us with inhuman actions. The movement of peoples throughout Europe provokes the response of Right Wing Nationalism, and we are all reminded of Nazi Germany. But the horrors are not limited to Europe. In Africa we have witnessed events in Somalia, Rwanda, Ethiopia. Glimmers of hope shine forth in South Africa, but these glimmers are, unfortunately, the exceptions rather than the rule. The international community is unable (perhaps unwilling) to enter conflict-ridden situations and normal citizens say, as did the marvelous character in the film *Grand Canyon*, "this is not the way things are supposed to be."

Not the way things are meant to be. How do we know this? We know it deep in our hearts. We see the moral unravelling around us, and we know that the society in which we live is deeply wounded. Children should not be in schools where they fear daily for their lives. How can any real education take place in an environment of fear? Citizens should not fear a system of justice "stacked against them." When the fundamental bond of trust disappears from a society, the ultimate disintegration of that society cannot be far behind.

The last ten years have changed the way we look at the world around us. The old, tried and true, cold war ideological balance is gone. We must admit, there was security in knowing who the enemy was: we were the *good guys*, they were the *bad guys*. There is no longer an "evil communist empire" against which we can raise our so-called standard of democracy. Capitalist societies must ask themselves the hard questions of justice, of equal opportunity, of oppression, of propaganda, of social sins that we so easily directed at communist nations and whose policies we so quickly condemned.

The spiritual *angst* of the late 20th century descends upon us all. We witness widespread disenchantment with the institution of religion and, at the same time, the growth of new age "natural religion." James Redfield's *The Celestine Prophecy*¹ has been a best seller for over a

year. In this treatise-novel, people of good will seek spiritual liberation through a journey of self-help, meditation, aura-reading and personal enhancement. The beauty of nature and of creation affirmed in the first insights is ultimately transcended in a rapture-like experience of otherworldliness. The book documents a religious journey without need for a personal God, taking the best of all traditions and placing them side by side to climb out of the world, to get away (finally) from this "vale of tears," to reach that distant point where salvation is found, at one with Bette Midler's God—way out there, far away, where we can all find peace in spiritual oblivion.

Yes, the letter to the Romans rings true for us today. All creation yearns and longs for the revelation of the children of God. We groan with labor pains in which we intuit the nearness of death and destruction. The normal human reaction to pain? Run away, hide in drugs, in alcohol, in spiritual oblivion. Get away from here, get out of now—anywhere has to be better. After all, I have to take care of myself first, everyone else comes after me.

And the response of Scotus? This salvation you seek, this peace you long for, it's right here, it's right now. The faith-filled response of the spiritually mature means we "sit tight," hold our place and act as midwives in the birth of a "new heaven and new earth." The centrality of Christ for Scotus, for Franciscans, means that we have an incarnational commitment to remain right here "in the world," with muddy hands and dirty faces.

Scotus talks of *praxis* in light of the Incarnation, of persons transformed in Christ to be transformative agents, architects of the Kingdom, right here, right now. A deep spirituality, a oneness with Christ must support these persons. In their action for justice, they cannot be self-serving, but other serving. They must reach out of themselves in love toward a world bent on its own destruction, fascinated with death, with violence, with addictive behaviors. Our action for justice will bear no fruit unless we turn our gaze incessantly toward Jesus, both suffering and risen, and beg for the strength and the courage to be his emissaries among the living dead.

An image Scotus uses of the person perfected in Incarnational *praxis* is that of the musician. Just as the guitar player knows at each moment which string to pluck and which chord to play because of years of study and practice, so the transformed agent of change has trained carefully for moments of action. With agile fingers, such agents know what to do, they know how to be creative of beauty, they know what works and what doesn't.² They have tried for years to develop their talent. As any musician knows, training is not success. We often make

the most progress through moments of failure.

III. Response of persons in freedom

More than any major medieval thinker, Scotus emphasizes the centrality of freedom for human action. Our own time is influenced by a strain of determinism which is often difficult to identify and even more difficult to overcome. My past has made me this way, my family has taught me how to relate to others, societal forces prevent me from acting as I might like. I am surrounded by Karma, by Fate, by factors which determine what I shall do.

Scotus acknowledges the presence of forces over which we have no control, but he affirms all the more strongly that freedom is the determining characteristic of rational beings.³ Nothing is so much in my power as my own actions or reactions to events around me. Today we say, "Don't react, respond to life." Scotus might say, "Don't be forced, be self-determining in your choices." Acknowledge those aspects which determine, but find the corner of freedom and embrace it.

The self-determination of the human will means that no one can force me to will what they want me to. Of course, I can be forced to act, but not to assent. This basic human freedom is the seed for the much greater freedom to be creative of beauty, to affirm values, a freedom for goodness. Scotus calls this the affection for justice, and here he follows St. Anselm in his description of the motivation within the human heart.

The human heart has two affections: one directed toward itself, which we might identify with self-preservation, and one directed outward toward others. This second affection is characteristic of rational beings and is called the affection for justice. It is the orientation of rational beings toward right loving and right action. It is that critical piece in our makeup which asks the question: why am I doing this? Because this is a desire to give each what is due, Scotus and Anselm called it the affection for justice, since justice really involves treating all persons and objects as they deserve. It is not limited to "social justice" or to dealings with persons. It is a stance outward toward reality. It undergirds the ecological concern today to treat nature in a manner fitting its dignity. The affection for justice is the human desire to *Do the Right Thing*, as Spike Lee's film depicts.

We have an affection for justice, but we don't always operate out of it. Too often our own desires come first. Our self-preservation instinct is getting all the attention when we care more about our personal property than about the cry of the poor, when the haves gang up on the have-nots and systematically exclude them from real dialogue, when conspicuous consumption takes the place of selfless sharing and when all decisions are made out of concern for the "bottom line." We can choose to act out of the affection for justice, but it must be our choice. The freedom which Scotus describes is a freedom for self-direction, for self-orientation toward goodness, toward an other-centered life based upon right relationships with nature, with persons, with God. But this freedom has been handicapped as a result of our sinful condition. Because of the sin of Adam and Eve, the human will carries an affection for possession which all too often governs the affection for justice. By grace the affection for justice directs the affection for possession: it is only with God's help that we overcome our natural self-centeredness.

The fullness of human perfection involves the right ordering of the two affections. When the affection for justice directs my life I see myself in my place and in my relationships with others. I look outside my own needs toward the needs of others. I work to help others just as others work to help me. The result is a dynamic of mutual love and expanding inclusivity.⁵

IV. Right relationships and the Reign of God

What would it mean for us today to embrace freely, to own and act out of, affection for justice?

First it would mean the development of a *self-reflexive stance* toward my own life. This means that I would consider prayerfully my own life journey, my own actions in light of the self-preservation or justice affections. This does not mean that I never think of myself, but only that I think of myself in an appropriate manner. I give myself the attention I deserve and turn my gaze more often toward others. I become aware of these two affections within me. I acknowledge that they are both natural and both healthy, but I work to keep them in their proper place. I ask as well for the grace to do this.

Second, I would work to develop a *critical awareness of injustices around me*. No situation is too small or unimportant to call for a response, an act which brings justice to birth in the daily setting. I might do this with others in an effort to enhance my own ability to recognize situations of injustice and work to improve them.

Third, I would try to develop the *courage to act as quickly as possible*. The here and now of justice means the right here and right now of justice. Our culture tells us to wait, to be careful, to avoid risks. I am not encouraging a foolhardy attitude, but St. Francis was given more often than not to foolish acts. Maybe our present moment needs the insanity of sanctity right here and right now. The person trans-

formed in Christ knows immediately what to do, says Scotus, and acts quickly. We know that nothing energizes like action and nothing paralyzes like inertia. This swift judgment and action comes from years of training, of prayer, of carefully reading the signs of the times, of discernment with others.

The justice of right relationships involves a stance of mutuality which is suggested by Scotist thought. When we relate in justice to others, we raise them to equality with us or we lower ourselves to equality with them. This is the model of the Incarnation, of God-with-us. In Jesus we see the icon for our journey. He came to walk with us, to put himself at our level, to communicate the love of God to each of us, to create a relationship which ultimately brings us into union and communion with a God whose essence is right relationship, a Triune community.

V. The significance of Scotus today

Like other medieval thinkers, Scotus rises above partial perspectives to offer an understanding of moral living which is closely related to a spirituality of goodness and love. He seeks to integrate partial viewpoints into an organic and dynamic description of human living. Moral living is not a mathematical problem nor a technological calculus, it is the human response to the particular events of a particular life. As a paradigm of integration, Scotus's moral vision offers several values that make it attractive today.

First, Scotus is optimistic about the human capacity to be morally active in the world. In the will's two affections we find a straightforward description of the desires within the human heart. Not only do we possess a desire for justice, but also a healthy desire for self-protection. Our will is constituted so as to respond rationally to the command of Jesus: love your neighbor as yourself. Both love of self and love of neighbor are required in moral living, and their proper relationship of mutuality must be the result of rational deliberation and choice.

The key to self-control lies within the constitution of the will. The moral dimension is natural and rational; it expresses what is best in the human person. Human choice in light of self and others moves naturally toward ordered and rational consistency if there is a moral community to support such growth. Natural affection for the good develops toward increasingly higher levels of moral awareness in a society where good is really rewarded and evil really punished.

Second, Scotus is optimistic about the goodness of creation. The Franciscan insight about the connectedness of all reality (divine, human, natural) informs his moral discussion. All reality is good and beautiful. This is why, for Scotus, moral loving does not so much involve finding those objects worthy of love (since all reality is good), but rather working out the intricate manner by which we can love reality as it deserves. My moral living involves my relationship to all beings which surround me and my efforts to strengthen and enhance that mutuality.

The value of relationship imbues the Scotist perspective. Since all reality is good, then my relationships with others ought to promote goodness. In addition, my relationship with God plays a key role in my moral living and my moral choices. My goal centers around the proper integration of all segments of my life into a beautiful, harmonious whole, both intentionally through charity and extensionally throughout my lifetime. The final goal is not a state of eternal rest, but rather an eternal dynamic life of mutuality, part of the cosmic journey of all things to God.

Scotus has a vision which is both dynamic and organic. All reality grows toward the future through the present. New levels of consciousness promote the integration of all aspects of human life into the "global village" or "spaceship earth." Moral living is part of this integration and moral choices promote the development and flourishing of life. The promotion of moral attitudes belongs not only to individuals but to families and to moral communities. For the human community, this means that society has a responsibility to promote values which sustain and promote human life. The need for moral communities is increasingly felt today as the fragmentation of the social fabric results in civic communities which are concerned to arm themselves at ever higher rates. The increase of violent crime gives tragic testimony to a civilization already in decline. For many there is no hope, no future, no reason to live.

If relationship and mutuality are appropriate human goods, then they are moral goals. Accordingly, all persons have a right to share equally in the resources of the earth. The consumption by the few at the expense of the many, the structures of sin which continue to oppress and dominate, the culture of death and destruction which sells contraceptives but no antibiotics to the poor of the Third World: none of these can be morally justified, nor should they be tolerated. The Christian moral vision, a vision of the sanctity of life and of each person, must continue to speak to such a world, to denounce systems of exploitation and dominance. We must speak to all—poor as well as rich, simple as well as learned, humble as well as powerful.

As friends of Jesus we do not belong to another world, we do

not deal with people from a distance. Scotus's interest in a philosophical and theological discussion of God, of the Incarnation and of human freedom reflects the spirituality of Francis, a saint who saw the glory of God in the beauty of this world. Francis reached out to the dispossessed, he sought out the marginated and the powerless, he lowered himself to create mutuality with all and he worked for a more just distribution of the wealth of this earth. The time is now; the call is ours. As we move into the third millenium, let us embrace that same generosity which inspired Francis. Let us act freely to create right relationships of justice and mutuality in our world.

Endnotes

"The only synthesis which Duns Scotus conceived was a theological synthesis, at the heart of which is to be found the affirmation of St. John, 'Deus caritas est'" (Etienne Gilson, Jean Duns Scot).

INCARNATION, INDIVIDUALITY AND DIVERSITY

How does Christ reveal the unique value of each person and thing?

Kenan B. Osborne, OFM

INTRODUCTORY OBSERVATIONS

In Robert Sokolowski's recent book, Eucharistic Presence: A Study in the Theology of Disclosure, the author, a priest of the archdiocese of Hartford teaching philosophy at The Catholic University of America, describes necessary and contingent being in this way:

To turn everything in the world into the contingent...would be to equate the contingency that marks the world as a whole with the contingency that is found as part of the world. The consequence of such a confusion, of course, would be another confusion regarding necessity; the necessity by which God exists would be equated with the necessity that is part of the world, and the divine choice to create would be assimilated to events that take place within the contingent domain of the world. God's choice would then appear as a "merely contingent" event and would take on the quality of being arbitrary. Cajetan criticisizes Scotus for making this mistake. ¹

Thomas de Vio Cajetan was a Dominican who lived in the sixteenth century at the time of the Council of Trent. Cajetan at that time

¹ Warner Books 1993.

² See my The Harmony of Goodness: Mutuality and Moral Living According to John Duns Scotus (Franciscan Press 1995). (Forthcoming.)

³ See Allan B. Wolter, OFM, "Native Freedom of the Will as a Key to the Ethics of Scotus," *The Philosophical Theology of John Duns Scotus*, Marilyn M. Adams, ed. (Cornell University Press 1990) 148-62.

⁴ Wolter 151-2.

⁵ See my "Scotus and the Moral Order," The American Catholic Philosophical Quarterly 67 (1993): 127-50.

had written: "How uncultivated and upstart is Scotus's way of speaking...when he calls the divine will 'the first contingent cause.' It is nefarious to speak of contingency in the divine will." This is the only reference to John Duns Scotus in Sokolowski's book—and he is quoting Cajetan!

How easy it appears to be, even today, to dismiss the thought of Scotus and to do this by simply citing another author, in this case, Cajetan. This particular instance is remarkable, since Sokolowski states clearly in his introduction—the very first sentence in fact—that he wants "to discuss a type of theological thinking that draws on the philosophical resources provided by phenomenology." Oddly enough, one of the masters of phenomenology, Martin Heidegger, wrote his doctoral thesis on John Duns Scotus, a philosopher whom Sokolowski cites but once. Moreover, one wonders whether Sokolowski has truly understood the insights of Scotus on the issues of necessity and contingency. What he has presented above is really a superficial picture of the thought of Scotus on the theme of contingent and necessary being.

I did not write a doctoral thesis on John Duns Scotus, but in my youthful days when I was a senior in college, I did write a final paper for my philosophy professor, Geoffrey Bridges, OFM. My paper was different from the ones to which he was accustomed. The theme was haecceitas or "thisness" as found in Scotus. The style, however, was a whimsical platonic dialogue between myself and John Duns Scotus, which took place in a small boat called the Shenandoah adrift in Whelan's lake, where we college students often went for picnics. In the dialogue, I kept asking Scotus: "What does it mean to be an individual? What does it mean to be a person?" Scotus's thought responds to such questions with valuable insights. Even though his work bears all the hallmarks of medievalism, and we, on the other hand, are living in the so-called post-christian age and on the very threshold of the third millennium, nevertheless we can learn from Scotus today.

In order to place these questions in a clear way and to offer some answers to them, I would like to take a walk with you through some Scotistic positions in order to comprehend some of the essential background and reasoning of "thisness" which Scotus himself perceived.

SCOTUS: A CHRISTIAN REALIST

First of all, Scotus was a believing realist, both ontologically and epistemologically. This means that his Christian faith penetrated his human real life. For Scotus there was indeed a God and there was indeed a created world. The world actually existed, and it existed in its details long before any of us began thinking about it and naming the

things in it. Scotus in this regard was neither a nominalist, nor a solipsist, nor an idealist. Although the realist position which he espoused cannot logically be proven and must serve only as a presupposition, Scotus accepted the reality of the world about him, both epistemologically and ontologically. However, he was a *Christian* realist, and as such he accepted in faith the existence of God, the incarnation, the church, and all the other major tenets of the Roman Catholic faith. His was a medieval faith, untouched by the many pluralistic, secularistic, even atheistic questions of contemporary life. It is against this background of Christian realism that he asked the question: what is "thisness"?4

HIS METHODOLOGY

In order to understand the mystery of God, at least to some degree, Scotus places on the table of observation all of creation, that is, every finite, created being. Nothing is to be left out. The environment is certainly there, with its physical nature and its vegetative and animal life. Human life is also there, with every person from Adam and Eve to those living at the close of the thirteenth century and even those who were yet to come. The angels, too, are placed on this observation table. Scotus adds one other keenly important creature to this table of observation: namely, the humanity of Jesus, the most important, the most perfect, the most wonderful of all God's creatures.

However, not only are the good aspects of finite being spread out on this table of observation, but also the misshapen aspects, the sinful aspects are also there, including satan and the legions of demons. It is a table on which there is good, indeed the most wonderfully good, and on which there is bad, indeed the most dreadfully evil. Through this mass of creatures, both good and evil, Scotus looks for a God who is not only the God of the good, but also the God of the weak, the God of the sinful. What kind of a God can this be?

I find this methodology very helpful for us today, since in many ways our scientific and secularistic world asks us to consider a God of the totality. We cannot have religion only in one small part of our life and science in another part of our life. We cannot be schizophrenic, either religiously or scientifically. This is of advantage in today's religiously plural world, for were Scotus alive today he would place on the table of observation Buddhism, Hinduism, Islam and all other religious groups. He would place on the table all the atoms and sub-atomic particles as well as the processes of thermo-nuclear dynamics and electro-magnetics. When all created and finite beings known to us would finally be placed on the table, Scotus would then ask: given all of this data, what kind of a credible God accounts for this multiple

form of finitude? It is within this observational methodology that Scotus seeks the meaning of "thisness."

GOD: THE FIRST PRINCIPLE

Given this massive array of the Christian "real" world, Scotus then asks: what God is mirrored here? This Scotus attempts to answer in his book: A Treatise on God as First Principle.⁵ While this work might seem very abstract and challenging, nevertheless, it is an important basis for understanding Scotus. In an introductory essay to this treatise, Allan Wolter reminds us that the First Principle [God] can be understood in three ways: as cause of all that is (efficiency), as ultimate end or purpose for which all exists (finality), or as first in the order of relative perfection (eminence).⁶ Further on Wolter writes: "If the whole of creation depends upon God's free decision, then any factual or existential statement about the world will be radically contingent."⁷

Scotus looks at our world and realizes that God is absolutely free—nothing created is necessary; God did not *have to* create anything; all is gift and grace. God, the first principle, is both absolutely necessary and at the same time absolutely free. Most medieval theologians stressed that God as first principle was a necessary being. Scotus, on the other hand, in a fairly unique way, stressed the absolute freedom of this necessary God.

What one hears in the writings of Scotus is an emphasis on the free willing of God, on a free contingent willing of a necessary God, but a willing of contingent beings nonetheless. In A Treatise on God as First Principle, Scotus presents God as the efficient cause of all created beings, but he also stresses throughout chapter three of this treatise that God as First Principle is absolutely necessary and absolutely free; that there is a triple primacy—of efficiency, finality and eminence. Since such a God as First Principle has no efficient cause of God's own being, God is necessary.8 This is the aseitas [the uncaused cause] of so many medieval writers. However, in Scotus's view, finality and eminence are of higher value than efficiency. It is not the "how" but the "why" which is important. Aseitas simply says that there is no beginning, no other cause. This term speaks of the "how" or better the lack of any "how." God, however, is much more than one who has no beginning, no cause. God is *love* and this is the "why" or the finality and eminence. Nor is God simply love; God is absolutely free love; and this absolutely free love is absolutely eminent. Meaning, not origin, has primacy of place. For Scotus, "thisness" of created beings can only be understood in the light of this absolutely eminent and free God, who in love wills each and every contingent being.

CREATION

Freedom is reflected in God's freely creating contingent beings. Efficient causality is indeed present, i.e., "how" contingent beings arise. But *final* causality, i.e., "why" they are created, is for Scotus of greater significance. God does not create just because God can create. God creates for a purpose, namely, God's own glory and God's own love. Let us return to the table and look over all those items of this creative God. We see our environment, we see our first parents and all other persons, we see ourselves, we see our sins, we see the sins of all men and women and we see that special created, finite, contingent being which we call the humanity of Jesus.

It is in the *Reportatio* that Scotus clearly "de-links" the incarnation from the fall of Adam and Eve, but already in the *Ordinatio* he had begun this process. In a well-known passage he writes:

Therefore I argue as follows: in the first place God loves himself. Secondly, he loves himself in others and this is most pure and holy love. Thirdly God wills to be loved by another who can love him perfectly and here I am referring to the love of someone outside God. Therefore, fourthly, God foresees the union between the Word and the creature Christ who owes him supreme love, even had there never been the Fall.... In the fifth place, he sees Christ as Mediator coming to suffer and redeem his people because of sin.¹⁰

Here Scotus is speaking primarily about God, the First Principle, creating the world we know. This is a passage which is primarily theological and only secondarily christological; it says something about God first and only then something about Christ. This theocentric interpretation is based on the structure of the passage: i.e., Scotus says that God first..., then God second..., then God third..., etc. In this view, Jesus, in his humanity, indeed sacramentalizes the finality of God's whole world, a world in which human freedom and human mis-freedom (sin) exist. The whole world is sacramentalized, not just the "nice" part of it. The incarnation, then, begins, one might say, with the very first act of God ad extra—the first creative moment of our world. The incarnation is a process moving through the history of our created world, and with each subsequent step the meaning of the world, the finality of the world, the "why" of the world emerges to some degree in a clearer way. We are finding out more about the incarnation than ever before. It is an ascending experience. Like climbing a mountain, the higher one goes, the wider and broader one's perspective.

In the Jesus-event, a major revelation of the meaning of creation, the "why" of creation, takes place. This is what the world and its history are all about. But this Jesus-event includes not only his life and death, his preaching and healing, but also his resurrection, his ascension, his sending of the Spirit and his eschatological place at the right hand of God. This is where Jesus was always meant to go. The Church itself is part of this process, since the resurrection of Jesus and our own resurrection are intrinsically one. More strongly put, the Christ at God's right hand cannot be understood except in and with the mystical body of Christ here on earth.

This is what it's all about. This is what it's always been about. Where Jesus went we are meant to go and have always been meant to go. This is the *Christus totus*, the whole Christ, of which the *Catechism of the Catholic Church* speaks when it asks "Who celebrates the sacraments?" and answers "The *Christus totus*." The full meaning of incarnation is not that Jesus has a human and a divine nature, but that Jesus has a human nature and we, all of us, all human beings, are related to it. One might say that the incarnation as a process is still continuing and will continue until the eschaton, until the "why" of God's free action to create reaches its own fullness. All that is, all that has ever been, is related to incarnation. Only with this understanding can we realize the height and depth, the length and breadth of "why" there is something finite and not nothing at all except God.

Scotus certainly did not believe that a "greater-than-Jesus" would ever appear. The Jesus in his statement above is the risen Jesus, the eschaton Jesus, not simply the Jesus who walked this earth and died. In Scotus's thought, it is Jesus who gives the greatest glory to God. Scotus did, however, believe that none of this was necessary. Even the humanity of Jesus, even the incarnation itself, was not "necessary." The humanity of Jesus, just as my own humanity, is contingent. Only God is necessary and only God is absolutely free. From the point of view of the absolute power of God, God could have done quite otherwise. From the point of view of the actualized power of God, God freely and contingently acted in a specific way. Why, one might ask, did God choose this specific way of creating something? For Scotus, the only reason is God's love and God's desire to express this divine love in a contingent and finite world. Only within this framework can one begin to understand what Scotus wants to say about "thisness."

HAECCEITAS OR "THISNESS"

We have almost finished our walk, brisk and quick as it has been. Let us pause now, thinking over the details which Scotus has pointed out, for it is against the background of all these details that Scotus addresses the issue of "thisness." In his early Oxford lecture on individuation, Scotus begins by noting that a stone is singular long before we

perceive it. It has its own unity of singularity before we call it a stone.

There is indeed an *epistemological* "thisness," which means that we often perceive individual things first of all through accidental individual characteristics. We see that someone is tall, short, thin or fat. Only in and with time do we begin to appreciate the "individual person" beneath these observable appearances. This is epistemological "thisness," but Scotus and others had much more in mind than merely epistemological individuation. Scotus wanted to talk about *essential* "thisness," essential individuation, ontological *haecceitas*.

At the beginning of his discussion on this matter, he rejected several views which other theologians of his time had proposed: 1) that all one needed were the four Aristotelian causes, material, formal, efficient and final, to account for individuation; 2) that individuation is based on quantity; 3) that individuation is based on negation; 4) that individuation is based on matter. Scotus makes the claim that individuation must be based in the very substance of a thing or person, not in some accidental aspect of a thing or person. There is a form connected to the very substance of a being through which individuation takes place. I cannot simply put on or take off my individuality. It belongs to my very essence. Elizabeth Ingham summarizes this: "It [haecceitas] grounds the substantial being internally and points to individuality at the core of each thing, not as a function of the material component, but as the internal instantiation of the substantial being."

Wolter, at the end of his preface on the text and translation of Scotus's early Oxford Lecture on Individuation writes:

In the Ordinatio revision of this seventh question, Scotus makes an important claim, that where rational beings are concerned it is the person rather than the nature that God primarily desired to create. His remark is in answer to an objection that individuals do not pertain to the order of the universe, for order is based on priority and posteriority, and individuals are all on a par with one another. Not only do individuals pertain to the order of God's universe, Scotus replies, but in communicating his good as something befitting his beauty in each species, he delights in producing a multiplicity of individuals. And in those beings which are the highest and most important, it is the individual that is primarily intended by God. Viewed from this aspect, Scotus' doctrine of thisness applied to the human person would seem to invest each with a unique value as one singularly wanted and loved by God, quite apart from any trait that person shares with others or any contribution he or she might make to society. One could even say "thisness" is our personal gift

from God.12

God, then, does not want primarily to create "human nature," an abstraction, but this particular human person.

Haecceitas, Ingham writes, refers to that positive dimension of every concrete and contingent being which identifies it and makes it worthy of attention. Scotus elaborates an understanding of reality imbued with freedom, contingency and attention to the particular. Even more, this singularity is especially important for the human person as a moral person. In this regard, Scotus alters his general approach which favors final causality and focuses the individual on his or her own efficiently causing will. The individual actually causes events to happen. Scotus leads us to ask: What does it mean to be myself? Of what am I a cause? What will I, in my particular life, cause to happen through my own free choices?

We have free will, and it is particularly in this free will that we evidence the image of God. We cannot claim that we are part of a process which is cosmic and beyond our control. Rather, we are responsible individual persons with individual wills, and we do cause good and also cause evil. Free will is not the choice to sin or not to sin, but simply choice. It is our perception of the harmony of goodness and our choice of this harmony of goodness which is at the basis of our moral action. Here again we see the importance of the individual over the general, the concrete over the abstract, the person over the nature.

Endnotes

¹ Robert Sokolowski, Euchristic Presence: A Study in the Theology of Disclosure (Washington, DC: The Catholic University of America Press, 1993) 48.

² Cajetan, Commentary on St. Thomas Aquinas, Summa theologiae, I, 19, 3, Leonine Edition (Rome: Sacra Congregatio de Propaganda Fidei, 1888).

³Sokolowski 5.

⁴ Cf. Allan B. Wolter, "The Realism of Scotus," The Philosophical Theology of John Duns Scotus, ed. Marilyn McCord Adams (Ithaca, NY: Cornell University Press, 1990) 42-53.

⁵ John Duns Scotus, A Treatise on God as First Principle, trans. and ed. Allan B. Wolter, OFM (Chicago: Franciscan Herald Press, 1966).

Scotus xiii.

⁷ Scotus xvii.

⁸ Scotus 42-72.

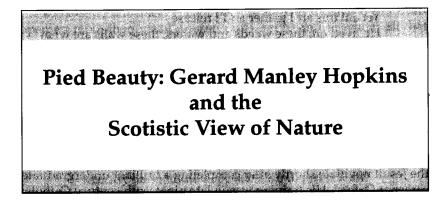
⁹ Cf. Mary Elizabeth Ingham, CSJ, "John Duns Scotus: An Integrated Vision," *The History of Franciscan Theology*, edited by K. B. Osborne (St. Bonaventure, NY: The Franciscan Institute, 1994) 220.

¹⁰ Scotus, Reportata Parisiensia III, d. 7, q.4, n. 5.

¹¹ Ingham 210.

¹² Allan B. Wolter, Duns Scotus' Early Oxford Lecture on Individuation (Santa Barbara, California: Old Mission Santa Barbara, 1992) xxvii.

¹³ Ingham 190.
 ¹⁴ Ingham 198.



William Short, OFM

Introduction

On the third of August, 1872, a group of Jesuit scholastics arrived on the Isle of Man for vacation. One of them noted in his journal: "At this time I had first begun to get hold of the copy of Scotus on the Sentences in the Baddely library and was flush with a new stroke of enthusiasm. It may come to nothing or it may be a mercy from God." His journal entry for that day continues, "But just then when I took in any inscape of the sky or sea I thought of Scotus."

In this presentation, I would like to examine the Christology of Scotus as it touches the question of Nature. And to do this I will use the writings of that Jesuit journaling during his holiday on the Isle of Man. His name is Gerard Manley Hopkins. We may find it easier to read Scotus through Hopkins (and I think this is a valid way) than to attempt reading the original, which even scholars often find difficult both for its ideas and its expression of them. The British Jesuit Hopkins was reading the British Franciscan Scotus, with whom he shared the experience of the intellectual life of Oxford. Hopkins speaks our language and lived close to our time. He died in 1889 at the age of 45. I will leave it to you to determine if this way of approaching Scotus is congenial. I

hope it will be.

In his poem, "Duns Scotus's Oxford," we hear Hopkins rejoice in the privilege of simply being in the same place where Scotus once lived and worked. After describing the city, he reflects on Scotus:

> Yet ah! this air I gather and I release He lived on; these weeds and waters, these walls are what He haunted who of all men most sways my spirits to peace.

Of realty the rarest-veinèd unraveller; a not Rivalled insight, be rival Italy or Greece; Who fired France for Mary without spot (#21).

The Problem of Nature

A convert to Rome from the Church of England, Hopkins entered the Jesuit novitiate shortly after completing a brilliant undergraduate career at Oxford. His training was in late nineteenth-century Catholic theology, the Scholasticism of the manuals and within the strongly antiworldly spirituality of his time. Hopkins felt himself morally or spiritually misformed because of his fascination and delight with specific individual things, especially the things of nature, a fascination observed by others. A Jesuit brother who had lived at Stonyhurst while Hopkins was a student there, remembers him in this way:

One of Hopkins's special delights was the path from the Seminary to the College. After a shower, he would run and crouch down to gaze at the crushed quartz glittering as the sun came out again. "Ay, a strange yoong man, crouching down that gate to stare at some wet sand. A fair natural 'e seemed to us, that Mr. 'opkins."²

This fascination, this sensual delight in the things of nature, became a problem for Hopkins, something he felt he must suppress or discipline through asceticism in order to conform himself to the search for "heavenly things," "the things that are above." It was a mercy of God that during his theology days he came across the works of Scotus in the library of the Jesuit theologate at St. Beuno's in Wales. J. Hillis Miller, in his lovely study of Hopkins and Christology, says: "Ultimately, with the help of Scotus and other theologians, Hopkins broadens his theory of the Incarnation until he comes to see all things as created in Christ."

This was a revelation. It was also the solution to that severe problem of conscience that had plagued Hopkins since his conversion. On reading Scotus he found a theologically positive view of the specific and individual. He discovered Christ in matter. This discovery he expressed in both prose and poetry in his journals. One of those journal entries speaks of this new-found delight in nature: "As we drove home the stars came out thick: I leant back to look at them and my heart opening more than usual praised our Lord to and in whom all that beauty comes home."

This same delight is expressed in the following stanza from Hopkins's early masterpiece, "The Wreck of the Deutschland," written in memory of a group of Franciscan sisters:

I kiss my hand
To the stars, lovely-asunder
Starlight, wafting him out of it; and
Glow, glory in thunder;
Kiss my hand to the dappled-with-damson west;
Since, tho' he is under the world's splendour and wonder,
His mystery must be instressed, stressed;
For I greet him the days I meet him, and bless when I understand
(#5).

Hopkins's writings may be seen as an example of Scotus's understanding of the Incarnation. The poet attends to the specific—even the minutest details—like the tiny, crushed quartz crystals of the sand in the path at Stonyhurst. From a Franciscan perspective, the reason this makes sense is that the tiny grains of sand are eucharistic, with a small "e" if you like, but truly eucharistic, the extension of the Incarnation in matter.

Listen to a selection from Hopkins's journals where he records his observations of clouds in the sky:

... below the sun it was like clear oil but just as full of colour, shaken over with slanted flashing "travellers," all in flight, stepping one behind the other, their edges tossed with bright ravelling, as if white napkins were thrown up in the sun but not quite at the same moment so that they were all in a scale down the air falling one after the other to the ground.⁵

Christ as Exemplary Cause

Here is the key to Nature as an American amateur Scotist sees it. The humanity of Jesus—even more emphatically the *body* of Jesus—is the point of God's creating everything. In Scholastic terms, the humanity of Jesus is the *exemplary cause* of creation. This is the model on which

God models everything else: those white napkins of sunlight, stars, snails, raindrops, oxygen, magnesium, protons, grapes, every shade of the color purple, coffee beans, volcanoes: each of them and the relation each has with every other thing. They do something. What they do is, in odd language, themselves: they do them-selves. Consider two other poems of Hopkins, "God's Grandeur" and "Pied Beauty." In each we see a world filled with God's presence and an intense attention to particularity and diversity. In these poems, all things are doing themselves; they are "themselving":

The world is charged with the grandeur of God. It will flame out, like shining from shook foil; It gathers to a greatness, like the ooze of oil Crushed....

...nature is never spent;

There lives the dearest freshness deep down things; And though the last lights off the black West went Oh, morning, at the brown brink eastward, springs Because the Holy Ghost over the bent World broods with warm breast and with ah! Bright wings (God's Grandeur, #8).

Glory be to God for dappled things— For skies of couple-colour as a brinded cow; For rose-moles in all stipple upon trout that swim; Fresh-firecoal chestnut-falls; finches' wings; Landscape plotted and pieced—fold, fallow, and plough; And all trades, their gear and tackle and trim.

All things counter, original, spare, strange; Whatever is fickle, freckled (who knows how?) With swift, slow; sweet, sour; adazzle, dim; He fathers-forth whose beauty is past change: Praise him (Pied Beauty, #14).

The grape grapes, the star stars, coffee coffees, a volcano volcanoes. Each doing this is being itself, doing what it is. Hopkins calls this "dobeing" (a Frank Sinatra kind of theological term).

Univocity of Being

This do-being is doing-Christ. That is what all things were formed to do. This can be difficult to understand-perhaps it is also difficult to experience. It may be best to say what this is *not* before trying to say what it is. And then we can talk a bit more about the "why" of this.

What is *not* the relation between a grain of sand and Christ? The sand-grain is not just a *symbol* of Christ, though it can be that if we work at it. But that requires the grain to *stand for something about* Christ. Let us say we decide that the grain of sand, because it is small, makes us think of the humility of Christ. This is a very familiar use of religious language. What have we done? We have abstracted, identified an adjective about the sand-grain, "small," with an adjective about Christ, "humble." We have taken a quality of a thing and associated it with a quality of a person. But the sand-grain isn't all that important, a small acorn or a small tomato could do the job just as well. They are dispensable, interchangeable. They are *used* to achieve some other purpose, to teach a lesson, usually a moral lesson.

And whether we use the sand, the acorn or the tomato, the *thing* can produce only a reference to some quality or aspect of Christ: humility or some other description *about* Christ. This kind of association is perfectly fine to do, of course, but it can get tiresome. It is theologically grounded in the more common Thomistic view of nature based on the theory of analogy of being. According to this theory, true being exists only in God, and all other being is derivative, pointing toward true being, but only weakly and indirectly.

What fires Hopkins—though he only comes to articulate it through reading Scotus—is that the sand-grain, by being/doing itself, directly and immediately *does* God, who is incarnate, Christ. And it does that quite well without my having to sit and cogitate about "small" or "humble." Here is Hopkins painting this perception in a sonnet:

As kingfishers catch fire, dragonflies draw flame;... Deals out that being indoors each one dwells; Selves—goes itself; *myself* it speaks and spells, Crying *What I do is me: for that I came*.

I say more: the just man justices; Keeps grace: that keeps all his goings graces; Acts in God's eye what in God's eye he is— Christ–for Christ plays in ten thousand places, Lovely in limbs, and lovely in eyes not his To the Father through the features of men's faces (#34).

What is "Christ-y" is the sand doing sand: it is noun-verbing and not adjectiving. And the sand-grain sanding is doing *all* of Christ, not just this or that aspect of him, smallness or humility or whatever.

This expresses the profound notion of Scotus known as the "univocity of being." This subject has been explored by several scho-

lars.⁶ We might say that this perception, common to both Scotus and Hopkins, allows for a direct connection between our awareness of a thing and our awareness of Christ. J. Hillis Miller explains this more precisely:

The idea of the univocity of being leads to a different view of nature (from that of Thomism), and therefore to a different kind of poetry. In this view natural things, instead of having a derived being, participate directly in the being of the creator. They are in the same way that he is. Each created thing, in its own special way, is the total image of its creator. It expresses not some aspect of God, but his beauty as a whole. Such a view of nature leads to a poetry in which things are not specific symbols, but all mean one thing and the same: the beauty of Christ, in whom they are created.⁷

In his journals Hopkins makes the following entry that renders this idea rather well: "I do not think I have ever seen anything more beautiful than the bluebell I have been looking at. I know the beauty of our Lord by it." And he expresses it, as well, in his poem, "The Windhover, To Christ our Lord":

I caught this morning morning's minion, kingdom of daylight's dauphin, dapple-dawn-drawn Falcon, in his riding

Of the rolling level underneath him steady air, and striding High there, how he rung upon the rein of a wimpling wing In his ecstasy! Then off, off forth on swing,

As a skate's heel sweeps smooth on a bow-bend: the hurl and gliding

Rebuffed the big wind. My heart in hiding Stirred for a bird,—the achieve of, the mastery of the thing!...

No wonder of it: shéer plód makes plough down sillion Shine, and blue-bleak embers, ah my dear, Fall, gall themselves, and gash gold-vermilion (#13).

It seems to me that such a perception requires a different kind of discipline of the observer/participant of Nature (me or Hopkins or you.) The job is not to get lots of ideas about stuff that can then be lined up with ideas about Christ. The job is to observe closely, attentively, carefully that things are/do themselves. That doing/being is their doing/being Christ. Again, in Hopkins's own words:

... the just man justices; Kéeps gráce: that keeps all his goings graces; Acts in God's eye what in God's eye he is — Christ (#34).

Haecceitas

It is each particular thing which does this being-Christ. This grape be/does Christ in dark purple on the left-hand side as I face it and in more crimson mixed with mauve on the right side where it has a fine dusting of gray-brown near the stem where the mold is. Put simply, it is/does only its own grape, not the one next to it or above it in the bunch. We notice its uniqueness when we look at it carefully.

Elisabeth W. Schneider gives an example of this minute observation from Hopkins's journal:9

> Oaks: the organisation of this tree is difficult. Speaking generally no doubt the determining planes are concentric, a system of brief contiguous and continuous tangents, whereas those of the cedar would roughly be called horizontals and those of the beech radiating but modified by droop and by a screw-set towards jutting points. But beyond this since the normal growth of the boughs is radiating and the leaves grow some way in there is of course a system of spoke-wise clubs of green - sleeve-pieces. And since the end shoots curl and carry young and scanty leaf-stars these clubs are tapered, and I have seen also the pieces in profile with chiselled outlines, the blocks thus made detached and lessening towards the end. However the star knot is the chief thing: it is whorled, worked round a little, and this is what keeps up the illusion of the tree: the leaves are rounded inwards and figure out ball-knots. Oaks differ much, and much turns on the broadness of the leaf, the narrower giving the crisped and starry and Catherine-wheel forms, the broader the flat-pieced mailed or shard-covered ones in which it is possible to see composition in dips etc on wider bases than the single knot or cluster. But I shall study them further.

Schneider tells us that he did exactly that, and in a journal entry eight days later declared, "I have now found the law of the oak leaves." 10

Here we touch the Scotistic notion of haecceitas, being this thing and not that next thing that looks a lot like it. In the more common

Thomistic view, things have two fundamental components, matter and form. The form of a grape, for example, is "grapeness" and the matter includes the physical attributes of sweetness, roundness, sugar and skin. Scotus adds a third component: being *this* grape: *haec*, "this."

Here is the corollary of the incarnation—God became *this* Jewish carpenter: this unique, unrepeatable, specific creature is the incarnate Creator. From this belief one can conclude that things are God-like in their specificity. Things deserve the respect of our attention, for whatever is is because of Christ.

Some Observations and Questions

Instead of any further description of Scotus's Christology of Nature seen through the lens of Hopkins's poetry, I wish at this point to make some suggestions about what this Christology might look like in practice.

1. Close, even minute, observation and attention to *things* is revelatory, is a truly contemplative act. A deep gazing *into* things can allow glimpses of Christ. The close analogy is that of traditional Eucharistic devotion–gazing on the consecrated bread of the Eucharist, pondering the invitation, "Ecce Agnus Dei." Behold (that is *look* and *see*) Christ: wheat flour baked, juice of grapes crushed. Here in ordinary Near Eastern food see the Creator of the universe.

In a similar way, gaze on this leaf, this stone, this molecule, this hand, this shadowy light streaming through this window—and behold! (Hopkins would say *inscape*!) *Ecce: look* and *see*: creature and Creator marvelously 'oned,' co-present, with no less of identity for the creature or the Creator.

*A brief excursus. There may come to mind the intuition expressed by another Jesuit, Pierre Teilhard de Chardin, in his work entitled Hymn of the Universe. Teilhard developed his scientific-mystical intuition without any conscious reference to Scotus. And he, like Hopkins, was much misunderstood, eventually silenced by his superiors, for his views. Yet there was for Teilhard also a direct and happy meeting with the work of Scotus. While in Hong Kong after a period of research in China's interior, he met the Sicilian Franciscan Father Allegra, a devoted Scotist.

Allegra listened to Teilhard's description of his growing awareness of the "cosmic Christ." He then mentioned the strong affinity he noted with Scotus's Christology. Teilhard, as Allegra reports, exclaimed, "Voilà! La théologie de l'avenir!" ["There it is! The theology of the future!"] His conversations with Allegra on Scotus began on that note and continued during Teilhard's stay in Hong Kong.

It is hard to avoid the observation that two of the most innovative Jesuit authors of the late 19th and early 20th century had such strong affinity with the theological intuition of Scotus even before discovering his works. This suggests to me that there may be many in our own day, as in the past, who per-

ceive the creation in a way very similar to that of Scotus, without ever having read Scotus. *End of excursus.

Whether we consider the work of Hopkins in literature, or that of Teilhard in paleontology, it seems clear that a careful examination of nature, poetically or scientifically, is theological and Christological. This confirms the strong assertion of Roger Bacon, one of Scotus's Franciscan predecessors at Oxford, that studying the natural sciences was important for a proper understanding of theology. In fact the Oxford Franciscans for centuries held the natural sciences in a place of special honor in their *studium*. We might ask ourselves: "What honor do we pay to scientific work as Franciscans today?"

We speak often enough of experience as the starting point of Franciscan theology. Do we include the experience of natural-scientific work in this view? Or is it only the experience included in the human sciences (psychology, sociology, anthropology)? These are certainly important and not to be neglected. But what honor do we render to biology, zoology, botany, environmental studies, geography, physics, chemistry? Are these perceived as important to our mission of evangelization, pointing to the presence of Christ among us?

2. What importance do we give to the creation around us? In the places we live and work what message, what Good News, about the creation do we communicate? Is each thing reverenced? Are things used eucharistically? Do we create things and places of beauty that call attention to the importance of things — or are our places a hodge-podge of things tossed without thought to fill up empty spaces?

3. Some sustained contact with nature needs to be a fundamental component of our Franciscan life. A trip to the ocean, a walk in the hills, working in the garden, working with wood or stone or metal or glass-manual labor-these are important not primarily for what they produce, but for their inherent Christ-contact. This could imply that many activities considered "hobbies" or "avocations" among our brothers and sisters should be given more careful attention and encouragement, whether photography, painting, poetry, or flower-pressing. These are not "trivial pursuits." As Hopkins wrote to a friend, "I think that the trivialness of life is, and personally to each one ought to be seen to be, done away with by the Incarnation"

Work with people and the experience of loving community are essential, but not sufficient. Close, regular, even daily attention to the wider world of creatures is fundamental to our spiritual life as Franciscans. Without it, we begin to lose living contact with Christ in his most widely-extended body, the universe. Obviously, much more could be said. But the saying of it may be better yours than mine. Let me close with words from our Franciscan brother, the Jesuit, Hopkins:

All things counter, original, spare, strange Praise Him!

Endnotes

¹Jnl 161, quoted in Maurice B. McNamee, S.J., "Hopkins: Poet of Nature and of the Supernatural," *Immortal Diamond: Studies in Gerard Manley Hopkins*, ed. Norman Weyand, S.J. (NY: Sheed & Ward, 1949) 228. (The word "inscape" is a Hopkins's invention, meaning "more than what you see" or "that which makes a thing what it is"; "its particularity" [author's note].) Poetry selections from *Poems and Prose of Gerard Manley Hopkins*, ed. W. H. Gardner (NY: Penguin Books, 1985) with corresponding numbering.

²Humphry House and Graham Storey, eds., *The Journals and Papers of Gerard Manley Hopkins* (London: Oxford University Press, 1959) 408, quoted in J. Hillis Miller, "The Univocal Chiming," *Hopkins: A Collection of Critical Essays*, ed. Geoffrey H. Hartman (Englewood Cliffs, NJ: Prentice-Hall, 1966) 89.

³Miller 111.

⁴House 254.

⁵House 207.

⁶See Allan B. Wolter, OFM, The Transcendentals and Their Function in the Metaphysics of Duns Scotus (Washington: The Catholic University of America Press, 1946) 31-57. See also Cyril L. Shircel, OFM, The Univocity of the Concept of Being in the Philosophy of John Duns Scotus (Washington: Catholic University Press, 1942) and Etienne Gilson, Jean Duns Scot (Paris: 1952).

⁷Miller 113.

⁸House 199.

⁹Elizabeth W. Schneider, *The Dragon in the Gate: Studies in the Poetry of G. M. Hopkins* (Berkeley and Los Angeles: University of California Press, 1968).

¹⁰House 144-46, 364n. Quoted in Schneider 116. In his study of "The Dialectic of Sense-Perception" in Hopkins, Geoffrey H. Hartman gives another example from Hopkins's journals about this kind of close observation. He notes, "Even when, as in a snowfall, it seems least possible to remark the individual forms of things, Hopkins still manages to do so":

It tufted and toed the firs and yews and went to load them till they were taxed beyond their spring. The limes, elms, and Turkey-oaks it crisped beautifully as with young leaf. Looking at the elms from underneath you saw every wave in every twig...and to the hangers and flying sprays it restored, to the eye, the inscapes they had lost (123).

¹¹Quoted in Claude Colleer Abbott, ed., The Letters of Gerard Manley Hopkins to Robert Bridges (London: Oxford University Press, 1955) III, 19. In Miller 111.



Philotheus Boehner, OFM

To intellectual honesty and obedient faith, John Duns Scotus adds the Franciscan spirit. Understanding cannot be the last goal, high though its value is in the hierarchy of values. The highest value is Charity. Scotus shows that the opponents of the primacy of love claim the authority of Aristotle, who thinks that the acts of the intellect and not the acts of love dispose to Wisdom. But Scotus has in his favor a much better and higher authority....

What use is speculation, to enjoy deep insights into the highest truths, if it does not lead to the highest act of the human personality, loving surrender to God as revealed in Christ...? Hence, Scotus does not consider theology a speculative science. Its highest purpose is not to inform about truth and to know God only in a scientific way; theology is a practical science, and its purpose is to instruct us about and lead us to the highest "praxis," to Charity, that is the Love of God....

It follows that man [sic] has to know, above all, that he is a creature, and that, as a creature, he comes from nothing and tends toward nothingness. Even in reasoning, he tends toward nothingness....

From this, humility in reasoning and the necessity for prayer follow naturally. Human effort is certainly necessary. Otherwise we would wrong God, the Creator of our powers. In this...Scotus dignifies human nature,...but human nature...has its limits and consequently man has to turn to the Father of Lights in prayer. Scotus, the knight of truth, is also a great fighter and a man of great prayer. If we open his *Treatise on God as First Principle*, we see an impressive picture. The knight of

truth first lays down his weapons and, kneeling down and folding his hands, he prays;...and then he puts on his armor, takes his weapons and fights the struggle of truth in painstaking logic. Time and again he does the same, praying for help from God, until he reaches his highest point in the last chapter where his fight and struggle for insight transform themselves into a long prayer of great beauty, strength and ardor. Here metaphysical speculation and religious fervor are harmoniously united. His charity, humility and spirit of prayer, therefore, authorize us to call Duns Scotus a *Doctor Franciscanus*.

If we may be allowed to compare St. Bonaventure and Duns Scotus, at first sight two quite different types of mind, we shall find that in spite of all their differences, they are both true Franciscans. St. Bonaventure, the Doctor Seraphicus, is an intellectual personality who does not reason without emotion,...circulating around the object of his intellect in a restless love until the fulfillment of this love is reached in the highest mysticism. Duns Scotus, the Doctor Subtilis, is an intellectual personality who, with strictly objective reasoning and a rigid asceticism of the intellect, gives his placet to a statement only if his logic is satisfied. At the same time, however, Scotus is a humble scholar, a prayerful theologian, whose ultimate goal is the love of God. Both Scholastics may have different ways, but both have the same goal. The one calls it unctio, the other charitas. Therefore, their ways cannot be in opposition. On the contrary, their different ways are integrating parts of a real Franciscan philosophy and theology. It would be a loss to Franciscan science if it should lack the Seraphic Doctor's pie et alta sentiendum est de Deo [devout and profound feeling toward God]. But, Franciscan science would be in perpetual danger of falling into an uncontrolled mysticism if the Subtle Doctor's intellectual asceticism were wanting.

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^{*} From: Philotheus Boehner, OFM. "The Intellectual Personality of Duns Scotus." The History of the Franciscan School, Part 3, Duns Scotus. Unpublished lecture notes (St.Bonaventure University, St. Bonaventure, NY, 1945) 123-24.

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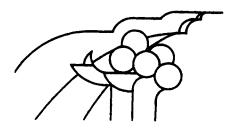
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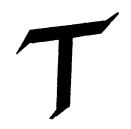
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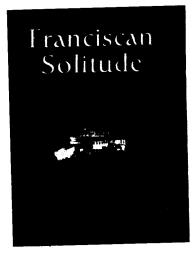
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Mission in the Franciscan Tradition.

Edited by

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From the Preface

"These words of Francis have provided the model for missionary evangelization throughout the world for over 800 years. During the past twenty-five years, Franciscan men and women of the world have shared their missionary experiences in chapters, inter-Franciscan gatherings, and at a great variety of meetings and congresses. They have contemplated their missionary charism in every continent of the modern world, and they have articulated their reflections for the benefit of all. Experience has in many ways replaced theory as the basis for missionary activity as the present century comes to a close."

ON THE FRANCISCAN CIRCUIT COMING EVENTS, 1995

Friday, June 23-Sunday, June 25

"Partners in Ministry." Gathering of Refounding Committees of Holy Name Province at Siena College, Albany, NY.

Sunday, July 2-Saturday, July 15

Fourth Enrichment Program of the Franciscan Federation (see p. 47 for detail).

Sunday, July 16 -Thursday, July 19, 1995

Formators' Conference, "Connecting at the CROSSroads." Contact: Br. Edward Coughlin, OFM, Director, The Franciscan Institute, St. Bonaventure, NY 14778, ph. (716) 375-2105; FAX (716) 375-2156.

Monday, July 31-Thursday, August 4

"From Contemplation to Mission: A Franciscan Experience" for men and women of the Franciscan family. Helps participants integrate the four basic values of: Contemplation, Conversion, Minority, Poverty. Presenters: Mel Brady, OFM, Madonna Hoying, SFP, Ruth Marie Kachelek, OSF, Ann Carmen Barone, OSF. At Franciscan Life Center, Sylvania, OH. \$275.

Contact: Ann Carmen Barone, OSF, 6832 Convent Blvd., Sylvania, OH 43560-2897, (419) 882-7912.

Saturday, August 5-Friday, August 11

Nonviolence: A Core Element of Evangelical Life (see p. 42 for detail).

Sunday, August 6-Saturday, August 12

Franciscan Woman, a retreat on the Franciscan charism as lived in the lives of Franciscan women today. Presenters: Colette Rhoney, OSF and Dolores Cook, OSF. \$225. At Christ the King Seminary, East Aurora, NY. Contact: Marilyn Hoffman, Christ the King Seminary 711 Knox Road, East Aurora, NY 14052, (716) 652-8900.

Monday, August 14-Monday, August 18, Friars' Retreat (see p. 45 for details.)

Monday, August 21-Wednesday, August 23

Annual Federation Conference and joint meeting of First and Third Order Regular Franciscans (see p. 43 for details.)

Wednesday, October 4-Wednesday, October 11

Praying with Franciscan Women Mystics (see p. 42 for detail).

Saturday, October 14

Contemplation and Compassion, Caring for the Charism, 9:30-5:00. Keynote by Michael Blastic, OFM, Conv. Breakout sessions. \$15 advanced registration. At Franciscan Center, 49 Jackson Ave., Hastings-on-Hudson, NY. Contact: The Franciscan Institute St. Bonaventure, NY, 14778, Phone: 716-375-2105 FAX: 717-375-2156.

Saturday, October 21-Sunday, October 22

Celebration of 50th Anniversary of United Nations, "People United for a Better World."

Presenters include Robert Muller, former Assistant Secretary General of the U.N. At Neumann College Life Center, Aston, PA. Contact: Joan Koliss, OSF, 609 S. Convent Road, Aston, PA 19014; (610) 558-7704 or 494-7322.



The spirit and ideal of St. Francis of Assisi are latent and ardent in the work of John Duns Scotus, who lets the seraphic spirit of [St. Francis] breathe in them, subordinating knowledge (*scire*) to right living (*bene vivere*). In asserting the pre-eminence of charity over all knowledge, the universal primacy of Christ as God's masterpiece,... he brings into sharp relief the supreme ideas of the Gospel revelation" (Paul VI in *Alma Parens*, 1966).

Writings of Saint Francis

Adm	Admonitions	1Fragm	Fragment of other Rule I
BenLeo	Blessing for Brother Leo	2Fragm	Fragment of other Rule II
CantSol	Canticle of Brother Sun	LaudDei	Praises of God
EpAnt	Letter to St. Anthony	LaudHor	Praises to be said at all the Hours.
EpCler	Letter to the Clergy	OffPass	Office of the Passion
EpCust	Letter to the Custodians	OrCruc	Prayer before the Crucifix
1EpFid	First Letter to the Faithful	RegB	Later Rule
2EpFid	Second Letter to the Faithful	RegNB	Earlier Rule
EpLeo	Letter to Brother Leo	RegEr	Rule for Hermitages
EpMin	Letter to a Minister	SalBMV	Salutation of the Blessed Virgin
EpOrd	Letter to the Entire Order		Mary
EpRect	Letter to the Rulers of the Peoples	SalVirt	Salutation of the Virtues
ExhLD	Exhortation to the Praise of God	Test	Testament
ExhPD	Exhortation to Poor Ladies	TestS	Testament written in Siena
ExpPat	Prayer Inspired by the Our Father	UltVol	Last Will written for St. Clare
FormViv	Form of Life for St. Clare		
I OTHE ALA	Torni or Emeror of Clure		

VPLaet Dictate on True and Perfect Joy

Writings of Saint Clare

1LAg	First Letter to Agnes of Prague
2LAg	Second Letter to Agnes of Prague
3LAg	Third Letter to Agnes of Prague
4LAg	Fourth Letter to Agnes of Prague
LEr	Letter to Ermentrude of Bruges
RCl	Rule of Clare
TestCl	Testament of Clare
BC1	Blossing of Clare

Early Franciscan Sources

1Cel	First Life of St. Francis by Thomas of Celano
2Cel	Second Life of St. Francis by Thomas of Celano
3Cel	Treatise on the Miracles by Thomas of Celano
AP	Anonymous of Perugia
CL	Legend of Clare
CSD	Consideration of the Stigmata
Fior	Fioretti
JdV	Witness of Jacque de Vitry
LM	Major Life of St. Francis by Bonaventure
LMin	Minor Life of St. Francis by Bonaventure
LP	Legend of Perugia
L3S	Legend of the Three Companions
Proc	Acts of the Process of Canonization of St. Clare
SC	Sacrum Commercium
SP	Mirror of Perfection