

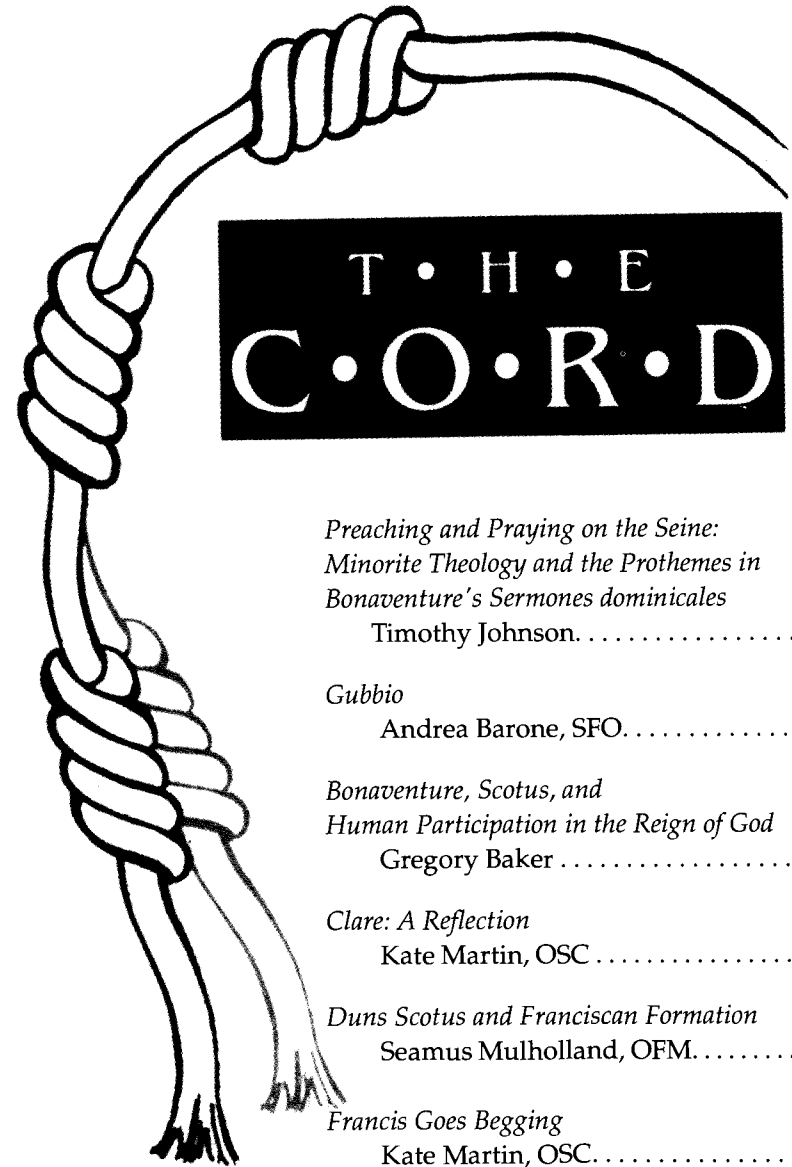
A WORD FROM BONAVENTURE

THE LORD SHOWS FORTH THE REMEDY PRESENT IN THE GIFT OF HIS GRACE IN THESE WORDS: *HE SAID TO THEM: THINGS THAT ARE IMPOSSIBLE FOR MEN AND WOMEN, THROUGH THE STRENGTH OF THEIR POWERS, ARE POSSIBLE FOR GOD, THAT IS THEY BECOME POSSIBLE THROUGH GOD'S ASSISTANCE.*

COMMENTARY ON THE GOSPEL OF LUKE, PART 3
CH. 18, VERSE 27

The Cord
The Franciscan Institute
St. Bonaventure, New York 14778

Periodical Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



T · H · E
C · O · R · D

Preaching and Praying on the Seine: Minorite Theology and the Prothemes in Bonaventure's Sermones dominicales
Timothy Johnson. 2

Gubbio
Andrea Barone, SFO. 10

Bonaventure, Scotus, and Human Participation in the Reign of God
Gregory Baker 11

Clare: A Reflection
Kate Martin, OSC 21

Duns Scotus and Franciscan Formation
Seamus Mulholland, OFM. 22

Francis Goes Begging
Kate Martin, OSC. 31

About Our Contributors 31

Book Review. 32

Announcements 34

On the Franciscan Circuit 48

Attention Postal Service:

RETURN SERVICE REQUESTED

THE CORD
A Franciscan Spiritual Review

Publisher: Michael Cusato, OFM
Editor: Roberta A. McKelvie, OSF

Distribution Manager: Noel Riggs
Production Assistant: Daria Mitchell, OSF

No material from this periodical may be reproduced or transmitted in any form or by any means, electronic or mechanical, without permission in writing from the editor.

The Cord (ISSN 0010-8685 USPS 563-640) is published bi-monthly by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. (716.375.2160)

SUBSCRIPTION RATES: \$22.00 a year; \$3.50 a copy. Periodical postage paid at St. Bonaventure, NY 14778 and at additional mailing office.

POSTMASTER: Send address changes to *The Cord*, St. Bonaventure University, St. Bonaventure, NY 14778 USA.

NOTICE TO CONTRIBUTORS: Address all manuscripts to Editor, *The Cord*, The Franciscan Institute, St. Bonaventure, NY 14778. (Email: rmckelvi@sbu.edu)

To save unnecessary delay and expense, contributors are asked to observe the following directives:

1. MSS should be submitted on disk (or typed on 8 1/2 x 11 paper, one side only, double spaced).
2. The University of Chicago *Manual of Style*, 14th ed., is to be consulted on general questions of style.
3. Titles of books and periodicals should be italicized or, in typed manuscripts, underlined.
Titles of articles should be enclosed in quotation marks and not underlined or italicized.
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). (2Cel 5:8).
(RegNB 23:2). (4LAg 2:13).

A list of standard abbreviations used in *The Cord* can be found inside the back cover. The edition of the Franciscan sources used should be noted in the first reference in a mss.

ADVERTISING: Ads should be sent to the editor at the above address. Cost: full page, \$50.00; half page, \$25.00. Ad deadline: first day of the month preceding month of publication (e.g., April 1 for the May/June issue).

Cover design: Basil Valente, OFM and David Haack, OFM.

The Cord, 55.1 (2005)

Editorial

"Winter is the time for study, you know, and the colder it is the more studious we are." So Henry David Thoreau wrote to his sister Sophia in 1847. His words ring true even today: in the cold, darker days of what I like to call "high winter" the tendency to huddle up with a good book increases. Even the type of reading can become more solid, since there is less opportunity to be distracted by outdoor events. Or so it seems to me.

In this issue we offer the possibility of deeper reading, presenting material that takes us into the rich content of Franciscan theology and thought. A look at some of the Sunday Sermons of St. Bonaventure, the impact of the thought of Bonaventure and Scotus on seeing ourselves as part of God's plan for the world, and a look at Scotus as a resource for "becoming Franciscan" form the core of the following pages. We have also included selected poetry that touches the founding moments of the Franciscan story and, we hope, speaks to the inner life of all who read these pieces.

Once again the calendar has run its course, and we embark on a new part of the journey: 2005. Can it be that we are so far beyond the all the Y2K anticipation and the transition to the 21st century? Can it be that as I write this piece we are receiving the first real snowfall of our Allegany winter? The New Year offers an opportunity to mark transitions, and I want to take this opportunity to thank my editorial board of the last several years for their many contributions to the success of *The Cord*: Mary C. Gurley, OSF; Robert Karris, OFM; Beth Lynn, OSC; Margaret Mc Grath, FMSJ; Richard Morton, SFO; Bernard Tickerhoof, TOR; and Joseph Wood, OFM Conv. Some have written articles and poems, some have offered advice and support, all have been patient with the passage of the journal into my hands. I am grateful for all the ways in which they have enriched the content and quality of this journal. There will be a new editorial board in place by the time the next issue goes to press.

I share with you a wish sent me from one of my Poor Clare associates: "Our song may at times sound faint, the light seem distant and dim, our hopes weak and faltering, but if there is still a heartbeat of desire in even one person that is shared boldly with others, a renewed faith, vision, and purpose is re-born. Space for God's reign is created." May the coming year be for each of us a time of sharing the heartbeats of desire for peace, mercy, and justice in all parts of our world!

Roberta A. McKelvie, OSF

Preaching and Praying on the Seine: Minorite Theology and the Prothemes in Bonaventure's *Sermones dominicales*

Timothy Johnson

By virtue of what took place through the passion of the Lord, I, a servant of the cross, composed this present collection of sermons to praise the name of Christ and to honor his sacred cross . . .

In *Exemplum e literatura*, Carlo Delcorno notes that although they are not sermon models, even the *reportationes* of Bonaventure's sermons have a normative value given his theological authority and position as Minister General of the Minorite Order. Consequently, a collection of model sermons such as the *Sermones dominicales*, or *Sunday Sermons*, edited by Bonaventure sometime between April 24, 1267 and May 17, 1268, are particularly significant; these texts constitute an eminent expression of the Minister General's desire, on both the theological and institutional level, to direct the preaching endeavors of his Minorite brothers.

Bonaventure's theological concerns permeate the *Sunday Sermons*, including his intensive interest in prayer, which is evidenced in the prothemes attached to twenty-five of the fifty sermons. As Jacques Bougerol indicates, this unique aspect of the medieval sermon underlines the necessity of prayer. This essay will examine the role of prothemes in preaching, delineate the salient aspects of the early Minorite perspective on prayer, and detail how Bonaventure utilizes the prothemes throughout the *Sunday Sermons* as a way to teach the Minorite theology of prayer as articulated at the University of Paris. This essay affords particular attention to Bonaventure's striking appeal to divine piety as this practice exemplifies how his conception of preaching presupposes the Minorite emphasis on interiority, both human and divine.

Prothemes and Medieval Preaching

Prothemes, according to Thomas Charland's study of the *Artes praedicandi*, are inseparable from prayer in the practice of the thirteenth century *sermo*

modernus. Following the announcement of the biblical theme, the preacher quotes another text that is intended to unite the initial prayer to the declared theme. Bonaventure's sermon, the Third Sunday of Advent, elucidates this dynamic. Declaring the theme from John 1:26: In your midst stood one whom you did not know, he then adds the protheme:

While Peter was speaking these words, the Holy Spirit came upon those who were listening, etc. (Acts 10:44). These last words proposed here describe three noteworthy things pertaining to every preacher. The first is the certitude of the one speaking mentioned with the premise: *While Peter was speaking*. The name Peter is interpreted as the one who knows. The second is the swiftness of the one poured out mentioned by the following: *the Holy Spirit came*. The third is the multitude of people listening mentioned by stating: *upon all those who were listening to the words*. Given these three things, let us all devotedly implore the grace of divine piety, that it might fall on the one speaking with certain words and establish the one listening among the multitude of the blessed. In this way, both the one speaking and the one listening might rejoice in the swift effusion of the Holy Spirit by whom I might say and you understand these matters to the praise and glory of our Mediator and the health and consolation of our souls. Amen.

Bonaventure's usage of this protheme affords him the opportunity to invite the audience into a prayer to Christ the Mediator, who, according to John 1:26 stood among the Jewish people and as Bonaventure will later illustrate, is the perfect medium of reconciliation between humanity and God.

Given the repeated absence and, in the words of Nicole Beriou, apparent "fragility" of prothemes in medieval sermon collections, their frequent appearance in the *Sunday Sermons* is noteworthy and fortunate. They foster a detailed study of the relationship between prayer and preaching, which Bonaventure explored both as Master Regent at the University of Paris and as Minister General of the Minorite Order. When redacting another text as a guide to preachers, the *Commentary on Luke*, he reminded the brothers of the role of prayer in the life of those called to proclaim the Word of God. Just as Jesus looked to heaven before sharing the loaves with the crowd, so too should the preacher turn to God. There is little doubt the brothers are summoned to follow this evangelical example in the *Major Life of Saint Francis*, where Bonaventure constructs a paradigm of Minorite urban prayer and preaching representative of the clerical ministry of the mid-thirteenth century.

The text of the *Sunday Sermons* stands as a homogenous literary work; it emerges as a consciously constructed presentation of the identity, interior disposition, and thematic concerns of the Minister General's idealized Minorite preachers, the *virii spirituales*. This thematic can be traced through the *Sunday*

Sermons, where Bonaventure writes of the ecclesial import of prelates, priests, and religious dedicated to the contemplative study and active proclamation of the Scriptures.

Minorite Prayer and Parisian Theology

Bonaventure's emphasis on prayer and preaching in texts like the *Commentary on Luke* is also evident in his frequent recourse to prothemes; consequently the prothemes of the *Sunday Sermons*, which lead to prayer, focus on preaching, and are directed toward contemplative mendicants, become an ideal medium for conveying the Minorite theology of prayer. Since they had established themselves at the University of Paris, Minorite theologians had elaborated a perspective on prayer that continued the Augustinian-Victorine predilection for interiority, and distinguished them from the Order of Preachers.

The presence of God within is undoubtedly a common thread Minorite writers weave throughout their treatments of prayer. Readers are reminded, time and time again, that the divine is nearer to them than they could ever hope to be to themselves. The divine presence is most evident in the memory, intelligence, and will, proper to rational creatures. The classical expression of the Minorite position is the *Journey of the Soul into God*, where Bonaventure fashions a model of interior prayer that guides contemplatives through the images and vestiges of the world, in order to uncover within the image of God, reflected in the powers of memory, intelligence, and will. When transformed by faith, hope, and love, these powers of the soul mirror the Triune God, thus fostering an ever-deeper entrance into the mystery of divine darkness, foreshadowed in the stigmata of Francis of Assisi on Mount La Verna.

Minorite Preachers and Prayer

Similar to one presiding at liturgy, the preacher plays a pivotal role in inviting, animating, and directing the community gathered for prayer. Of all his sermon collections, the *Sunday Sermons* best reveals how Bonaventure carefully constructs the identity and the prayer of the Minorite preacher. His counterpart among the Preachers, Humbert of Romans, believed the protheme served multiple purposes, both practical and spiritual. Bonaventure's extant prothemes, however, exhibit an exclusive concern with the art and craft of preaching by individuating the subject, that is to say the preacher, together with the community, in relationship to God, who is the divine source of the ministry. As the protheme for the *Fourth Sunday of Advent* depicts through the image of the disciples fishing with Jesus, preaching is indeed a collaborative endeavor eliciting prayer:

Master, we have worked through the night and have taken nothing; but at your word I will lower the net (Luke 5: 5). If the net is the sermon by which we take in people like fish in a net, and the fisher is the preacher whose role is: to lower the nets, that is, compose the sermon; wash the nets, that is, to adorn the sermon; and to restore the nets, that is, to confirm the sermon with authorities, then it is God's role to command with his word that the nets be lowered. If this does not take place, the preaching is shrouded in darkness by the obscurity of error. This is suggested when it says: *through the night*; it is an onerous burden given the weight of the labor as worked indicates, and it is useless work, without benefit, as suggested when *we have taken nothing* is added. Before all else it is necessary to ask God, with his word of grace and piety, to wash the net, that is, our sermon, so the obscurity of error, the gravity of labor, and uselessness of the works might be removed and replaced by the clarity of truth, delight of rest, and usefulness of charity. With clear understanding, delighted affections, and beneficial works, we might be able to say, therefore, some things to the praise and glory, etc.

Given the respective role of the preacher, Bonaventure speaks of prayer as a necessity. The *Sunday Sermon* prothemes indicate that affective interiority, common to the Parisian Minorite theology, informs the context and content of the requisite prayer which initiates their preaching. More often than not, reference is made to the interior life of the soul by shaping the parameters of the protheme with language reflecting the affective and intellectual dimensions of human spirituality, the powers of the soul, and the crucial role of the theological virtues of faith, hope, and love. This effort is evident in Bonaventure's tripartite division of weaknesses confronting both the preacher and audience. Such defects inhibit both the effective delivery and efficacious reception of the word of God, so they are to be acknowledged and, like the ailments plaguing the body, treated. Not to do so would be analogous to ignoring the words of a physician when sick according to the protheme of the *Fourth Sunday after Epiphany*.

The protheme of the *Second Sunday of Advent* speaks of a threefold defect in humanity, apparent before the coming of Christ, which consists in a weakness of strength, terse comprehension, and darkened understanding. Faced with this situation, those who preach are to pray for the clemency of divine piety that fortifies with strength and promotes effective action, heightens the capacity for comprehension, and clarifies understanding with veracious thought. The previously cited *Fourth Sunday of Advent* protheme mentions the obscurity of error, the burden of the preaching endeavor, and the uselessness of labor that is not commanded by the Lord. Preachers are to pray for the clarity of truth,

delightful affections associated with rest, and the charity to render work beneficial.

In the protheme of the *Third Sunday after Epiphany* based on the verse: *The little ones asked for bread, and there was no one to break it for them* (Lamentations 4: 4), the Minister General situates the imagined Minorite preacher within the mendicant state common to humanity due to the original fall from grace. Misery envelops men and women ensnared in a threefold state of affliction: weakened by sin and far from the highest majesty, they are unable to act in their indigency; separated from the greatest good, they are unable to make progress; and removed from the highest piety, they encounter cruelty and harshness. To be of use to those gathered in worship, the preacher turns to the font of every blessing, and prays to be fortified for action, open to progress, and rectified in affection.

Although the entire collection of prothemes in the *Sunday Sermons* implicitly or explicitly posits human indigency, Bonaventure crafts many with an accent on the gifts God intends to share with those entrusted with the ministry of preaching. His emphasis on interiority carries throughout the threefold structure of petitions addressed to the Father of mercies. The *First Sermon of Advent* sets the stage for a number of subsequent prothemes emphasizing the irascible, affective, and rational powers, which the Seraphic Doctor juxtaposes with the power, goodness, and truth found in the grace preachers seek in prayer, as they stand at the threshold of public proclamation. Under the influence of divine grace, they will be fortified in action, gladdened in will, and enlightened in understanding.

In the *Sunday Sermon* prothemes there is an underlying emphasis on interior dispositions and personal sanctity, but attention is occasionally given to the question of eloquence, especially in the case of the passion, where divine wisdom dictates humble reverence and profound content be joined to forceful eloquence. Yet, according to the protheme for the *Second Sunday of Lent*, Bonaventure's Minorite preacher should speak in a useful manner but briefly as suggested by Francis of Assisi, who reminds his brothers in the Later Rule that the Lord "used few words on earth."

More than the brevity and eloquence of preachers, Bonaventure extols the prayerful longing for wisdom in the Sunday Sermon prothemes, as he likewise lauds the myriad blessings that flow from this greatest of gifts. Commenting on the Epistle of James in the protheme for the First Sunday of Lent, Bonaventure reminds preachers that God, who is both generous and pious, alone bestows wisdom in prayer:

If any of you are wanting in wisdom, let that one ask it of God who gives abundantly to everyone, and does not reproach. James 1:5. Any preacher at the beginning of his sermon should consider the three things

understood in the canonical text chosen from blessed Jacob. The first is the indigence of human deficiency, second is the insistence of devout prayers, and the third is the affluence of divine liberality. The indigence of human deficiency is noted, therefore, when it says: *If any of you are wanting in wisdom*; truly the insistence of devout prayers is noted when it adds: *let that one ask it of God*; but the affluence of divine liberality is also noted when it states: *who gives abundantly to everyone*. On that account, most beloved, since we know from experience the indigence of our deficiency and the affluence of divine liberality, let us have recourse with the insistence of devout prayer to God, the father of lights and the bestower of wisdom, so that with his accustomed piety, God might give us his wisdom so we are able to offer something worthwhile to his praise and the consolation of our souls. Amen.

Divine Piety and Prothemes

One striking aspect of the prothemes, which accentuates the interiority of prayer, is the concern with the image of God, who is invoked as pious. The Bonaventurian corpus, from the *Commentary on John* to the *Collations on the Six Days* suggest a nuanced understanding of piety that includes worship of God as well as a respect toward authorities and mercy for the needy, who bear within the image of God.

What is remarkable in the *Sunday Sermons* is that ten prothemes refer specifically to God's piety in petitionary prayer; thus, underscoring the interiority of the divine relationship with humanity as the image of God. God as pious, together with other descriptions of the deity as consoling, merciful, generous, and the source of light, further the Parisian Minorite perspective by linking the divine response to prayer with a desired influence on the three powers of the human soul.

While piety is a theme Bonaventure admittedly treats on a number of occasions, the image of God as pious is prominent only in the *Sunday Sermons* and not in other major sermon collections. It is noteworthy that Bonaventure does consider the piety of God in the *Collations on the Seven Gifts of the Holy Spirit*, which he preached during Lent at the University of Paris in 1268, it is noteworthy since this is the same period in which the Seraphic Doctor may have redacted the *Commentary on Luke* and composed the *Sunday Sermons* to assist Minorite preachers.

As the *Collations on the Seven Gifts of the Holy Spirit* reveal, Bonaventure devoted the third evening of his Lenten preaching to the gift of piety. This particular conference, read in conjunction with the prothemes speaking of divine piety, suggests the image of God as pious in the context of preaching took on prominence during Bonaventure's intense academic and pastoral activities in Paris between 1267 and 1268. Bonaventure proceeds beyond his previous

notions of piety, noting in the *Collations on the Seven Gifts of the Holy Spirit* that piety is predicated on the nature of God:

See, I say, that the gift of divine piety first arises from the *Uncreated Trinity*, namely from God the Father. While God has all of the most noble of properties, nevertheless God is most excellent in this property, that is, of piety; whence it is said in prayer: 'God, to whom it is proper to always have mercy and spare' etc. And in Sirach: *God is pious and merciful, and forgives sins in the time of tribulation and the protector of all seeking him in truth.—He is pious and merciful* because he spares and protects.

Conclusion

This essay began by referring to the enduring significance of Bonaventure's sermons for the appreciation of the Minorite ministry of preaching, and calling attention to the theology of prayer visible in the prothemes in the *Sunday Sermons*. As an author, Bonaventure could undoubtedly envision his literary endeavors, together with his secretary Marco di Montefalco, as an integral element of his vocation in the Minorite Order where, according to Atilio Langelli, the propensity to write originates in the preponderance of scribes in the early fraternity, like Leo, who served as secretary for the relatively prolific Francis.

Bonaventure is an example of this Minorite culture. This essay, accordingly, demonstrates the Minister General's intention to construct a literary paradigm of Minorite preaching and prayer, representative of his understanding of clerical ministry in the mid-thirteenth century. As a brother whose experience of the Minorite life was shaped almost exclusively in the environs of the University of Paris, he naturally employs the *sermo modernus* as the model for his fellow preachers with its characteristic protheme.

Unlike collections such as the *Seasonal Sermons* and *Diverse Sermons*, the seventh Minister General after Francis of Assisi composed the *Sunday Sermons* from beginning to end as a unified literary work. This reality rightly presumes a conscious effort to develop themes systematically throughout the text reflecting the intention, insight, imagination of the author. The prothemes represent an elegantly crafted, biblically based, and theologically sophisticated example of Bonaventure's personal and ideal perception of the Minorite preachers sought for, and supported by, the ecclesial community. Of course, he does not write in a vacuum. The concerted efforts of the Parisian Minorites to formulate a theology of prayer distinct from the Order of Preachers, with an emphasis on interiority, provided the content that shapes the prothemes and allows Bonaventure the opportunity to remind the brothers, the *virii spirituales*, of their identity as contemplative preachers. Beggars, truly mendicant before God like all of humanity, they have a precious ministry that is to be animated

less by subtle argumentation and eloquence, and more by the charitable compassion and transparent truth interiorly operative in their souls, and exteriorly visible in their deeds. This evangelical outreach is but an extension of the piety God has shown to them.

Bonaventure's piety, often termed as compassion for others, and his belief in the piety of God, are evident in the prothemes of the *Sunday Sermons*, where he repeatedly invites his brothers in ministry to pray with him, so as to invoke



divine compassion from the interior depth of the Triune God. This plea confirms and reinforces the Minorite partiality for interiority. Bonaventure's recourse to piety at the height of his ministerial activity is indicative, perhaps, of the growing realization that his efforts to guide and reform the Order of Minors depend ultimately on the mercy of God. Prayers for piety in the *Sunday Sermons* are then an invitation to God, a request that the Creator look anew at the divine image within the brothers, and indeed throughout the created cosmos, and respond generously to their needs. While the originating locus of piety is the mystery of the most high God, so too is the Father of mercies urged to encounter others within the soul, where the powers of memory, intelligence, and will manifest the interior signature of the divine and—when transformed by divine piety—proclaim the glory of the Creator, Redeemer, and Sanctifier in the unmistakable charity, truth, and

holiness of Minorite preachers—unmistakable charity, truth, and holiness—qualities no doubt just as desirable in preachers today as they were yesterday.

Source of image: *S. Boaventura da Bagnoregio* (Rome: Ed. Antonianum), 23. Artist: Tiberius of Assisi, part of the "Madonna with Saints" in the church of S. Francis, Montefalco.

GUBBIO

For there appeared in the territory of that city a fearfully large and fierce wolf which was so rabid with hunger that it devoured not only animals but even human beings. (LFI, 21)

Pledges and concessions were made that day.

**Mouth open,
he raced fiercely toward the tattered gray habit
(who dared leave the gates of the city?)
but at the sight of the cross in the air, he stopped . . .
saw the small, weathered hand motioning to him,
and understood.**

**Eyes lowered,
the man softened at the sight of the creature
(for the great war-torn body lay there at his feet)
and as the Spirit moved through him, he paused . . .
felt the touch of the gray, calloused paw in his hand,
and understood.**

**Hearts joyful,
the crowd filled the market place, eager for signs
(and was this not the sign of God's favor?)
leaning from windows and peering from corners,
they beheld as the two sealed the pact . . .
heard the words of the sermon – beheld also their sins,
and, at last, understood.**

Andrea Barone, SFO

Bonaventure, Scotus, and Human Participation in the Reign of God

Gregory Baker

Introduction

One of the sticking points of contemporary Christian moral sensibilities is the extent to which humankind influences the course of salvation history. Jesus of Nazareth has already merited human salvation through his incarnation, life, passion, death and resurrection. Salvation is *already*, yet to some extent, *not yet*. Between eschatological concerns of the ultimate end of humanity and practical concerns of the actualization of the reign of God on earth there remains considerable debate concerning the role that humans play in realizing God's reign in its fullness. What part does humanity play in creation's return to God?

Liberation theologians have voiced criticisms of both theology and humanity as a whole. Theology, according to liberation theologians, has neglected the voices and experiences of a majority of humanity: poor, non-white, non-male, non-heterosexual. In short, theology has placed the white European male at the center. At the same time, humanity has failed in its societal/political structures to ensure basic needs to oppressed peoples. Liberationists assert that salvation history (realizing God's reign in its fullness) is a reality to which human beings, including theologians, are either active participants or impediments. As far as the present is concerned, the realization of God's reign is contingent upon human action.

It is not difficult to find that the concerns of liberation theology have, at least in part, arisen from voices in the Franciscan movement. The many writings of Leonardo Boff, a prominent liberation theologian, are just one example of this.¹ The way of life and social critique offered by Francis and Clare of Assisi proved to be so vibrant and radical that today we are still looking to their example.

Bonaventure's voice is profoundly pastoral and theological in thirteenth century debates, both those internal to the Franciscan order and those between Franciscans and the scientific, philosophical academy of the time.

Bonaventure shed theological light on the Franciscan project as a movement of the mind and will back to God. In a similar way John Duns Scotus grounded his theology of human freedom by casting the love of and return to God in the most practical terms—through love of neighbor. We will find in this Franciscan a radically positive view of humanity.

The conclusion of Bonaventure's *On the Reduction of the Arts to Theology*² (paragraphs 23-26) offers a glimpse into Bonaventure's systematic vision of humanity's place in returning to the God's fullness. I will first summarize the final four paragraphs of the *Reduction*. Then I will consider the Franciscan, Platonic and Scriptural references in the text to lead towards a discussion of the deeper structure of the text. Scotus's discussion of moral relationships found in *Ordinatio III, distinction 37* shows, in a fittingly Franciscan way, that the human road to love of God is found in love of neighbor. Finally, I will discuss the value of these texts for the Franciscan tradition particularly, and, more broadly, concerning humanity's role in realizing the reign of God. In positioning Scotus to build upon and strengthen Bonaventure's teachings, we will find a bolstered argument that the Franciscan tradition bases human moral life on praxis and love of neighbor.

Bonaventure

Bonaventure teaches that Scripture illumines moral philosophy by showing humans how to live "rightly." We can understand this rightness in three ways. First, rightness is understood as "right (=straight) if its middle is not out of line with its extreme points."³ Christ is the middle point between the Creator God who produces and the Spirit who is produced from God. Bonaventure offers Christ as an exemplar of the *exitus* (coming out from) and *reditus* (returning back to) the Triune God. Christ is the mediator between God and humanity, the one leading humankind back to God. As the mediator, Christ also models human life lived with an understanding of having come from and thus returning to God.

Rightness can also be understood as that "which is conformed to that by which it is ruled."⁴ There is a rule of life towards which the will of the human person should be disposed to receive precepts, warnings and counsels to come to know the "*good and acceptable and perfect will of God.*"⁵ This is the life in which nothing is out of line. It is clear that for Bonaventure the life rightly lived is the life rightly ordered.

Finally, rightness is found in the human being of upright posture. The mind must be raised above to God in order to unite with God. For Bonaventure this "actually happens when our *rational nature* assents to the first truth for its own sake and above all things, when our *irascible nature* strives after the highest generosity, and when our *concupiscible nature* clings to the good."⁶ Right living

leads to uniting the entire human person to God. Our mind leads the way to union with God, after which the entirety of our person joins in this union.

Bonaventure then summarizes the reduction that has taken place. All arts and fields of study are "servants of theology" and the reality of the divine "lies hidden within everything which is perceived or known."⁷ Just as moral philosophy finds its fulfillment in right living that results in union with God, so all sciences bear fruit that leads to the union of the "Spouse with the beloved."⁸ Charity is central to all of the fields of human activity, and indeed "charity in which the whole purpose of sacred scripture . . . comes to rest—a charity without which all knowledge is vain."⁹ The fruit born of charity in all of the arts is thus: "that in all, faith may be strengthened, *God may be honored*, character may be formed, and consolation may be derived . . ."¹⁰ While human rationality has been pivotal in coming to God, charity has been fundamental all along.

Before positing the deeper meanings of the text, it is necessary to consider how these final paragraphs fit into the overall scheme of the *Reduction*. Bonaventure has moved from an abstract explanation of light (par. 1-7) to how sense perception (par. 8-10), mechanical arts (par. 11-14), rational philosophy (par. 15-18), and natural philosophy (19-22) lead back to theology. Bonaventure ends with the "light of *sacred Scripture*" found in moral philosophy, which is concerned with the concrete positioning of the human person in relation to God.¹¹ First, Christ is shown as the originating mediator who makes possible the return of humanity to God. Next, it is the docile and obedient one who lives by a correct rule of life who will be able to come to understand the will of God, and thus the direction in which humanity should go. Finally, having the return to God made possible (faith in and through Christ) and having been shown the way in which to embark on this journey (character formation), the person can move forward with the Spirit towards loving union with God. The whole of human study has been reduced to theology which, in turn, shows us how to live rightly. Yet the fact of right living is not in itself enough. "No one comes to the Son except through the Spirit who teaches us all the truth."¹² Humans are held in the tension of learning the way to live yet remaining helplessly dependent on the illumination of God which comes through God's loving action and revelation in Scripture. To grasp Bonaventure's position more completely it is helpful to consider three significant influences in this short text: Franciscan life, Plato and Scripture.

To conform the human will to God within a rule of life (paragraph 24) is a thoroughly monastic notion, and although Bonaventure is Franciscan, we may consider him within this tradition. To say "that is called right which is conformed to that by which it is ruled" is to call to mind the Benedictine notion of no longer possessing one's will through obedient surrender to God. Francis's notion of obedience nuances this tradition. One places the will of the other above one's own, more out of a *loving relationship* than out of a sense of duty.¹³

Out of this right disposition (poverty, humility and charity) one can accept the necessary moral precepts. The idea of a "rule of life" inevitably brings to mind the rules of the three orders of Franciscans. Yet, whereas these Franciscan references are somewhat indirect, the references to Plato are much more blatant.

The *Reduction* is teeming with Platonic references. Bonaventure takes the geometrical notion of straightness¹⁴ (paragraph 23) in moral philosophy from Plato. Paragraph 25 is almost entirely the thought of Plato. For example, the human is made right by elevating (pointing upward). Bonaventure's reference to the "union of the soul with God" echoes Plato's *Symposium*.¹⁵ Finally, Bonaventure even divides the human soul into Plato's categories of irascible nature, concupiscible nature and rational nature. Yet we find this heavily (arguably entirely) Platonic understanding of the human sandwiched between two of Paul's epistles: Romans and Ephesians.

Bonaventure has three direct scriptural references in the section under consideration. Paragraph 24 echoes Romans 12:2 "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern the will of God—what is good and acceptable and perfect." This reference is a fitting summary of Bonaventure's entire theme in the *Reduction*: all of our learning and experiences should renew our minds so as to conform to God's will. Paragraph 26 begins with direct reference to Ephesians 3:10-11 and the manifold ways in which God's wisdom is revealed. Also, the reference to humankind standing upright can be traced to Ecclesiastes 7:30: "God made humankind upright."¹⁶ Informed by philosophy, inspired by the Franciscan tradition and directed by Scripture, the human is ready to proceed (*reditus*) in charity towards loving union with God. Before considering the full significance of Bonaventure's theology of humankind's return to God, I will look to the deepening that Scotus adds to Bonaventure's position.

Scotus

In *Ordinatio III, distinction 37*, Scotus speaks to the law of nature as found in the Decalogue. He begins by distinguishing the first three commandments (the first table) as belonging "to the natural law in the strictest sense,"¹⁷ meaning that these are practical principles which any human being can know without the assistance of divine revelation. Yet, he goes on to say that this is not the case with the remaining seven commandments (the second table), which are commands without which a human could still find union with God: "... even if the good found in these maxims were not commanded, the last end [of man as union with God] could still be loved and attained. . . ."¹⁸

Scotus further explains his position, stating that God is the immediate object of the first two commands, and that it necessarily follows that we must

love and worship God. Whereas Scotus would refer to human reality as contingent (and thus open to at least the possibility that an opposite position could be true under the right circumstances) the first two commands could never be true in their opposite. God could never command us to hate God; nor could God command us to be irreverent to God. Scotus then discusses at some length why the third command to observe the Sabbath belongs to the first and second tables of the Decalogue. That we must worship God at some specific time is an imperative we can attribute to natural law. Yet it does not follow that "it requires that at some definite time worship be shown to God."¹⁹ We know *that* we must worship God but we cannot say with perfect certainty *when* we must do so.

Scotus does not wish to nullify the significance of the second table. In another way the commands of the second table do "belong to the law of nature because they are exceedingly in harmony with that law, even though they do not follow necessarily from those first principles known from their terms . . ."²⁰ Even though we can come to particular examples of laws of living that are "greatly in harmony with the first universal principle they clarify,"²¹ it does not mean that a positive law has followed that universal principle by any logical necessity. Scotus uses the principle that life and community ought to be peaceful to give the example that the possession of private property is not logically necessary for peaceful living. Even in the case of the sick, Scotus suggests, we cannot show that they *must* possess private property.²² Nonetheless, all commandments, broadly speaking, still fall under the law of nature.

Scotus concludes that in Scripture we have had a "higher love of neighbor" revealed to us "that transcends that which is included in, or follows from, the principles of the law of nature."²³ In fact, the second table of the Decalogue follows from the commandment that all human laws depend upon: "Love your neighbor as yourself." Scotus finds it to be the intention of God, the Law-giver, that we understand love of neighbor through the commands of the second table. Scotus has shown that both tables of the Decalogue follow from nature: the first table consists of laws we could arrive at on our own accord; the second table consists of laws revealed by Scripture about God's (and human) nature: that loving the other as oneself brings the law of nature to fulfillment.

Scotus has accomplished three pivotal things in this text: (1) the notion that we love God through loving neighbor, (2) the notion of Christ as fulfilling the law of the decalogue, and (3) the primacy of praxis in Christian living.

Scotus has shown that the way to God in this world is through love of neighbor. All that has been revealed to us in Christ has to do with our social relationships—our ability to love other people as laid out in the commands of the second table. What we knew of God through the natural law (philosophy) was that we must worship and love God alone. But we did not fully know *how* to do this. Scotus has shown that all of the laws revealed in Christ (which

reveal to us our fullest nature as humans) are on the horizontal dimension of our lives. The way to God is not so much up as through—through the living of right relationships with other people.

Scotus has also rooted his argument in Scripture, and has done it in a particular way. He shows that we begin with a natural law that can tell us that there is a God to be worshipped and loved. We are then given commands (the second table) that we understand in their content, but not yet in their full context. We are given the full context in Christ. Scotus uses Paul (Romans 13:9) and Christ²⁴ to show that in the Incarnation a higher love of neighbor is revealed than we had known in the Decalogue. Scotus shows both *that* Christ fulfills the law and *how* he does this. Christ has fulfilled the law by revealing a new order (which is the original order existing in the Trinity) of loving that calls all people willing the good of the other in love. To understand how to live we begin where all of the rules of the Franciscan orders begin: by living the Gospel of Christ in poverty, chastity and obedience.²⁵

Scotus moves his profoundly positive view of the human (each with his/her individual *haec*) to show that in Christ we see revealed the very activity of God. Our true nature is as yet unrealized. As Ingham says, “If one truly believes that human nature is fallen in its present state, then one must conclude that our *natural* state includes greater perfection, even if we do not experience it here.”²⁶ Scotus shows us how dignified we are by our nature. He also shows how we become increasingly true to our nature (our *haec*), in our praxis of love of neighbor. We are already deeply graced in our existence while offered the opportunity to become continually more united with the activity of God through our activity in loving the other.

Bonaventure and Scotus

Bonaventure has synthesized a moral vision that is Franciscan and Platonic yet scriptural, and thus theological. The broader project of the *Reductio*, which brings all human arts to make sense within Scripture and theology, sets the stage for a way of doing theology that is not opposed to the arts, particularly philosophy. At the same time theology and knowledge about God are not placed under the confines of these fields, lest we lose sight of the ultimate *telos* of all human knowing: loving union with God. Yet this *telos* remains abstract without some grounding in this world. Scotus has offered the other person as the object of our charity. He gives us the immediate object through which the ultimate *telos* is realized. Bonaventure provides a helpful (though general and not necessarily novel) pattern for union with God. The human forms and develops character while properly surrendering the will to God. Then the human properly disposes the mind to God, which leads the way for the soul to unite to God. After all of the philosophical discussion it has all boiled down to

God’s love—though it has come here precisely and not haphazardly. We come here through the Spirit.

Scotus adds that this work of the Spirit is to draw us into relationships—loving God through loving our neighbor. When Bonaventure refers to the Spouse of Christ in paragraph 26, he implicitly offers an image of Church—which is the Spouse of Christ. I propose that we can find in Bonaventure a deeper message at work for the role of the Spirit in the salvation history of humankind. Our ultimate fullness in God is beyond the here and now, yet that process is realized through the moral rightness at the level of the Church where charity must be the norm. Here Bonaventure comes closest to the horizontal dimension of Scotus, yet Scotus’s emphasis on praxis gives a particular face to the object of our earthly affections. Scotus gives particularity to the general and necessary grounding found in Bonaventure’s thought. What Christ made possible as mediator the Spirit makes possible as that produced from God—the possibility of discerning the will of God and, through obedience, to be led to the union that only can take place through charity—love in action.²⁷

Perhaps the most significant complementariness of Bonaventure and Scotus can be found in their philosophical foundations. Bonaventure reminds us that Plato is right in bringing our minds toward the God who is beyond the here and now. Yet Scotus balances this position with an Aristotelian emphasis on the impetus of human living in this world. Scotus grounds our free moral actions in our participation in the created world. Our means to finding God, as long as we live on earth, will be found in relationships grounded in Franciscan values of charity, humility and peace. Yet the goal of all right living lies in union with God. Should we forget this fact amidst Scotus’s emphasis, we cannot help but remember it through Bonaventure. Both Franciscans, true to their tradition, are highly Christocentric. Thus the usefulness of philosophy²⁸ is transformed in the moral life through the person of Christ. Despite (and because of) their philosophical frameworks, Bonaventure and Scotus are in their cores decidedly theological, not philosophical.

Conclusion

I began this paper with a brief discussion of the human role in realizing the reign of God. Do Bonaventure and Scotus have anything to add to this discussion? I would say that Bonaventure does, but in an introductory sort of way. In making philosophical concerns of Plato amenable to theology Bonaventure has cleared the way for further (primarily Aristotelian) insights that would come after him. Bonaventure, in his heavily Platonic stance, offers the necessary ground to which one may return after working with Aristotelian themes (or, we might better say that Plato is the necessary sky to which one returns after the grounded-ness of Aristotle). This grounded-ness of Aristotle can be

found in Scotus, who has shown that human fulfillment is found in the law of Christ, which is realized in the praxis of loving one's neighbor. If one is going to engage in a discussion of the human involvement in building the reign of God, one must be able to maintain a real connection to God in the process. Or let me put it this way—God does not give orders as to how to live in this world and build the reign of God and then stand aside to either watch or leave entirely with a promise to come back later. That is just a nuanced form of Deism. Humanity's role in realizing God's reign is, for Bonaventure, to act out of a proper disposition to the working of the Spirit and the wisdom of Scripture. And, Scotus adds, this wisdom of Scripture has revealed that our fullest nature is found in the higher love of neighbor.

These Franciscan thinkers have shown that the concerns of liberation theology—whether sociological, political or economic, *can* be reduced to theological concerns. This is precisely the burden of liberation theology—to show that its concerns, which sound like merely political, sociological statements, are grounded in theological truths. The danger in liberation theology is the danger of Aristotle, for whom this-worldly concerns dominate to the extent that the ultimate *telos* in this life becomes living this life as well as possible for its own sake. Scotus brings our gaze to the things of this world—and to the rightly ordered relationships that we can live here. For the Christian tradition the ultimate *telos* has always been the loving union of humans (and humanity) with God. Thus Bonaventure's grounding of all human arts in theology and scripture, and, more significantly, in the charity of God has provided a litmus test to ensure that a more Aristotelian method (like we find in Scotus) does not become lost in this world and thus lost to God's will. Meanwhile Scotus assures that a Bonaventurian focus on the God beyond this world does not turn our eyes away from our fellow humans. Our manner of loving God is, in this world, our manner of loving other humans.

Francis and Clare gave strong social critiques and were involved in working, serving and living in this world. Yet the vision of these founders was to live the Gospel in a new and radical way and to accept radical poverty as the means to a fuller union with God. The Franciscan theology of Bonaventure and Scotus emerge as the result of a lived experience akin to that of liberation theology. We are offered a framework to give due dignity to a movement's concerns without being compelled to accept or reject it in its entirety. Bonaventure offered a fragmenting movement a clear sense that radical ideas can find their legitimate place within a grounded theology. He reminds that our work and our experience of God are here and now, yet our ultimate union and our fullest realization are utterly beyond. And all of our living should be rooted in Scripture and charity. Charity, Scotus adds, is to be lived in realizing our individual *haec* in the process of sharing in the divine activity of loving the other. The

Franciscans have shown that Plato and Aristotle maintain worthy themes, but that in Christ we have found a way to be in this world while transcending this world in a way befitting our image of the divine nature. We return to God in a straight way yet through complex and circuitous journeys—moving laterally through charity with our neighbors, yet moving towards God in an upward spiral.

Endnotes

¹For example, in *Saint Francis: A Model for Human Liberation* (New York: The Crossroad Publishing Co., 1985) Boff concludes with these words: "Francis of Assisi, more than an idea, is a spirit and a way of life. The spirit and way of life are only made manifest in practice, not in a formula, idea, or ideal. Everything in Francis invites practice: *exire de saeculo*, leaving the imperial system, in an alternative act that makes real more devotion to others, more gentleness with the poor, and greater respect for nature" (157).

²Hereafter I will refer to this only as *Reduction*.

³Paragraph 23. All references to paragraphs are from the *Reduction*.

⁴Paragraph 24.

⁵Ibid.

⁶Paragraph 25.

⁷Paragraph 26.

⁸Ibid.

⁹Ibid.

¹⁰Ibid.

¹¹Paragraph 23.

¹²Paragraph 26.

¹³For example, Admonition III: 9: "For whoever chooses to suffer persecution rather than wish to be separated from his brothers truly remains in perfect obedience because he lays down *his life* for his brothers." Also, Clare says in her Testament: The abbess is to lead by virtuous living "so that, stimulated by her example, they obey her not so much because of her office as because of love" (verse 62).

¹⁴Zachary Hayes, translation, introduction and commentary, *St. Bonaventure's On the Reduction of the Arts to Theology* (St. Bonaventure, NY: The Franciscan Institute, 1996), 31 in the commentary.

¹⁵Found on website: radicalacademy.com/philplato2.htm.

¹⁶Hayes, page 32 of his commentary.

¹⁷Translation from M. B. Ingham, *Scotus for Dunces: An Introduction to the Subtle Doctor* (St. Bonaventure, NY: Franciscan Institute Publications, 2003), 180.

¹⁸Ibid.

¹⁹*Scotus for Dunces*, 181.

²⁰*Scotus for Dunces*, 182.

²¹Ibid.

²²This is not an arbitrary example. Franciscans were deeply divided over whether the life of poverty, practically speaking, does or does not necessitate some private property.

²³*Scotus for Dunces*, 183.

²⁴From translation by Allan B. Wolter, *Duns Scotus on the Will and Morality* (Washington, DC: The Catholic University of America Press, 1986), 281, 285.

²⁵This beginning (or a very similar version) can be found in the Early Rule, the Later Rule, and Clare's Rule.

²⁶Ingham, *Scotus for Dunces*, 62.

²⁷Bonaventure's text leaves seemingly dissonant images to settle. Within the wider spectrum of a circle of coming from and returning to God (*exitus* and *reditus*), we have been given a very linear image in paragraph 23. Our rightness is to be found in straightness, which offers the image of God as a line between Father and Spirit which is made straight by the perfect centrality of the Son. And in paragraph 24 Bonaventure suggests that "the order of life is right when nothing can be found to be out of line." Certainly here we can see Bonaventure's notion of the mind's journey into God, in which one ascends to the ultimate unutterable mystery of God. So is it a circle or a line? Does our circle result from the fact that the human life is a process, moving from experience to reflection in a continual cycle? Or are we on a continual line upward, which spirals around the axis of Christ?

²⁸It is worth noting that for Scotus philosophy is helpful in the case of the first table of the decalogue. Natural law in this sense is synonymous with philosophy. We can come to the realization that God exists and that this God is to be loved and worshipped without Christian revelation. Theology builds upon this foundation to offer the full picture of what the human nature is—the loving image of God. So we could say that Scotus does not find philosophy to be reduced to theology as much as he might say philosophy is deepened by theology.

Francis was overwhelmed by the humility of the incarnation. This humility . . . demands a reverence for all created beings, especially the most humble of these beings. . . . Creation is the beginning of the incarnation, and the incarnation means relationship—the Logos became flesh, Jesus is truly God and truly human. When we view the incarnation through the lens of its humility and in the light of . . . Trinitarian theology, creation itself takes on a new aspect—the immense and sacred beauty to be discovered in the "non-event," in the insignificant and socially rejected.

Kenan Osborne, OFM

The Franciscan Intellectual Tradition:

Tracing Its Origins and Identifying Its Central Components, 63.

CLARE: A Reflection

***When you are so poor at heart that the needle in your hand
is silver enough for you;***

***When you are empty with fasting, dry with thirst
of longings too generous for fulfillment;***

***When the green garden, the sun and its shadows on stones
are all the splendor you need;***

***When you are entranced by the silent music
that clings to dawn;***

***When strength flows to you from the firmness of earth
under your bare foot;***

***Then how mightily the cries of psalm and prophecy strike you,
even their square letters on the page;***

***how the gestures of ritual and the preacher's words console,
how blessings curve against the air like colored birds,
how the worn choir benches shine like palaces.***

***And when the sighs, the needs, the querulous complaints
of those whose lives press against yours day by day
flame within you as the presence of the One you seek,***

***Then what joy fills your heart, how your attention flowers;
how gentle the hand you reach out,***

how true the word of comfort on your lips;

***Then your life's grace comes down to us
like song, like incense, like the light.***

Kate Martin, OSC

Duns Scotus and Franciscan Formation

Seamus Mulholland, OFM

The recent developments in the work of the Commission on the Franciscan Intellectual Tradition (CFIT) serve to highlight not simply the importance of the Franciscan Intellectual Tradition historically, but also the importance of that tradition for the Franciscan Movement today. The importance is not just the contribution that the Franciscan intellectual tradition makes to the history and ongoing development of Christian thought, but also its vital contribution to some of the main preoccupations of Franciscan life and vision in the world today.

One of the key emphases today is in the whole area of Franciscan formation. The CFIT documents/volumes (four to date) seek to assist those involved in formation to examine and explore the Franciscan intellectual tradition and interpret it in their own contemporary Franciscan experience. By deepening our knowledge of that tradition, those who seek to live Franciscan life can be brought to an understanding that they are part of, and contribute to, the continued emergence and growth of that tradition spiritually, historically, ecclesially, intellectually and theologically, and, in the present context, formatively.

By studying and praying about our Franciscan intellectual tradition we can come to a deeper understanding of our Franciscan-Spiritual heritage since there exists a profound relation between the Franciscan intellectual endeavor and the Franciscan spiritual endeavor. Recognizing the giftedness of our intellectual heritage we can express that giftedness in our daily interrelations with the community and the world.

The Dialectic of Formation

So then, in what way can the theology and philosophy of Duns Scotus be used in Franciscan Formation? Before coming to that, let me for a moment examine formation from a dialectic perspective. Franciscan formation presumes two things: a) that there is "someone" to be formed, and b) that there is some

"thing" to be formed within and into. Its end purpose is to ensure that those being accompanied on the formation path come to fullness as mature, well-balanced, integrated people at the human, Christian and Franciscan levels.

Hence, we can speak of a "Tripartite Franciscan Formative Process," or a multi-level initiative in Franciscan formation. If we return to the two presumptions referred to above, it can be stated that the "someone" who comes to us is a human person to be formed into Franciscan life as a way of being-in-the-world. However, when it is realized that the primary way of being-in-the-world is the human way, the application of the Franciscan formative process becomes broader than "formation." It becomes a "Franciscan anthropology" since formation is about the human project and its endeavor in the world.

Franciscan formation, therefore, is also a human formation. But the human person who comes to this brother/sisterhood is also a Christian person. That Christian person seeks to give expression to the baptismal calling, values and commission by committing to a specific and identifiable "Christian" way of being-in-the-world, which we call Franciscan life and it is "life" that is the operative word since life can only be lived in a given existential context in a given historical moment. That existential context is Franciscan "specificity" and the given historical moment is the 21st century.

So it is the specific Franciscan way of being-in-the-world that this human person is seeking, and it is this that gives Franciscan life its particular contextuality in Church and world. Franciscan life serves the kingdom through its involvement with and contribution to the evangelically commissioned life and vision of the Church to the world. But it particularizes or specifies that service in its own unique way of being-in-the-world.

Formative Contextuality

The commission given to Franciscan life as a way of announcing the kingdom is a divine commission since Francis says in the Testament: "And after the Lord gave me some brothers, no one showed me what I had to do, but **THE MOST HIGH HIMSELF** revealed to me that I should live according to the pattern of the Holy Gospel." (Test 14, emphasis mine.) Francis's way of being-in-the-world was the gospel way, a way that was revealed by God himself, and it is this way that forms the context for contemporary Franciscan life in its present historical existentialism: The Rule and Life of the Franciscan is this: to live the holy gospel. As Francis's way of being-in-the-world as a human and Christian was the gospel way, so, too, is it our way. But Francis also specifically states that the revelation that he should live the gospel life was given to him "after the Lord gave me some brothers." From this it can be determined that formation into the Franciscan way of being-in-the-world (gospel living) is concretized and contextualized by the fraternal/sororal relationship.

The life of the fraternity/sorority that we are formed into is that same gospel life that Francis says God revealed to him. The specificity of Franciscan anthropology, therefore, is living the gospel life in the world, in the context of the fraternity/sorority. Given that this fraternity is a gospel fraternity, Franciscan formation is, therefore, formation into both the evangelical and evangelizing fraternity, which is Franciscan being-in-the-world. Formation to and in this evangelical/evangelizing fraternity is consequently existentially shaped by three main dynamics: formation as a human person, formation as a Christian person, and formation as a Franciscan person.

Now, while it is undoubtedly true that Scotus can assist us in our formation as a Christian person, he can also assist us in our formation as both a human person and a Franciscan person. So the Franciscan intellectual tradition, as well as the Franciscan spiritual tradition, has a lot of insights that can be utilized in contemporary formation processes. Before beginning to unravel some of the ways in which Scotus's theology and philosophy can be used in the area of formation, let me try and answer the thorny question of Scotus's complexity.

Scotus as Formator: Complementarity, not Complexity

There is no doubt that Duns Scotus's theology and philosophy are notoriously complex, very difficult to read, study and understand. It is even more difficult to try and make that wonderful structure that is Scotus's thought available to others who are not specialists, but not impossible! Certainly it was not for nothing that Scotus was called the "Subtle Doctor."

But there is one essential element in the life of Scotus that we must keep to the forefront of our minds: Scotus was a Franciscan, we are Franciscans. Simple, direct, and crucial.

As Francis's way
of being-in-the-
world as a human
and as a Christian
was the gospel
way, so, too, is it
our way.
Franciscan
formation is
concretized and
contextualized by
... relationship.

It is simple, direct and crucial because the formation of Scotus would have been a Franciscan formation. Therefore, it was his Franciscan life which shaped his being-in-the-world. Before he was a theologian or a metaphysician, Scotus was a friar with the duties and responsibilities of a friar, viz.: to live the gospel. He was assisted in doing this by the formation he received as a boy when he first joined the Order, and while at Oxford and Paris, and which informed his life even as he died in Cologne. His ministry was as a teacher, thinker, professor; his life was a simple Franciscan life. We are formed into Franciscan life; we receive training for our specialist ministries but our primary ministry is that of being brother and sister to and in the world. Scotus was the same. So the profundity of Scotus's intellectual endeavor was informed and shaped by the simplicity of his own Franciscan being-in-the-world.

So, if we proceed from the basis that Scotus is our brother, then we can arrive at the point where we consider his teaching as being grounded in a formation oriented to Franciscan living, and that he offers this teaching to us as one Franciscan to other Franciscans.

Utilizing Scotus's Theology

So we begin with Scotus on the Trinity since the Trinity is the primordial community. All Christian community experience has its source in the Trinity and the dynamic inter/intra-relatedness of the Trinitarian Persons. Our approach to Scotus on the Trinity dwells not so much on the "nature" of the Trinitarian relationships as on the consequences of them. As with all Scotus's theology, his starting point and his end point is love. He considers the Trinity to be grounded in love and presents his theology of the Trinity as a "*Communio*" of Love, where the giving and receiving of love is expressed in total self-giving. And the dynamic inter/intra relationality of the Trinity is "sourced" in this love since it is Love that is the essence of Trinitarian life.

A realization of this allows us to determine that loving and loved inter-relationality is the core of community living. As the Trinity is THE exemplar (to borrow a Bonaventurian term) of mutual loving "*communio*," so then loving "*communio*" is the sign of Franciscan inter/intra relatedness as a being-in-the-world. This can be linked to the Franciscan ideal of universality of brother/sisterhood. Franciscans are brothers/sisters to "all." (Here it might be noted that it is the same "all" that Francis speaks of in the Canticle, thereby constituting the Canticle as the template for Franciscan universality.) Hence, Franciscan being-in-the-world is a lived, loving evangelical communion that is offered to the whole of creation both in its corporate dimension as fraternal/sororal communion, and its individuated dimension by the brothers and sisters who live it out in the world every day. And it is in this area of individual

Franciscanism that we can apply Scotus's metaphysical doctrine of *haecceitas* to the Franciscan formative process.

Scotus's Metaphysics and Formation

What does Scotus say about *haecceitas*? We need not go into the metaphysics too much, but it can be said that its rhetorical power lies in its dialectic logic. Basically, it goes like this: among classes of things there are species and genera. So, humanity is a special class (*homo sapiens*); within that class there are genera (male/female). But since we are all male or female, in what way are we differentiated from each other within the genera of the special class? If Seamus is of the genus male in the species of *homo sapiens*, and George is of the genus male in the species *homo sapiens*, what is there beyond the sensible data, e.g. height, weight, color, and, indeed, our own DNA, that differentiates us each from the other as unique individuals?

Scotus says it is *haecceitas*, or "this-ness." In other words, beyond the sensible data (and DNA is sensible data) individuals possess a "something" which is un-quantifiable, un-descriptive, un-sensible, which differentiates them in classes, species or genera of things as possessing an unrepeatable, once and for all individual existent thing that is uniquely theirs as an individuated principle of essential being: their *haecceitas*, their "this-ness." So Seamus and George are males in the species *homo sapiens* but Seamus has something he possesses which uniquely differentiates him from George, his "Seamus-ness" which no other living creature possesses (there are other interesting consequences of this, e.g. environmentally, ethically, but that belongs to another study).

How on earth does one even begin to think that this could be applied at the level of Franciscan formation? First, because Scotus's doctrine of the Trinity shows us a Communion of Love, Franciscan communities must be "communities" of love. But within the Trinity there is "individuation," a *haecceitas* whereby the Father is the Father precisely as Father, and possessing a Father-ness that is not a Son-ness or Spirit-ness and so on. So that even as the Individuated Persons are One in essence/nature/substance, or God-ness, each is differentiated from the other by their "-ness": Son-ness, Father-ness, Spirit-ness. If this is not so, then the doctrine of the Trinity as Three-in-One descends to the level of defining what there is in each of the Persons of the Trinity that would make them equal divinely but not the same hypostatically.

Individuated Franciscanism

Using this as a reference point, Scotus's doctrine of *haecceitas* can be applied to our "communion of love" using the same principle. The Franciscan communion of love exists precisely as community but while it has a being of its own as "community," it is constituted by individual Franciscans. So each

Franciscan contributes at the individual level and shares in the "being" of that community which is a Franciscan "being" (if we utilize Scotus's idea of the univocity of being). If we then apply the notion of "individuated" rather than "individual" (this term carries too many pejoratives within understandings of community), we can say that "individuated Franciscanism" is the Franciscan life lived *haecceitally* by individual Franciscans precisely as human, Christian and Franciscan persons who are not any "other" Franciscan but THIS Franciscan living THIS life at THIS given moment in THIS historical context.

So it is then that individuated Franciscanism is the entirety of the Franciscan tradition at every level, from every age, lived out on a daily, concrete existential basis by individual Franciscans as a way of being-in-the-world in the dynamic contextuality of evangelical and evangelizing fraternity/sorority. Franciscanism is individuated in the communion by the human, Christian person who freely asks to live Franciscan gospel life as a way of anthropologically being-in-the-world in the inter/intra relatedness of human and Christian personhood. And this is inclusive of every area of the human person: the psychic, the somatic, the affective, intellectual, sexual, and so on.

Each person who comes to us to be formed in this way of being-in-the-world is a unique unrepeatable human being. Each brings a unique history, a unique story, and a unique mystery. Formation does not seek to destroy this, or even replace it; it seeks to use it, enrich and enhance it so that the individuated person in human history becomes an individuated person in Christian/Franciscan history. And it is a history that each carries; to paraphrase the great Chaka Khan (a disco diva and not some esoteric philosopher): "I'm every woman, it's all in me" to "I'm every Franciscan, it's all in me."

The Primacy of Christ for Formation

It is here that we can begin to examine and explore the doctrine of the Primacy of Christ formationally. I prefer the term "primacy" rather than "Absolute Primacy" as more in keeping with the contingent quality of the human creature Jesus: what is contingent cannot be necessary, and what is necessary cannot be created; since the human nature of Jesus is created it is therefore contingent, if contingent then not necessary, if not necessary then not absolute because contingency cannot be absolute. And the Scotus concept of the primacy is a primacy among created things and so a contingent primacy. The actual theology of the primacy I will not go into here, but from the doctrine of the primacy we can extrapolate a conception of Christ as the *haecceitas* of God, which further enriches not just the Franciscan theological understanding of the action of the divine in human history, but the concretization of the Franciscan theological tradition in the formation context.

Scotus centers his doctrine of the primacy on two main factors that are co-terminus, co-significatory, and co-existent: the Trinity and Love. The Incarnation is conceived in the mind of God prior to sin, since God sees the end of his willing and then supplies the means to bring this about: grace. So, God foresees the Incarnation before he foresees sin, since his will is that all be united to him in grace and love, and the Incarnation is the means to bring this union about. Hence, the Incarnation is sourced in the Communion of Love that is the Trinity. Sourced in the Communion of Love, the end of the Incarnation is unity-in-communion for the whole cosmos.

Here we can fuse both Scotus and Bonaventure. Bonaventure's Trinitarianism is rooted in the pseudo-Dionysian idea of God as "self-diffusive Goodness." The Word is the "first fruit" of that self-diffusive goodness in the eternal generative processions from the Father, the origin and source of all reality. The Word is everything that the Father is outside himself as source and contains within it everything that the Father could possibly conceive. While Bonaventure maintains the traditional notion of Incarnation as "response" to sin (though I believe that it is possible to challenge this assumption of Bonaventure's Incarnational theology), it is nevertheless true that the Incarnation is present in the Word since it has already been conceived in the mind of the Father. The modalities may differ but the essential determinant remains the same: the Incarnation is in the mind of God from all eternity.

Therefore, Christ holds the primacy in the totality of created nature. Since it is the human nature of the creature Jesus of Nazareth which holds the primacy among all other natures, itself already conceived in the mind of God as Exemplar, then human nature has the primacy among all other created things. But Scotus makes it clear in his doctrine of the univocity of being, that it is being precisely *as being* that is the fundamental unitive principle of all things in the metaphysical or intelligible order. God has being, we have being, the entirety of creation has being; so, our common determinant existent principle is "being." But God has being that is being as being and is the source of all other being, ours included. It sounds typically complicated Duns Scotus! – but not really.

Jesus has being and is being, that being as a creature is a created being, a participate being in the Being that is the "essence" of the Divine which is the origin of all other being. But the creature that is Jesus of Nazareth is unique in that he is the enfleshment of the pre-existent Divine Word which contains within it everything that is possible and potential as idea. Thus, Jesus of Nazareth is the "thisness" of God since he is the Word Incarnate and that Word is the same nature as the Father, Spirit differentiated beyond the hypostatic by Word-ness.

So, we can tie all this together. Scotus teaches us that the essence of the Trinitarian life is "*communio*-in-love." Franciscan life, sourced and rooted in

the Trinity, has the exemplar of the Trinity as its "blueprint" for its own *communio*-in-love as a way of being-in-the-world. Those being formed are being formed for communion-in-love. Scotus also shows us that even among special classes there is a principle of individuation that makes something utterly unrepeatable and unique, so that it is THIS thing even in a genera or a species and not "that" thing, or "a" thing. In reality, each person being formed in the communion-in-love that is Franciscan life is utterly unique and in this uniqueness embodies individuated Franciscanism. Our being is a common existent principle, a participation in the Being of the Divine as created being.

The Scotus doctrine of the Incarnation shows us that the human nature of the creature Jesus holds primacy among all other created natures and is its unifying and individuating principle. As the Word is the Exemplar of all other existents either potentially or actually, then so, too, it is the Exemplar of the human nature of Jesus. As the first fruit of the self-diffusive goodness of God, the Word, containing in an exemplary way all natures as ideas, contains the nature of the creature Jesus and hypostatically unites itself to this creature historically in the person of Jesus of Nazareth.

But this also had been foreseen by God before the historical fact of sin (here the doctrine of the Immaculate Conception can be interpreted in a very radical anthropological manner). Since God wills that all be united with him in the Communion-in-Love that is the Trinity, the Incarnation cannot be the result of sin. It is the result of God being God, precisely as God. In other words: God has Being, so we know that it is an existent ontologically, but we know what that ontological existent is—Love. God is Love, John tells us in his first letter. Therefore what God conceives and brings about both in potency and act is grounded in love and freedom.

And it is here that we can situate Scotus's doctrine of voluntarism. What God wills, he wills both as potency and act and it is sourced in the Love that is the Trinity. God wills before he "thinks" or brings it about in actuality. Therefore, the will has primacy over the intellect since it is the will, not the intellect, which is oriented to love. The *Communio*-in-Love that is the Trinity, the Being that is the Divine, the Incarnation in temporal reality of the Divine Word, the person of Jesus of Nazareth, and the life, death and resurrection of Jesus of Nazareth conclusively point to the incontrovertible truth that Love, and only Love, is the determinant principle for any of God's inter/intra will and action with and for his creation.

Is Scotus Useful for Formation and Formators?

Franciscan formation, therefore, interpreted in the light of the teachings of Duns Scotus, is grounded in the very heart of God himself as its teleology. In its being-in-the-world it seeks to live out the gospel and everything that is

constitutive and constituent of the Word made flesh, who is himself the very essence of the divine, its *baecceitas*. Duns Scotus, therefore, in my humble opinion, is a rich, challenging and rewarding field of teaching on both the theology and philosophy of Franciscan Formation. Ultimately, of course, we are called to unity and union with the *Communio-in-Love* that is the sublime, transcendent Other, the ineffable, unapproach-able Trinity of life and love. Franciscan theology has always maintained in its orthopraxis that this union is for this life and not some post-mortem utopia.

Scotus's theological and metaphysical explorations are as pertinent to us today in our own explorations of our role, meaning and relevance to the world in which we live our Franciscan being-in-the-world. In the end it is the whole of created reality, summarized and epitomized in Christ the Center, who is all at once beginning, middle and end of all reality both ontologically and eschatologically, that is destined to union in love with the Divine Trinity. The Incarnation, and all that it implies, as it is examined and explored in the work of Duns Scotus, is our absolute guarantee that God calls us ever more deeply into intimate, loving, lived and living communion with him. And that is the clarion call that Franciscan formation makes to both its own life and the life of the world.

Since God wills that all be united with him in the Communion-in-Love that is the Trinity, the Incarnation cannot be the result of sin. It is the result of God being God, precisely as God. In other words: God has Being, so we know that it is an existent ontologically, but we know what that ontological existent is – Love. God is Love, John tells us in his first letter. Therefore what God conceives and brings about both in potency and act is grounded in love and freedom.

Seamus Mulholland, OFM

The Cord, 55.1 (2005)

FRANCIS GOES BEGGING

**My spirit is a beggar's bowl
chipped, hollow,
held in the cup of my hands
like a question, like my self curved around a core of longing.**

**The empty bowl fills slowly
with silence, reflected light, my heart's hunger.
When I have carried the bowl a long way,
held it out often enough,
I feel another pair of hands supporting mine.
We hold the empty bowl together.**

Kate Martin, OSC

About Our Contributors

Gregory Baker is a graduate student at St. Bonaventure University working toward an MA in Theology. He serves the Diocese of Erie, PA in Youth and Young Adult Ministry. He and his wife, Jennifer, live in Erie, PA.

Andrea Barone, SFO, has taken classes at the School of Franciscan Studies at the Franciscan Institute, St. Bonaventure University. Andrea lives in Jamestown, NY.

Timothy Johnson is Assistant Professor of Religion at Flagler College in Saint Augustine, Florida. He has taught at St. Bonaventure University and his work appears in many journals. He is a contributing editor for *Greyfriars Review* and *Francis of Assisi: Early Documents*.

Kate Martin, OSC, is a Poor Clare from the Bloomington, Minnesota Monastery. She is involved in the leadership of the Mother Bentivoglio Federation of Poor Clares.

Seamus Mulholland, OFM, teaches at the Franciscan Study Centre in Canterbury, England. He has been a faithful contributor to *The Cord* for a number of years.

Trevor Thompson is a recent graduate of the School of Franciscan Studies at the Franciscan Institute, St. Bonaventure University. Trevor works for Franciscan Institute Publications as coordinator of the *Build With Living Stones* program.

BOOK REVIEW

Ilia Delio, OSF. *Franciscan Prayer*. (St. Anthony Messenger Press, 2004). 198 pp. \$12.95.

Franciscans have been heralded for their active ministry of preaching and working among the marginalized in history. There was, however, was a clear and integral place for prayer, for liturgy, and for solitude in the life of the early brothers and sisters of the fraternity. Historically, the tendency toward solitude and contemplation may sometimes have been a forgotten or downplayed component of the life of a Franciscan. Recently, however, much has been said and written in rediscovering the eremitic treasures of the past. Ilia Delio's new book brings attention to the presence of a dynamic kind of prayer that bears witness to the deep hunger of people for contemplative vision and a distinctively Franciscan approach to God.

Delio is clear at the beginning of the book that this work is the fruit of personal research to answer the question, "What is *Franciscan* prayer?" The question surfaced for her in light of her own experiences as a teacher at Washington Theological Union as well as from her early formation as a Discalced Carmelite, where she admits that she developed a very different relationship to God, to others, and to the world than she now knows and embraces as a Franciscan. In this current work, Delio uses the voices of Clare, Francis, and Bonaventure through their writings, through the *legendae*, and through her own theological and scientific reflections. Using spiritual and theological themes as entry points, she weaves together a comprehensive answer to her question about Franciscan prayer.

Delio stresses throughout the book that the Incarnation is the beginning and end of Franciscan prayer. She writes, "It begins with encountering the God of overflowing love in the person of Jesus Christ and ends with embodying that love in one's own life, becoming a new Incarnation" (181). It is the enfleshed God, the God who descended, the God who was revealed in Jesus and the leper, the God whose life was poured out on the cross, the God who comes again and again in the Eucharist that Franciscans pray to. Therefore, as Delio states, "Franciscan prayer is not an escape from the world but an entrance into it" (25). Franciscans pray "not to 'ascend' to God but to 'give birth to God,' to allow the image in which we were created to become visible" (57).

The author discusses an array of elements of a Christian life, and particularly a Franciscan life: contemplation, poverty, the cross, imitation, contuiton, peace, desire, penance, and martyrdom—all in the context of the Incarnation.

Delio makes it clear that Francis, Clare and Bonaventure each lived out and wrote about these elements differently, but she clearly is looking for one thread that then underlies their approach. She stresses that if the Franciscan would "see" God's presence in the world, embrace it, and then live it, then that Franciscan would find him/herself living or incarnating, like Christ, a "prophetic life on the margins" (148). She highlights how giving birth to Christ in our world should put us at odds with privatism, individualism, consumerism, and with the imperialistic and oppressive ideologies at work in our world. The life of Franciscan prayer does not permit anything or anyone who turns God's incarnational presence into a commodity or does violence to it. The prayer life of a Franciscan should always be engaged with these social issues because, as Delio points out over and over, this is who God is—an engaged God, a God who longs for transformation, healing, and wholeness in our world, a world both saturated with God's presence and, at the same time, in dire need of it.

Although Delio is comprehensive in her analysis, this is not an historical or overly abstract work. She is hoping to connect with readers in a more personal and intimate way than pure scholarship allows. Most of us have personal prayer techniques, our own affinities for certain places where God's presence is closest and our own images of who God is in our life and in the world. Delio asks us to re-examine these areas of our prayer life, to pause and reflect on what is particularly Franciscan about our prayer. Each chapter ends with several questions that facilitate the process of reflection.

This book can be recommended for those who hunger to know what is distinctive about the Franciscan tradition of prayer. The book is not an exploration into the history of the hermitage in Franciscan life, nor is it a work that places a great deal of emphasis on the eremitical component of the tradition. It is, rather, a journey through the eyes of a contemporary Franciscan theologian and the sources of Francis, Clare and Bonaventure. In the end, it is one's interiority that transforms into action, silence into useful speech, and time away into a deeper presence and clearer vision. Delio helps us cultivate this Franciscan balance.

Trevor Thompson
St. Bonaventure, NY

ASSISI • RIETI VALLEY • LAVERNA • ROME

2005 PILGRIMAGES

EXPERIENCE JESUS BY VISITING THE PLACES MADE HOLY BY SAINTS FRANCIS AND CLARE. OUR PROGRAMS ARE REFRESHING AND INVIGORATING, BRINGING PILGRIMS CLOSER TO GOD.

FRANCISCAN PILGRIMAGES TO ASSISI AND ROME

MAY 6 - 18 • JULY 5 - 17 • JULY 14 - 26 • OCTOBER 18 - 29

FRANCISCAN PILGRIMAGE TO THE HOLY LAND

MARCH 30 - APRIL 13

FRANCISCAN STUDY PILGRIMAGE

JUNE 10 - JULY 4 • SEPTEMBER 14 - OCTOBER 8

LEADERSHIP PILGRIMAGE

OCTOBER 6 - 16 • OCTOBER 12 - 22

ST. BONAVENTURE UNIVERSITY PILGRIMAGE TO ASSISI

MAY 21 - JUNE 1

FRANCISCAN SPIRITUALITY THROUGH THE

CENTRAL CALIFORNIA MISSIONS

JULY 17 - 24

PILGRIMAGE ON THE FRANCISCAN INTELLECTUAL TRADITION

JUNE 29 - JULY 10, 2006

THIS PILGRIMAGE WILL FOCUS ON THE GREAT FRANCISCAN SCHOLARS IN ENGLAND.

Watch web for details!

Fr. John Cella, OFM

P.O. Box 321490

Franklin, WI 53132

414.427.0570

Fax 414.427.0590

john@franciscanpilgrimages.com

Sr. Joanne Schatzlein, OSF

P.O. Box 321490

Franklin, WI 53132

414.427.0570

Fax 414.427.0590

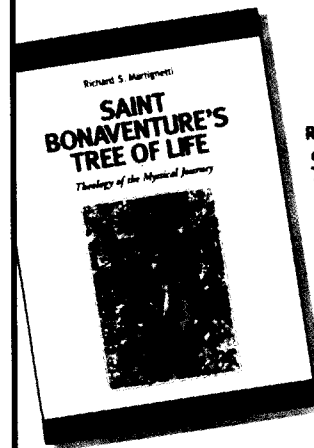
joanne@franciscanpilgrimages.com



Franciscan
Pilgrimage
Programs

☛ Customized programs available.

• WWW.FRANCISCANPILGRIMAGES.COM •



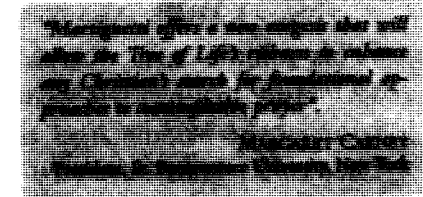
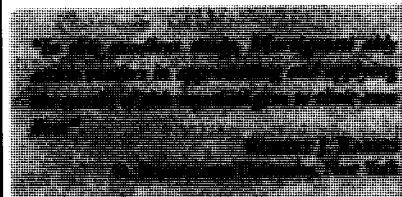
Richard S. Martignetti SAINT BONAVENTURE'S TREE OF LIFE

(Pensiero Francese, 2)
Grottaferrata, 2004, pp. 336
ISBN 88-7013-362-1
\$ 26.95 US dollars



Richard S. Martignetti is a member of the Order of Friars Minor, Immaculate Conception Province, New York. In 2002, he was awarded a Doctorate in Sacred Theology, with a specialization in Franciscan Spirituality, from the Pontificio Ateneo Antonianum in Rome, Italy. Richard has served his province both as Director of Post-Novitiate Formation and as Secretary of Formation and Studies. He is currently serving as Guardian of the OFM General Curia in Rome and teaching Franciscan Spirituality at the Antonianum.

This book is the second in a new series of studies designed to make medieval Franciscan texts come alive for the modern reader. Published by the Quaracchi editors of Grottaferrata, Italy, Martignetti's addition to the *Franciscan Thought* series offers an in-depth study of the theology that supports one of Saint Bonaventure's most beautiful and often overlooked mystical treasures, the *Tree of Life*.



To order your copies, please fill out the form below and send it to address below

Provincial Curia / Book Orders

125 Thompson St.

New York, NY 10012

or e-mail: armofm@aol.com

Fax (212) 533-8034

I would like _____ copies of *Saint Bonaventure's Tree of Life* by Richard S. Martignetti, sent to:

Name

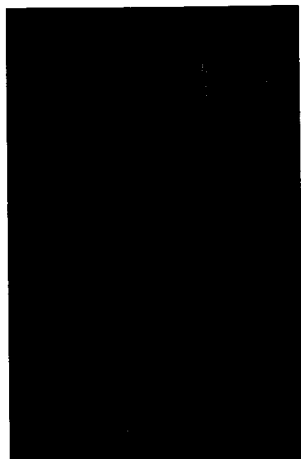
Mailing Address

City, State, zip

E-mail Fax

**BY SPECIAL
ARRANGEMENT:**

**E.J. BRILL and
FRANCISCAN
INSTITUTE
PUBLICATIONS
offer**



**FRIARS AND JEWS
IN THE MIDDLE AGES
AND RENAISSANCE**

Edited by Steven J. McMichael
and Susan Myers

This volume deals with the Friars, especially the Franciscans and Dominicans, in their writing and preaching about Jews and Judaism in the Middle Ages and Renaissance.

The last 25 years have seen a strong growth of interest in and study of the Franciscan vision not only in areas of philosophy, theology, and spirituality, but also in application to social, missionary and pastoral work, art, liturgy and exegesis. Building on the wealth of new material emerging, this series addresses current themes in interdisciplinary research on the Franciscan Movement from its foundation down to the Catholic Reformation of the late 16th century.

THE MEDIEVAL
FRANCISCANS
VOLUME 2

Discounted price:
\$50.00
(Hardcover)

To order, contact

Franciscan Institute Publications
at St. Bonaventure University
716-375-2105 or Email franinst@sbu.edu

*Limited
availability*

NOW AVAILABLE!

MARIA PIA ALBERZONI

*CLARE OF ASSISI AND THE POOR SISTERS
IN THE THIRTEENTH CENTURY*

In a series of articles published over the past decade, Maria Pia Alberzoni has challenged our basic understanding of the origins of the female Franciscan movement. Her careful contextual reading of the sources offers two important contributions.

ISBN: 1-57659-192-1 \$22.00

**WASHINGTON THEOLOGICAL UNION
SYMPOSIUM PAPERS**

2004

"GO REBUILD MY HOUSE"

FRANCISCANS AND THE CHURCH TODAY

Is there a Franciscan way of approaching the pain and brokenness found in the Church today? What lies beneath Francis's fidelity to the Church and its authorities? How can we today hear a voice calling us to "Rebuild my Church"?

ISBN: 1-57659-1948 \$14.00

To order, contact:

Franciscan Institute Publications

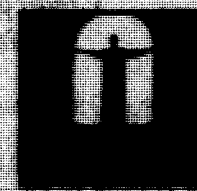
Phone: (716) 375-2105

Fax (716) 375-2213

US Toll Free fax: 1 (800) 541-2525

Email: NRiggs@sbu.edu

WEB site: franinst.sbu.edu



Please order using purchasing code CORD 55.1

Franciscan Studies From Your Home



Guided, self-paced courses on the heritage of St. Francis of Assisi.

The Institute for Contemporary Franciscan Life (ICFL) at Saint Francis University in Loretto, Pennsylvania, allows adult learners the opportunity to increase Franciscan knowledge and learn more about Catholic Franciscan values and their influence on contemporary society through distance education.

Credit and non-credit courses as well as limited scholarships are available.

To learn more about how you can enhance your Franciscan knowledge, contact us at:
(814) 472-3219 • ICFL@francis.edu
www.francis.edu



Theology and Spirituality with a Franciscan Vision



Renowned since the Middle Ages as a centre of pilgrimage for the whole of Europe, Canterbury remains a city of immense religious, historical and cultural impact. With easy access to London and the Continent, Canterbury is an ideal place for those who wish to pursue studies in Theology, Ministry and Franciscan Studies and those who simply desire a peaceful yet stimulating sabbatical.

The Franciscan International Study Centre provides the opportunity for students from many nationalities to share cultures and live, study and worship together.



- * **Franciscan Sabbatical**
- * **Certificate in Franciscan Formation**
- * **Certificate in Franciscan Formation and Spiritual Direction**
- * **Award in Franciscan Studies**
- * **Renewal Sabbatical - modules in Theology and Spirituality**
- * **Ministry Course - training for the ordained ministry**
- * **Evening Courses**



Franciscan
International Study Centre

Franciscan International Study Centre, Giles Lane, Canterbury, Kent CT2 7NA England
Telephone: +44 1227 769 349 - Facsimile: +44 1227 786 648
email: info@franciscans.ac.uk - www.franciscans.ac.uk

Junipero Serra Retreat

A Franciscan Renewal Center

Malibu, California

Established in 1942 by the Franciscan Friars of California, Serra Retreat is nestled between the ocean and the mountains in serene Malibu, conveniently accessible from LAX and Burbank airports.

- *Private retreats*
- *Married couples*
- *Recovery retreats*
- *Days of Recollection*
- *Specialized retreats*
- *High school and college groups*
- *Women's and men's weekends*
- *Conferences*

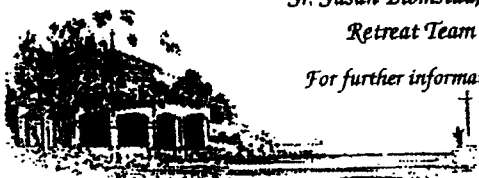
With a maximum occupancy of 100 guests, Serra Retreat provides a chapel with a panoramic view, large and small conference rooms, a fully staffed dining room, and grounds for walking and silent reflection.

*Fr. Warren Rouse, OFM
Director*

*Fr. Michael Doherty, OFM
Retreat Master*

*Sr. Susan Blomstad, OSF
Retreat Team*

For further information:



Serra Retreat
A Franciscan Retreat Center

*Serra Retreat
3401 Serra Road
Malibu, CA 90265
Ph: 310-456-6631 (Reservations)
Fax: 310-456-9417
srmalibu@aol.com
www: sbfranciscans.org or
globalretreats.com*

Shalom Retreat Center Retreats in 2005

Conversion: A Process of Transformation
Feb 18 - 24 - Director: Joanne Schatzlein, OSF

•
Ember Days: A Time to Pray
June 5 - 12 - Director: Joseph Nassal, CPPS

•
Both Sides Now: Holding Life's Tensions/Transitions in Harmony
June 19 - 25 - Director: Mary Elizabeth Imler, OSF

•
Re-awakening Our Reverence for Life: An Eco-Spirituality Retreat
June 26 - July 2 - Director: Patricia Bombard, BVM, DMin

•
Becoming the Beloved Disciple
July 3 - 9 - Director: Dan Crosby, OFM, Cap

•
**Reading the Stories of St. Francis:
Interpreting What It Means to Be Franciscan**
July 10 - 17 - Director: Patrick Quinn, TOR

•
Handwriting Analysis and a Directed Retreat
July 10 - 16 - Director: Mary E. Engler, OSF

•
Celebrating God in the Ordinary
July 22 - 29 - Directors: Kathy Sherman, CSJ and Pat Bergen, CSJ

For retreat brochure and registration,

Mail: Shalom Retreat Center
1001 Davis St.
Dubuque, IA 52001

Phone: 563-582-3592

E-mail: <Shalomew@aol.com>

Web site: <http://members.aol.com/DBQShalom>



FRANCISCAN RENEWAL CENTER
 5802 E. Lincoln Drive Scottsdale, AZ 85253
 Call (480) 948-7460 for information
 Toll Free: 1-800-356-3247
 Website: www.thecasa.org

Come Join Us: February 4—6
The Ecology Conference, 2005:
“Following An Ecology of Hope”

We are delighted and honored to have four distinguished Franciscans presenting at this conference including one of the best women theologians, Ilia Delio, OSF, in the world today!



Ilia Delio, OSF Franklin Fong, OFM Jim Lockman, OFM Keith Warner, OFM

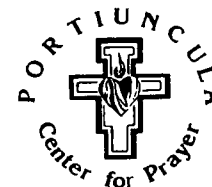
November, 1979, Pope John Paul II named St. Francis of Assisi, patron saint of ecology: “St. Francis is justifiably ranked among those famous saints who have respected nature as a marvelous gift of God to Humankind...”

Highlights include:

- Visit Botanical Gardens/Native American section
- Measuring footprints on Mother Earth
- Participating in sacred rituals
- Listen and learn about Franciscan ecology
- Eating good food and having fun

Listen, Learn, Discover, Explore
 Please join us in “Following An Ecology of Hope”

The Franciscan Way Programs
 Franciscan Renewal Center, Scottsdale, AZ



**THE 40 DAY FRANCISCAN
 HERMITAGE RETREAT**

2005

February 12-March 24 November 12-December 22

2006

March 4-April 13 November 11-December 21

The PORTIUNCULA Center For Prayer, in collaboration with Mary Elizabeth Imler, osf, is pleased to offer this uniquely Franciscan way of being with God in solitude and in community.

Using Mary Elizabeth’s, **A Franciscan Solitude Experience: The Pilgrim’s Journal**, this retreat based on the Third Order Rule, draws from the writings and guidance of Francis and Clare, as well as our rich Franciscan heritage and is formatted in a way faithful to that of the Rule for the Hermitages.

Participants are invited into the freedom to simply be, using the journal as a guide, with a theme reflection every 10 days and opportunities to be companioned by a spiritual director as one wishes.

Hermitages, solitude spaces, and single rooms available on first come basis. For more information and brochure packet contact:

Kathleen Anne Copp, osf (815) 464-3850 fax 815-469-4880
 email SKACOPP@aol.com

PORTIUNCULA CENTER FOR PRAYER

9263 W. St. Francis Rd. Frankfort, IL 60423-8330

The PORT, sponsored by the Frankfort Franciscans, is located on the grounds of St. Francis Woods, one hour from Chicago’s O’Hare and Midway Airports.

**Franciscan Center
in Tampa, Florida**



*A center for spiritual renewal
Individual and group retreats
Spiritual direction
Conference facilities
Gift Shop with the latest books*

Coming Events in 2005

Franciscan Gathering: The Path of Prayer
Sister Ilia Delio, O.S.F.
February 26 through March 3

Holy Week Retreat
Father Anthony Carrozzo, O.F.M.
March 23-26

Sisters' Retreat
Loman MacAobda, O.F.M.
June 3-9

Directed Retreats
with guest directors and Center staff
February 7-13
June 10-17

3010 N. Perry Avenue Tampa, FL 33603-5345
(813) 229-2695

E-mail: francntr@tampabay.rr.com
www.alleganyfranciscans.org/franciscancenter.htm



Franciscan Spiritual Center

609 S. Convent Road * Aston PA 19014 * (610) 558-6152 * Fax: (610) 558-5377
e-mail: fsc@osfphila.org * www.fscaston.org

Weekend Retreats

begin Friday at 7:00 p.m. and end on Sunday at 1:00 p.m. \$150.00

The Outrageous Pursuit of Community
February 25-27, 2005
Nancy Schreck OSF

Dancing with Disease: Compulsive Eating
April 15-17, 2005
Ann Schehr

Facing Fear... Finding Love
April 29-May 1, 2005
Nan Merrill

Special Events

Annual Charism Day: Lent – A Call to Conversion March 13, 2005
1:00 – 4:00 p.m. Anthony T. Padovano \$15.00

Summer Offerings

Franciscan Solitude Experience (Clare House/Hermitages) July 8-15, 2004 \$300
Helen Budzik OSF / Jean Ustasiewski OSF

Preached Retreats

Discovering Our Hope for New Life March 20-27, 2005 Bernard Tickerhoof TOR \$310
Remembering /Affirming our Graced History May 22-29, 2005 Thomas Hartle OFM \$310
Instruments of Peace July 19-26, 2005 Charles Faso OFM \$320

Guided Retreat

Hearts Transfigured: Conversion as a Way of Life August 2-9, 2005
Anne Amati OSF \$310.

Directed Retreat July 8-15, 2005 \$360

Mary Killoran OSF, Stan Smith OSA, Mary Walsh OSF

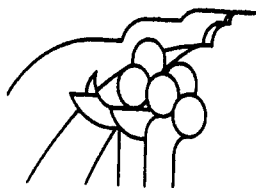
Hermitages

We now have 5 hermitages available year round - \$30 per night.
For information on our hermitages, call (610) 558-5372.

FRANCISCAN INTERNSHIP PROGRAM
in
SPIRITUAL DIRECTION and DIRECTED RETREATS

A three-month ministerial and experiential program born out of the conviction that our Franciscan charism enables us to bring a distinctive Franciscan approach to our ministries.

For further information contact:



David Connolly, ofm Cap.
Mt Alverno Retreat Centre
20704 Heart Lake Rd.
Caledon, Ont. L0N 1C0, Canada
Email: david_cap@hotmail.com

The Sisters of Saint Francis invite you to attend the
12th Annual Central New York Experience:

*Meeting Francis's Images of Christ in
"The Letter to the Faithful"*

Presented by Sr. Mary Elizabeth Imler, OSF

During this fortieth anniversary year of the Second Vatican Council, we will look at Francis's heartfelt message to the People of God following the Fourth Lateran Council of his time. This simple yet profound letter is an unfolding of the lay character that stands at the foundation of Franciscan witness within the Church. It is seminal to his Rule of 1221, Admonitions and direction in the Rule of Clare. The images are a call to relationship highlighted in his later poetry, "The Canticle of Creatures."

Friday, March 11, 2005 (6 p.m. -8 p.m.)
Saturday, March 12, 2005 (8 a.m. -3:45 closing liturgy)

The Franciscan Center, 2500 Grant Boulevard, Syracuse, New York
For more information, or for overnight hospitality
call Sr. Patricia Larkin@ 315-634-7019 or plarkin@osfsyr.org.

The fee for this program is \$25 per person or \$35 per couple (includes lunch).

**THE FRANCISCAN CENTER
OF THE
WASHINGTON THEOLOGICAL
UNION**

CORDIALLY INVITES YOU TO ATTEND

THE EIGHTH ANNUAL FRANCISCAN SYMPOSIUM:

***"FRANCISCANS AND THE SCRIPTURES:
LIVING IN THE WORD OF GOD"***

"The fruit of Holy Scripture is the fullness of eternal happiness. These writings, which contain the words of everlasting life, were written not only that we might believe, but also that we might possess that everlasting life, in which we shall see, and love, and be fulfilled of all that we desire." Bonaventure - *The Breviloquium*

MAY 27 - 29, 2005

***FEATURING LECTURES, PRAYERS AND CONVERSATION
EXPLORING THE SIGNIFICANCE OF THE SCRIPTURES
FOR FRANCISCAN LIFE***

SPEAKERS INCLUDE:

**Michael Guinan, OFM, Robert Karris, OFM,
Joseph Mindling, OFM Cap.,
Dominic Monti, OFM,
and James Scullion, OFM**

Cost: \$150.00 (includes registration and conference fee)

For more information contact:

**Kathy Dempsey
Washington Theological Union
6896 Laurel Street, N. W.
Washington, D.C. 20012
Dempsey@wtu.edu**

On the Franciscan Circuit

Coming Events 2005

January 14-16, 2005. Friday evening-Sunday afternoon.

God's Favorite Daughter. Women's Spirituality Retreat Weekend. Self-love is the foundation of our love for others. Many women struggle with self-image and self-esteem. God longs to heal us by showing us our intrinsic beauty and self-worth. Explore the dynamics and significance of healthy self-esteem in a prayerful setting. Team of leaders. At St. Francis Center for Renewal, Bethlehem, PA. Contact Sr. Donna Pusch, OSF at 610-867-8890 or email peace@enter.net.

January 21-23, 2005. Friday 7:00 p.m.-Sunday 1:00 p.m.

Spirituality of the Twelve Steps. Patricia Walsh, OP. This weekend offers a practical and realistic approach to life in season and out of season, when convenient and inconvenient. At The Franciscan Spiritual Center, Aston, PA. Contact Helen Budzik, OSF 610-558-6152 or email: fsc@osfphila.org.

February 18-24, 2005. Friday evening-Friday noon.

Conversion: A Process of Transformation. Joanne Schatzlein, OSF. At Shalom Retreat Center. Dubuque, IA. See ad, p. 41.

February 26-March 3. Saturday-Thursday.

Franciscan Gathering: The Path of Prayer. Sr. Ilia Delio, O.S.F. At The Franciscan Center, 3010 N. Perry Avenue, Tampa, FL 33603-5345. (813) 229-2695. E-mail: francntr@tampabay.rr.com.

March 15, 2005. Tuesday.

Lenten Retreat Day: Entering the Heart's Depth: Abiding in Love. Liz Sweeney, SSJ. At The Franciscan Spiritual Center, Aston, PA. Contact Helen Budzik, OSF 610-558-6152 or email: fsc@osfphila.org.

March 23-26, 2005. Wednesday-Saturday.

Holy Week Retreat. Fr. Anthony Carrozzo, O.F.M. At The Franciscan Center, 3010 N. Perry Avenue, Tampa, FL 33603-5345. (813) 229-2695. E-mail: francntr@tampabay.rr.com.

Abbreviations

Writings of Saint Francis

Adm	The Admonitions
BIL	A Blessing for Brother Leo
Ctc	The Canticle of the Creatures
CtExh	The Canticle of Exhortation
1Frg	Fragments of Worchester Manuscript
2Frg	Fragments of Thomas of Celano
3Frg	Fragments of Hugh of Digne
LtAnt	A Letter to Br. Anthony of Padua
1LtCl	First Letter to the Clergy (Earlier Edition)
2LtCl	Second Letter to the Clergy (Later Edition)
1LtCus	The First Letter to the Custodians
2LtCus	The Second Letter to the Custodians
1LtF	The First Letter to the Faithful
2LtF	The Second Letter to the Faithful
LtL	A Letter to Brother Leo
LtMin	A Letter to a Minister
LtOrd	A Letter to the Entire Order
LtR	A Letter to the Rulers of the People
ExhP	Exhortation of the Praise of God
PrOF	A Prayer Inspired by the Our Father
PrsG	The Praises of God
OfP	The Office of the Passion
PrCr	The Prayer before the Crucifix
ER	The Earlier Rule (<i>Regula non bullata</i>)
LR	The Later Rule (<i>Regula bullata</i>)
RH	A Rule for Hermitages
SalBVM	A Salutation of the Blessed Virgin Mary
SalV	A Salutation of Virtues
Test	The Testament
TPJ	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
BCl	Blessing of Clare

Franciscan Sources

1C	The Life of Saint Francis by Thomas of Celano
2C	The Remembrance of the Desire of a Soul
3C	The Treatise on the Miracles by Thomas of Celano
LCh	The Legend for Use in the Choir
Off	The Divine Office of St. Francis by Julian of Speyer
LJS	The Life of St. Francis by Julian of Speyer
VL	The Versified Life of St. Francis by Henri d'Avranches
1-3JT	The Praises by Jacopone da Todi
DCom	The Divine Comedy by Dante Aliegheri
TL	Tree of Life by Ubertino da Casale
1MP	The Mirror of Perfection, Smaller Version
2MP	The Mirror of Perfection, Larger Version
HTrb	The History of the Seven Tribulations by Angelo of Clareno
ScEx	The Sacred Exchange between St. Francis and Lady Poverty
AP	The Anonymous of Perugia
L3C	The Legend of the Three Companions
AC	The Assisi Compilation
1-4Srm	The Sermons of Bonaventure
LMj	The Major Legend by Bonaventure
LMn	The Minor Legend by Bonaventure
BPr	The Book of Praises by Bernard of Besse
ABF	The Deeds of St. Francis and His Companions
LFl	The Little Flowers of Saint Francis
KnSF	The Knowing of Saint Francis
ChrTE	The Chronicle of Thomas of Eccleston
ChrJG	The Chronicle of Jordan of Giano