

PRESENTATIONS

“It Pleases Me That You Should Teach Sacred Theology”
St. Francis’s Letter to St. Anthony

Keynote Address

Michael Blastic, O.F.M. Conv.

OVERVIEW

Setting the stage for the June 1997 National Franciscan Forum on Franciscans Doing Theology, this keynote address reflects on how the Franciscan doing of theology is integral to Franciscan evangelical life. The presentation—subsequently published in *Franciscan Studies*, Vol 55, by Franciscan Institute Publications, 1998—reflects on the origins and nature of Franciscan Evangelical theology. It examines the Franciscan theological position through history and offers challenges for the doing of theology in the present historical moment.

OUTLINE OF VIDEO PRESENTATION

Introduction: Franciscans Doing Theology

A. Recovery of Evangelical Life Charism

1. Misfit of Franciscans with 1983 Code of Canon Law categories
2. Systematic reflection on early sources of the Franciscan movement
 - writings and hagiographical texts of Francis and Clare
 - writings of great theologians of Order, esp. Bonaventure, Scotus
3. Need to engage the philosophical and theological resources of the tradition in discussing the charism in the contemporary situation
 - ministry focus can dichotomize “doing” and “theology”
 - implications for our lives as evangelical
4. Rediscovery of evangelical life—rediscovery of Franciscan theological tradition

B. Franciscan Theology

1. About the search for God with a social language that speaks to people
2. Danger inherent in tendency “to think” theologically; “to do” ministerially
3. “Doing theology” as integral to Franciscan life
 - integral to life in brotherhood and sisterhood
 - integral to the following in the footsteps of Jesus Christ
 - integral to responding to needs of men and women in the world

I. The Origins and Nature of Franciscan Evangelical Theology

A. St. Anthony of Padua—*Legenda assidua* [1232]

1. No mention of letter from Francis; not germane to Anthony's story
2. Anthony seen as preacher and teacher, effective remedy to heresy
3. Does what every Friar Minor was doing, though in a unique way
4. Franciscan life understood as public, official, effective, learned and exemplary proclamation of the Gospel in a manner adapted to the specific audience gathered, the time, the place, and the occasion
5. Anthony an important figure for understanding origins and nature of Franciscan life; a first generation Franciscan, represents a model different from Francis

B. Francis and Clare

1. Their spiritual insights thread or backbone for Franciscan theology
2. More than imitation; doing what Francis and Clare did not only with hearts and hands, but also with head

C. Thomas of Celano—*Vita prima* [1230]

1. Theological masterpiece in the genre of hagiography
 - inserted Francis in history of salvation via hagiographical convention
 - preserved intuitions of Francis that described the particularities of the Franciscan worldview
2. Two basic insights into the Franciscan charism
 - Franciscan worldview composed of three intuitions
 - a) Christian's relationship to the world: world is good
 - b) meaning of the human Christ: creation manifests Christ
 - c) nature of the human person: fragile flesh carrying Christ
 - implications of worldview for evangelical form of life
 - a) *forma vitae*: movement from conversion into action and contemplation through which one is transformed
 - b) does not presume separation from the world; rather, insertion into world as mediator of God's presence and goodness

D. *Assisi Compilation* and Companion Stories

1. Francis's intuition concerning the Incarnation (*Assisi Comp* 110)
 - connects mystery of incarnation with creation and salvation
 - captures heart and soul of Franciscan evangelical theology

E. Development of Francis's Intuition

1. Bonaventure develops from perspective of the good
2. Scotus develops in approach to incarnation as first in God's intention and the motive for creation

II. Franciscan Theological Tradition through History

A. Much of the writing of the theologians of the Order prior to the printing press still unedited and in manuscripts

B. Need to study women such as Clare, Angela of Foligno, etc. as theologians

C. Franciscan theological school not monochromatic; has significant variety

1. Three Franciscan schools
 - Bonaventure: mystical-cosmic-Christological
 - Scotus: scientific-cosmic-metaphysical
 - Ockham: logical-ecclesiological-philosophical
2. Each school connected to religious experience of Francis/Clare

D. Example of Capuchin Reform as "doing theology"

1. Rooted in theology of Bonaventure
2. Oriented toward preaching of Gospel, not abstract theologizing
3. Example of theology supporting and articulating evangelical form of life

III. The Present Historical Moment as Opportunity

A. Consequences of Modernity (David Tracy)

"the breakup of both the ancient and medieval sense of a synthesis of God, self, and cosmos. The cosmos was reduced to nature; science adopted a dominating attitude towards it; God withdrew and disappeared into greater hiddenness and otherness; self became more autonomous and individualistic, isolated by choice from cosmos and divine and other"

B. Postmodern Age needs Franciscan theological tradition that

1. resists separating thought from feeling
2. proposes an affective rationality as the measure of truth
3. refuses to separate content from form
4. proposes that the world is not made up simply of things

5. sees that everything in its particularity manifests the truth that God is good
 6. refuses to separate theory from practice
 7. affirms that life is the place where God is to be recognized, experienced, named and loved
- C. Questions posed by modern culture as the context within which we are challenged to retrieve our Franciscan form of theology today
1. What does it mean to be human?
 2. What is the value and role of social institutions?
 3. How are we to deal with difference, with otherness?

Conclusion

- A. Questions cannot be answered independently of one another.
- B. To try and understand or retrieve or refound the charism of Franciscan life apart from these contemporary questions is to live in the past.
- C. To be Franciscan one needs the help of theology to mediate the meaning of Francis and Clare to us and for us and our world.
- D. Retrieving the Franciscan Evangelical Life demands doing Franciscan theology.

SUGGESTED READING

Prior to Viewing the Video

Preface. *The History of Franciscan Theology*, ed. Kenan B. Osborne, O.F.M. St. Bonaventure, NY: Franciscan Institute Publications, 1994. vii-ix. (See Basic Texts, p. xiv.)

Reading #1: "It Pleases Me. . . ." outline. (See Readings, p. 47.)

Follow-up Reading and Study

Blastic, Michael, O.F.M. Conv. "It Pleases Me That You Should Teach Sacred Theology': Franciscans Doing Theology." *Franciscan Studies* 55 (1998). 1-25. (See Related Articles, p. 83.)

Doyle, Eric, O.F.M. "Saint Francis and Theology." *The Cord* 32:4 (April, 1982). 1108-1111. (See Related Articles, p. 107.)

Hayes, Zachary, O.F.M. "The Intellectual Tradition in the Franciscan Order." *Congressus Repraesentantium Sedum Studiorum*, O.F.M. Rome, July 4, 1994. (See Related Articles, p. 139.)

Higgins, Michael, T.O.R. "Franciscan Spirituality and Christology." *The Cord* 48:2 (1998). 64-72. (See Related Articles, p. 151.)

FOLLOW-UP QUESTIONS

QUESTIONS FOR UNDERSTANDING

1. Describe the connections between Franciscans doing theology and the contemporary reclaiming of our evangelical life charism.
2. According to Thomas of Celano, what is the Franciscan worldview? Are there additional considerations that contemporary Franciscans need to add to his explication?
3. Blastic used the Capuchin Reform as an example of Franciscans doing theology. Explain Blastic's example.

QUESTIONS FOR DISCUSSION

1. Franciscan theology traces its origins to Francis and Clare and to the early writings. What is the relationship between the lives of Francis and Clare and this early literature? What is our responsibility to understand and add to this heritage?
2. There is a growing recognition that women such as Clare of Assisi, Angela of Foligno, Catherine of Siena, etc. are as much theologians as are Alexander of Hales, Bonaventure, and Duns Scotus. Defend or refute this thesis.
3. Choose a contemporary issue that a Franciscan group might need to address. Explain how Franciscan theology can influence and inform the issue.

QUESTIONS FOR PERSONAL REFLECTION

1. Blastic concluded his presentation with the statement that to be Franciscan one needs the help of theology to mediate the meaning of Francis and Clare to us and for us and our world. What are the implications of this statement for you personally?
2. If asked to write a single page explanation of your own worldview, what elements would you include
3. How does your understanding of Franciscan theology impact your ministry?

“Of God’s Fullness We Have All Received”
The Teachings of Saint Bonaventure on Creation

Zachary Hayes, O.F.M.

OVERVIEW:

(1) To read Bonaventure, one must be aware of the multi-dimensional nature of Bonaventure’s thought and the dual language in which he writes—the language of the imagination and the language of metaphysics, the two being interconnected and impacting one on the other. (2) Core to understanding Bonaventure’s theology is the Doctrine of the Trinity understood as Divine exemplarity—the immense fecundity of the Goodness of God expressed in the emanation of the Three Persons and flowing outward into the created cosmos. (3) Bonaventure uses metaphors revelatory of the cosmos to explicate this doctrine.

OUTLINE OF VIDEO PRESENTATION

I. Introduction:

A. From *Leaves of Grass* by Walt Whitman

When I heard the learn’d astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide, and
measure them,
When I sitting heard the astronomer where he lectured with
much applause in the lecture room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander’d off by myself,
In the mystical moist night-air, and from time to time,
Look’d up in perfect silence at the stars.

B. Intent of the presentation

1. Not to put down scientific knowledge about cosmos
2. To suggest that scientific knowledge is not the whole picture
3. To show importance of the contemplative moment in human experience
4. To see that knowing is not all there is; explanation doesn’t account for everything
5. To see reality as multi-dimensional
6. To see importance of relating to cosmos through human imagination

II. Multi-dimensional Nature of Bonaventure's Thought

- A. Language of imagination and language of metaphysics
 - 1. Interconnectedness of the two
 - 2. Impact one on the other

- B. Level of Imagination. The sensible outside world impinges on the inside through five senses.
 - 1. Images generated in first contact with outside world
 - 2. Primary level of human encounter with sensible realities
 - 3. Judgments made at level of sense experience
 - 4. Contact with the divine (See *Itinerarium*, chapter 2)

- C. Level of Metaphysical
 - 1. Intellectual awareness, abstraction, judgment
 - 2. Metaphysical questions and language
 - 3. Self-reflective thought
 - 4. Creation at ontological level; sensate images/metaphysical implications
 - 5. Divine exemplarity rooted in Platonic philosophical tradition
 - a) All created reality grounded in the divine
 - b) Nature of created order conditioned by nature of Creator

III. Divine Exemplarity

- A. Immense fecundity of the Goodness of God

- B. Doctrine of the Trinity understood as productive Love
 - 1. Within Godhead: expressed in the emanation of the Three Persons
 - 2. Flows outward: divine life reflected in created cosmos (theophanic)

- C. Language of exemplarity
 - 1. All created things at least footprints of the Trinity
 - 2. Some (rational beings) images of God
 - 3. Some more "God-like"—similitudes of God (doctrine of transforming grace)
 - 4. Culmination in the figure of Christ; the Incarnation of the Divine Word
 - a) THE WORD—*Ars Patris*—The Art of the Father
 - b) Divine exemplarity most concentrated in Christ
 - 5. Creation brought to transformative fullness in union with God in the conjunction of the Divine Architect and the microcosm of creation

6. Humanity radically transformed and drawn into intimate union with God
7. God's wish for all—salvation, fulfillment of this world, each creature and all creation together as the expressive sign of God

IV. Metaphors Revelatory of the Cosmos

A. Circle

1. Symbol of the Divine: ("...an intelligible sphere whose center is everywhere and whose circumference is nowhere" *Itinerarium V*, 8)
2. Origin of all in creative love of God; return of all to union with God
3. River as circle (Ecclesiastes): flowing out of ocean, circulating through land, flowing back to its point of origin
4. Good—self-diffusive, first within itself (Trinity), then without (creation)

B. Water

1. Trinitarian life of God, productive, creative Love, compared to divine fountain out of which all creation flows and returns
2. Multi-dimensional universe:
 - a) oceans → fullness; depth
 - b) river → movement and fluidity of cosmos; diversity

C. Song

1. "No one can see the beauty of a song without a view that takes in the whole" (*Breviloquium*: Prol., II)
2. Individual notes related to others in melody; all intrinsically related to one another
3. Significance of numbers for perfect harmony
 - ratio of one number to another
 - numeric proportion in depths of human person to which musical harmony must relate
4. Sense of wholeness needed to understand parts before understanding whole
 - Christ the whole through which we understand the dynamic interrelatedness of melody that makes up the cosmos.

D. Book

1. Two books: one written within; one written without
2. Three books: of creation, of Scripture, of the Life of Jesus
3. Contents of books: Divine Word of self-awareness, expressed externally in creation
4. Science of the day used to study the cosmos: What does it tell us of God?

E. Window

1. Consideration of stained glass (e.g. La Sainte Chapelle, Notre Dame), darkness
 - Divine rays shine differently in each creature and in every quality of every creature
2. Cosmos as window opening to the divine; reflection of the depth and wisdom of the divine

F. Microcosm-Macrocosm

1. Individual in relation to cosmos
 - All (macrocosm) made of earth, fire, water, air, spirit
 - Each individual (microcosm) made of same elements
2. In us something of everything
3. Our transfiguration in Christ's Transfiguration; shared being, intelligence
4. Transformation of cosmos itself

G. Cross

1. Related to the whole of cosmic reality
2. Entire structure of the universe encompassed in it
3. God as first principle of creation
 - manifestation
 - participation
4. Paul: "We see now through the darkness dimly"
 - Creation → Scripture → Christ

V. Cosmos as manifestation today?

A. Pre-modern: book of creation as theophany

B. Now

1. Either God or confusion revealed through diversity of life forms
2. Divine fecundity
3. Interconnectedness: relationality of sub-atomic particles, presumed to be ultimate building blocks—like the Trinity
4. Chaos theory: limits placed on predictability; creation intelligible, but not necessarily mathematically perfect
5. Enfleshed spirit embedded in material cosmos

VI. Bonaventure's Cosmic Cross

- A. Must ultimately question: Do we live in a friendly cosmos? (Einstein)
- B. Life struggle: life from life, pain, struggle, death
- C. Deeper significance of cross
 - 1. A perpetual perishing
 - 2. Lower forms destroyed or taken to higher life, suffering through to something higher
- D. A Cruciform Creation (Ralston)

VII. Conclusion

- A. Serious about the sacred character of creation without turning world into God
- B. Humble love, relationship, the ethics of self-giving—true nature of creative power

SUGGESTED READING

Prior to Viewing the Video

Texts on Creation from the *Breviloquium* of St. Bonaventure. (See Readings, p. 51.)

Hayes, Zachary, O.F.M. "Bonaventure: Mystery of the Triune God." In *The History of Franciscan Theology*. Ed. Kenan B. Osborne, OFM. St. Bonaventure, NY: Franciscan Institute Publications, 1994. 39-125. (See Basic Texts, p. xiv.)

Hayes, Zachary, O.F.M. "The Life and Christological Thought of St. Bonaventure." In *Franciscan Christology*. Ed. Damian McElrath. St. Bonaventure, NY: Franciscan Institute Publications, 1980. 59-88. (See Basic Texts, p. xiv.)

Follow-up Reading and Study

Hayes, Zachary, O.F.M. "Christ, Word of God and Exemplar of Humanity: The Roots of Franciscan Christocentrism and Its Implications for Today." *The Cord* 46:1 (1996): 3-17. (See Related Articles, p. 127.)

Pirkl, Margaret, O.S.F. Outline for Hayes' "Christ, Word of God and Exemplar of Humanity." (See Readings, p. 57.)

Gerken, Alexander, O.F.M. "Identity and Freedom: Bonaventure's Position and Method." Trans. Myles Parson, O.F.M. Cap. *Greyfriars Review* 4:3 (1974): 91-105. (See Related Articles, p. 115.)

Pompei, Alfonso M., O.F.M. Conv. "The Role of Christ in Human Knowledge according to St. Bonaventure." Trans. Edward Hagman, O.F.M. Cap. *Greyfriars Review* 6:2 (1989): 211-235. (See Related Articles, p. 179.)

FOLLOW-UP QUESTIONS

QUESTIONS FOR UNDERSTANDING

1. Bonaventure sums up his metaphysical vision of the immense fecundity of God in three words—emanation, exemplarity, return. How do these terms relate to the Trinity, to the Church, to the created cosmos?
2. In the language of exemplarity, a) all created things are at least the footprints of the Trinity; b) rational beings are images of God; c) some rational beings are similitudes of God; and d) divine exemplarity is most concentrated in Christ. Explain these distinctions.
3. Hayes ends his presentation with the line: "Be serious about the sacred character of creation without turning the world into God." What does this mean?

QUESTIONS FOR DISCUSSION

1. How would you answer the question asked by Einstein and by Hayes: Do we live in a friendly universe?
2. How do you explain the concept: a cruciform creation? What are the implications of this concept for the ecological movement?
3. Pre-moderns saw the book of creation as a theophany. How do today's people view it? What does Bonaventure's cosmology have to say to today's people?

QUESTIONS FOR PERSONAL REFLECTION

1. Hayes presents seven metaphors revelatory of the cosmos—circle, water, song, book, window, micro/macrocosm, cross. Which of these metaphors speak to and enrich your faith?
2. Consider spending some time following the directive of Whitman's poem which ends

Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars.

The Christological Question: Why Did God Become Human? **The Teachings of John Duns Scotus**

Part I

William J. Short, O.F.M.

OVERVIEW

Early traditions have explained the Incarnation of Christ in term of Atonement theory, vicarious satisfaction for the sins of humankind. Scotus presents a view of the Incarnation that reflects God's infinite desire to be one with creation. This Franciscan view offers us endless reflection on the nature of God, the goodness of the world, God's desire to be one with humankind, and the response we are called to make to a God of such beneficence.

OUTLINE OF VIDEO PRESENTATION

Four areas of the Christology of John Duns Scotus

- I. Context for earlier traditions not reflected in Scotus
 - A. Atonement Theory
 1. Represented by Anselm and by Thomas Aquinas
 2. Principles of vicarious satisfaction and/or substitution
 3. Illustration by caricature of the "Mad Father"
 - world made and peopled by a "big" God
 - people disobedient to God by eating forbidden fruit
 - angry Father appeased by Son coming as victim
 - Son disguised in mortal body—a hostage exchange with the powerful demon
 - B. Implications of Atonement Theory
 1. Suffering extolled
 2. Sin-centered; sin empowered to make God act; out of proportion (Scotus: "absurdum est": "it's absurd")
- II. Why did God become human? *Huis Deus homo?*
 - A. Role of Christ if Adam had not sinned

"I say that the Incarnation of Christ was not foreseen as occasioned by sin but was immediately foreseen from all eternity by God as *a good more proximate to the end.*" [*Ordinatio*; Scotus]

B. "A good more proximate to the end"

1. First in intention, last in execution
 - E.g. If the end or goal is to build a house, the first steps are to plan, hire an architect, get materials, etc.; the final object is the house.
 - If the house is first in intention, it is last in accomplishment.
2. God's end: expressing all creation outward, bringing all creation back, being part of it right at the center.
 - Accomplished in a moment: the Incarnation
 - Steps: creation of world, elements, people, Israel, and at exact moment, Christ
 - Christ—reason there is something and not nothing
3. Central point—the Incarnation in two moments
 - Feast of Annunciation → the mother → female
 - Feast of Nativity → the son → male
 - At the center Christ, the Incarnation event

III. Reasons for Scotus's position that Incarnation was planned out of love, not out of sin

A. Reasonable proportion in God; God as ordinate

1. Greatness of the event of the Incarnation out of all proportion to the "fixing" work of Redemption
2. The saving of humans from sin a small good compared to God's becoming human

B. Proportionate response

1. Example of hospital being built because someone might break an arm
2. Example of Taj Mahal being built to cover a pot hole
3. Example of sin having power to make God become human

IV. Implications for Reflection

A. God's desire in Christ

1. To be a creature; to be limited
2. To express Self outwardly; to participate fully in creation

B. Life of Jesus in the gospels as photographic positive, not photographic negative

1. Atonement Christology: a photographic negative
 - Opposite of what Jesus really wanted to do
 - Doing hard things; making up for sin; filling up what is lacking
2. Incarnational Christology: a photographic positive
 - God's real poverty; God's real presence among those on the margins
 - God's limitation, vulnerability, suffering compassion
 - Jesus, a living icon of what God is

- C. Primacy of the Real: reality of God in Christ
 - 1. God's specific, real choices
 - 2. Irrelevancy of questions such as "What if God became . . . ?"
 - 3. Reality of God's humanness
 - 4. Reality of God's limited choices

- D. If God's choice is to be creative, and if all creatures and all of creation are for the sake of the Incarnation, then *everything*, by its very existence, is connected immediately to the question of Christ. Therefore, all sciences are theological.

The Christological Question: Why Did God Become Human?
The Teachings of John Duns Scotus
Part II

Margaret Eletta Guider, O.S.F.

OVERVIEW

The insights of Scotus relative to the Incarnation can deepen our understanding of God as revealed in Christ. The primacy of Christ in an act of gratuitous love and liberality becoming the motif of creation doesn't diminish the significance of the Redemption. Rather, it provides a clear understanding of how we are to follow and to imitate Christ. In Christian life and practice, we must hold Incarnation and Redemption in relationship to one another.

OUTLINE OF VIDEO PRESENTATION

I. Introduction/Objectives

- A. Insights into Scotus's understanding of the Incarnation
- B. Implications for Christian life and practice

II. Scotus's Understanding of God as Revealed in Christ

A. Overview

- 1. Theological imagination needed in our age
- 2. Speculation possible for what is real or experienced
- 3. Experience of the real, the particular intensified
 - Scotus's intensification of particularity
- 4. What it means to imitate Christ; to be created in image and likeness of God
- 5. Scotus's theology
 - a practical science
 - not knowledge for knowledge sake
 - an act of the will involved
 - an act in accord with right reason

B. Purpose of the Incarnation

- 1. Divine Will moved for love for highest good
- 2. Human motive of Christ as motif of rest of creation
- 3. Act of gratuitous love and liberality
- 4. Christ's affirmation that each individual is created for grace and glory

5. Divine desire to love; to be our beginning and end; to be God with us in order that we might dwell in the presence of the Divine
6. Significance of Redemption not diminished by Primacy of Christ
 - Redemption not displaced by Incarnation, but complemented
 - More adequate understanding of God in the world; not question of right/wrong but one of adequacy
7. Nature of Jesus Christ for us
 - Clear understanding and experience of who Jesus is for us and who are we in relation to Christ needed by Christ's followers
8. Traditional preeminence of Atonement, sin-centered theory
 - Preferred theological opinion *only* opinion
 - Responsibility of Franciscans to look for and also to hold other pieces of truth

III. Implications for Christian life and practice: to hold Incarnation and Redemption in relation to each other (SEE CHART ON NEXT PAGE.)

IV. Conclusion

- A. Theology of Atonement—Theology of Incarnation
 1. Need to hold the two together
 2. Need to provide insight into a pluralistic world
- B. Theology of Incarnation
 1. A theology of presence
 2. Some possible images
 3. Implications for mission and ministry
- C. Questions
 1. In which theological image are we grounded?
 2. What kind of creative fidelity will it take to hold the two in tandem for the future?

Area of Focus	INCARNATION	REDEMPTION
Vocabulary	Goodness; beauty	Truth, righteousness
God's Action in the world; Word made Flesh	Word becomes Image that took flesh	Word is the Idea that becomes flesh
Inclination	To be with	To save
Paradigm	Paradigm of artist or architect	Paradigm of philosopher
Follow by	Intuition	Intellect
Emphasis and Language	Emphasis on gratuity; God's abundant generosity. Language of self-giving and relationship	Emphasis on kenosis. Language of self-emptying and self-sacrifice
Understanding of our own agency: "virtue"	To be ordinary; virtue is ordinary; it is only what the Gospel asks	To be extraordinary; virtue is heroic; approximates Gospel
"love"	Enlarged human capacity for love; capacity to love a being in itself; enabled to love God for who God is	Loving in a way that focuses on what it can do for us; God's love is what happens to us as a consequence of our actions
"love of neighbor"	God allows us to love neighbors as self; each individual is of equal value	Love of neighbor more (or less) than ourselves; individual of greater or lesser value
"desire"	Seeking for Good itself leads to desire for God to be loved by all	Seeking for Truth leads to desire for truth to be known by all
Capacity to transcend self-interest	God sought for God's own sake	God sought for what God can do or perfect in the seeker
Immaculate Conception	Mutuality between God and Mary; Mary as example of one who participates in God's action	Mary participates but not in mutuality
Power of Choice	Opens us to the future. How will we be open TO God's advent? How will we be open FOR God's advent?	To what have we been closed? What does freedom from evil mean for us?

SUGGESTED READING

Prior to Viewing the Video

“Redemption and the Incarnation.” John Duns Scotus. *Ordinatio* 3 (sup.) dist. 19 (Assisi com. 137, fol. 161vb). Quoted and translated by Allan B. Wolter, O.F.M. (See Readings, p. 59.)

“John Duns Scotus on the Primacy and Personality of Christ.” In *Franciscan Christology*. Ed. Damian McElrath. St. Bonaventure, NY: Franciscan Institute Press, 1980. 153-5. (See Basic Texts, p. xiv.)

Margaret E. Guider, O.S.F. “Foundations for a Theology of Presence: A Consideration of the Scotist Understanding of the Primary Purpose of the Incarnation and Its Relevance for Ministry in the Underworld of the World Church.” *The Cord* 43:3 (March, 1993). (See Readings, p. 61.)

Mary Elizabeth Ingham, C.S.J. “John Duns Scotus: An Integrated Vision.” In *The History of Franciscan Theology*. Ed. Kenan B. Osborne, OFM. St. Bonaventure, NY: Franciscan Institute Publications, 1994. 185-230. (See Basic Texts, p. xiv.)

Allan B. Wolter, O.F.M. “John Duns Scotus on the Primacy and Personality of Christ.” In *Franciscan Christology*. Ed. Damian McElrath. St. Bonaventure, NY: Franciscan Institute Publications, 1980. 139-182. (See Basic Texts, p. xiv.)

Follow-up Reading and Study

William J. Short, O.F.M. “Pied Beauty: Gerard Manley Hopkins and the Scotistic View of Nature.” *The Cord* 45:3 (1995): 27-36. (See Related Articles, p. 199.)

Giovanni Iammarrone, O.F.M. Conv. “The Timeliness and Limitations of the Christology of John Duns Scotus for the Development of a Contemporary Theology of Christ.” Trans. Ignatius McCormick, O.F.M. Cap. *Greyfriars Review* 7:2 (1988): 229-248. (See Related Articles, p. 159.)

Seamus Mulholland, O.F.M. “Duns Scotus and Teilhard De Chardin—The Cosmic Christ: Two Visions, One Voice.” *The Cord* 44:9 (1994): 236-242. (See Related Articles, p. 173.)

Gabriele Ühlein, O.S.F. “Facing the Christ Incarnate: An Experience in Living Christology.” *The Cord*, 48.2 (1998): 50-63. (See Related Articles, p. 207.)

FOLLOW-UP QUESTIONS

QUESTIONS FOR UNDERSTANDING

1. Short notes that Atonement Christology is a photographic negative and Incarnational Christology is a photographic positive. Explain this concept and its implications.
2. In answer to the question: "Would Christ have come if Adam had not sinned?" Scotus answered: "I say that the Incarnation of Christ was not foreseen as occasioned by sin but was immediately foreseen from all eternity by God as a good more proximate to the end." Explain Scotus's answer in your own terms.
3. What is your understanding of a "Ministry of Presence"? How does it flow out of a theology of Incarnation?

QUESTIONS FOR DISCUSSION

1. The Primacy of Christ doesn't diminish the significance of Redemption. Discuss how a theology of Atonement and a theology of Incarnation can provide insight into a pluralistic world.
2. What are some of the problems with the "mad Father" caricature of God? What place, if any, does it have in Church teaching?
3. How might the preaching and teaching of Incarnational theology influence and change the Church?

QUESTIONS FOR PERSONAL REFLECTION

1. Study the chart that Guider presented. Which elements on that chart call you personally to continued study, conversion, and growth?
2. What are the implications of Incarnational theology for your ministry?
3. To be creature is to be limited. What does the Incarnation teach you about love and about limits?

Franciscans Claiming Their Distinctive Mission
The Teachings of Bonaventure and Peter John Olivi
Part I

Kenan Osborne, O.F.M.

OVERVIEW

Poverty as it relates to Francis and Franciscans cannot be understood unless the right questions are asked. Since there is no idealization of poverty in the biblical tradition, it is not helpful to begin with the questions: What does it mean to be poor? Or how much of being poor was of the gospel? To see the whole picture, one must know the place of poverty within the whole picture of being human. To start with questions of poverty is to start in the wrong place. The place to begin is in considerations of anthropology, Christology, and ecology.

OUTLINE OF VIDEO PRESENTATION

I. Francis, Franciscans, and Poverty

A. Meaning of poverty

1. *Gospel Poverty*: See book of same title by Augustin George, S.M., Jacques DuPont, O.S.B., Simon Legasse, O.F.M., Philip Seidensticker, O.F.M., Beda Rigaux, O.F.M., trans. Michael Guinan, O.F.M. Chicago: Franciscan Herald Press, 1977.
2. Conclusion: no idealization of poverty in the biblical tradition
3. Reminders
 - We are too educated to be poor.
 - Even missionaries can return to home countries.
 - Pastoral ministers among the poor also have their way out.

B. Alexander of Hales (see: *History of Franciscan Theology*, pp. 24-30)

1. The centrality of Christ in Franciscan theology
 - Christ seen as the image of God, not so much in order to show the children of God what they are, but rather to show the human world who God is
 - Creation or Incarnation seen only as a grace that has no cause other than the infinite goodness (Spirit) and unsurpassed wisdom (Word) and unnecessitated power (Father) of God
2. The ideals of Francis and Clare—emphasis on
 - the total gratuity of creation
 - the will and love over the intellect
 - the absolute freedom of God which not even sin can impinge upon
 - the fundamental goodness or love of God at the basis of created world
 - the incarnation of the Word into our created world

II. Anthropological, Christological, Ecological Perspectives

A. Anthropology

1. Primacy of Reason
 - Aristotle: Being human is to be a *rational* animal
 - Descartes: I *think*; therefore, I am
 - Hegel: What is *reasonable* is true; what is true is *reasonable*
 - Thomas Aquinas: Primary substance is that which can be defined without relationship to anything else. [Thus, who we are is our substance; form is our reason. What we are without relationship to anything else is reason.]
2. Primacy of Will.
 - Scotus: *Superiority of the will* is a rational superiority, since the affection for justice within the will seeks to love according to the absolute value of the object of loving, and not for the relative value of possession or use.
 - Karl Marx: For man the worker, *doing* is important; when someone takes the fruit of our work, we are alienated.
 - Heidinger: Who is the other? Everyone but me. The other is the one who is also in my world—as person, as other, with the world.
 - Myrtle Pontee: Where does my body end? We are in an eco-system—*haecceitas* in mutuality.
3. What does it mean to be human?
 - Illustration from Chinese characters for person (*tien*), for human person (*jen*), and for humanity
 - *Haecceitas*: not a rational animal but an individual person with a name; a person and a person with others
 - Biblical understanding of poverty: There should be no one among us who is poor because we share (see Luke, Acts, Paul, esp 2Cor.).

B. Christology

1. Birth narratives
 - Pre-existence: John
 - Birth: Matthew and Luke—Kingdom of God preached to poor (shepherds, magi)
2. Public life—Preaching, Healing, Death
 - Kingdom of God preached to the poor
 - At death, shift in message to atonement, redemption, vicarious satisfaction: not what Jesus preached
3. Resurrection narratives—Kingdom returned to us
4. Considerations
 - The message: Kingdom of God is for the poor
 - The problem: death and the changed message—from preaching to the poor to atonement

C. Ecology

1. Need to see Christology and creation together
 - God not found in poverty or in riches, but in the person, in the *haecceitas* of each created thing
 - Every piece of history, of ecology, a window on God—relationship of mutuality between creation and Jesus; cannot understand Jesus if world is not understood
2. Need of Roman Church to learn from World church
 - Every piece of history, of ecology, a window on God— relationship of mutuality between creation and Jesus; cannot understand Jesus if world is not understood

III. Conclusions

- A. To understand poverty we must begin with
 1. anthropology: what it means to be human;
 2. Christology: the *haecceitas* of all because of Christ;
 3. ecology: mutuality of all created things.
- B. We cannot go back to the times of Bonaventure/Scotus, but can use their methodology.
- C. Where does Jesus fit in? See everything in and through the world.

Franciscans Claiming Their Distinctive Mission
The Teachings of Bonaventure and Peter John Olivi
Part II

Margaret Carney, O.S.F.

OVERVIEW

Another insight into the Franciscan tradition can be found in the thirteenth-century controversies surrounding teachings about poverty, specifically in the work of Peter John Olivi. This four-part presentation 1) introduces contemporary scholars who have brought Olivi's thought to North America; 2) revisits important understandings of Olivi's life and times; 3) provides a capsule version of Olivi's teachings on poverty; and 4) offers a perspective on another money/poverty issue of the same period.

OUTLINE OF VIDEO PRESENTATION

I. People who have made Peter John Olivi accessible to North America

- A. George Marcil in *Franciscan Christology*, ed. Damian McElrath (Franciscan Institute, 1980), 108-38
- B. David Burr: critical edition of the *Tractatus on Usus Paupere*
- C. David Flood in *The History of Franciscan Theology*, ed. Kenan Osborne, O.F.M. (Franciscan Institute, 1994), 127-84

II. Life and Times of Peter John Olivi

A. Early dates

- 1. 1248: born in southern France
- 2. 1260: entered the Order; Bonaventure is minister general
- 3. trained in Paris, but doesn't pursue full scholastic career
- 4. appointed *lectores* in the Order

B. Writings

- 1. Treatise on Blessed Virgin
- 2. Commentaries on Scripture
- 3. Commentary on the *Sentences*
- 4. Questions on Evangelical Perfection
- 5. *Lectura in Apocalypsim*
- 6. other short works

C. Teachings

1. writings and teachings challenged from 1274 to 1279
2. censured within Order in 1283
3. censure dropped; returned to teaching position in Florence
4. met Italian Spiritual Party
5. coalition between Spirituals in S. France/Italy
6. Influence of Joachimism

D. Death, 1298

1. cult grew up around him
2. gave rise to contention

E. Influence

1. important voice in the process from Bonaventure to Scotus
2. a neo-Augustinian
3. a conservative who fought against growing influence of Aristotelian thought
4. a voice for the Spiritualist Party and Joachimism

III. Olivi's Teachings

A. Joachimism

1. Source: early thirteenth-century Calabrian Trappist, Abbot Joachim of Fiore
 - Prophetic vision and a theology of history
2. Context: a millennial, apocalyptic teaching popular to the times
3. Schema: three ages of history, each with seven developmental periods, the last of which was one of tribulation and persecution ushering in a new age
 - Age of the Father: corresponded to everything that happened in the Old Testament; e.g. time of patriarchs, of prophets, of judges . . .
 - Age of the Son: corresponded to happenings of the New Testament:
 - 1) early church and apostles
 - 2) martyrs
 - 3) doctors and fathers
 - 4) anchors, anchorites, hermits
 - 5) monks, canons, clergy
 - 6) evangelicals following the poor Jesus (Franciscans?)
 - 7) utopian era of glory
 - Age of the Holy Spirit: about to dawn

4. Olivi's ideas and Joachimism as described by David Burr:

The world was trembling on the brink of a new age with new spiritual gifts. Its motto would be the evangelical life described in the New Testament and in the Franciscan Rule. It was a reminder that Francis was related to the third age very much as Christ was related to the second. Olivi had a disquieting way of suggesting that the role played by the high priests, scribes, and pharisees in Christ's time would be played by popes, cardinals, and bishops in his own. As the new age of the Spirit dawned, those who held power under the old dispensation would oppose the new one in increasingly violent ways. They would be led by no less than two anti-Christes, a mystical and a great one. Olivi never really committed himself as to who they would be, but he favored the idea that both would be popes supported by powerful rulers. The beleaguered adherents of the new age would be persecuted and many would flee to non-Christian lands. (From David Burr, "Petrus Iohannis Olivi: Selections from the Apocalypse, Commentary," *Medieval Sourcebook*, June 11, 1997 [www.fordham.edu/halsall/sbook.htm/].)

B. Olivi's Teaching on Poverty (From *De Usu Paupere: The Quaestio and the Tractatus*, ed. David Burr [Perth, Australia, 1992]).

1. Philosophical, theological, biblical framework (Question 8 on Evangelical Perfection)
 - Contribution of poverty to achievement of certain ends; e.g. supports humility, chastity, liberality, contemplation, social harmony
 - Corrosive effects of wealth on social structures: family, parish, monastery
 - Witness of material poverty in life of Jesus who imposed vow of poverty for apostles and disciples
 - Celebration of renewal of poverty in his own time by Francis as *alter Christus* and belief that Franciscan Rule and Order will usher in the new age
2. Practical framework (Question 9 on Evangelical Perfection)
 - Attention on Rule for understanding of *usus pauper*
 - Attempt to get into Rule specific prescriptions, e.g. clothing, housing, shoes, acceptance of legacies, etc.
 - Held up an example, but not as fanatical as some friars
 - Insistence that his interpretation is part of vow; thus, breaking vow could lead to physical danger and illness or moral danger and sin
 - Not that friars live in austerity or wealth; but does the friar who lives in luxury violate the vow?
3. Impact of Olivi's Teaching
 - Non-acceptance of Olivi's interpretation by Generals of Order
 - Spirituals' appeal to Pope John XXII
 - John's refusal to set aside canonical authority; his move against the Spirituals
 - Spirituals' rejection of papal mandate; four friars burned at the stake
 - Olivi's moderating influence on Spirituals; not fanatical, but an effort to form a policy pact

IV. Another Perspective on this Period

- A. Money economy of the day
 1. Despised state of merchant class
 2. Francis's prohibition against money
 3. Changing times (late thirteenth century)
 4. Articulation by Alexander of Hales, Thomas Aquinas, other schoolmen of a social teaching that enabled merchant class to come into a healthy perspective of Christian life
 5. Interest, usury, privilege, property, wages made the "stuff" of preaching and of confession by Friars

- B. Friars' response
 1. Internally: focused on Order's issues of money, property, use, and ownership
 2. Externally: ministerially responded to a similar agony in society, with measurable success

SUGGESTED READING

Prior to Viewing the Video

Franciscan Poverty Controversies. Outline prepared by Margaret Carney. (See Readings, p. 69.)

“Defense of the Mendicants.” *Works of Bonaventure*. Trans. Jose de Vinck. Paterson, NJ: St. Anthony Guild Press. Vol. 4, pp. 19-35. (See Readings, p. 73.)

George Marcil, O.F.M. “Peter John Olivi and the Joachimistic Interpretation of History.” In *Franciscan Christology*, ed. Damian McElrath. St. Bonaventure, NY: Franciscan Institute Publications, 1980. 108-38. (See Basic Texts, p. xiv.)

David Flood, O.F.M. “Peter John Olivi: A Search for a Theology and Anthropology of the Synoptic Gospels.” In *The History of Franciscan Theology*, ed. Kenan B. Osborne, O.F.M. St. Bonaventure, NY: Franciscan Institute Publications, 1994. 127-184. (See Basic Texts, p. xiv.)

Follow-up Reading and Study

Peter J. Colosi. “The Heresy of the Franciscan Spirituals.” *The Cord* 48:1 (1998): 7-17. (See Related Articles, p. 99.)

David Flood, O.F.M., trans. “Peter John Olivi on Prayer.” *The Cord* 48:1 (1998): 3-6. (See Related Articles, p. 111.)

Elise Saggau, O.S.F. Editorial. *The Cord* 48:1 (1998): 1. (See Related Articles, p. 197.)

FOLLOW-UP QUESTIONS

QUESTIONS FOR UNDERSTANDING

1. Osborne states that Franciscan theology sees Christ as the image of God not so much in order to show the children of God what they are, but rather to show the human world who God is. Explain this statement.
2. Olivi was a respected teacher of his times. What were the concerns with his teachings relative to poverty?
3. Summarize some of the thinking through the ages relative to the primacy of reason and the primacy of the will. What arguments did Scotus put forth for the primacy the will?

QUESTIONS FOR DISCUSSION

1. "*Haecceitas* in mutuality" is a term that was used in the presentation. What does the phrase mean and what are its implications for fraternal life today?
2. Peter John Olivi was a significant and important figure in his times and to the Franciscan Movement. Do you agree or disagree? Why?
3. Carney noted that at the same time that the poverty controversy was raging internally in the order, many friars were externally active in bringing Christian values and influence to the money economy of the time. Are there similar societal issues that today's Franciscans should be addressing?

QUESTIONS FOR PERSONAL REFLECTION

1. As was noted in the presentation, the message of Jesus—that the kingdom of God is to be preached to the poor—was changed by the preaching of atonement theology. What is it that I "preach" in my ministry witness?
2. Joachimism flourished as an apocalyptic millennial theology. As a new millennium approaches, what tools, learnings, and attitudes are at my disposal to examine new age ideas?
3. How do I understand and respond to the mutuality of all created things?

So What Difference Does It Make? Faculty Exchange

Facilitated by F. Edward Coughlin, O.F.M.

A Window on a Faculty Conversation (summary of ideas shared by faculty)

Participants:

Michael Blastic, Margaret Carney, Anthony Carrozzo, Edward Coughlin,
Margaret Guider, Zachary Hayes, Kenan Osborne, William Short

Carrozzo

- New understanding of "*haecceitas* in mutuality"
- The role of the individual balanced against the role of the community
- Need to explore "*haecceitas* in mutuality" for its implications
- Need to think in new categories that come from our tradition

Osborne

- *Being Together* by Mark Orizon; phenomenology of isolation explored
- Need for solitude in the person before community-adult community
- *Haecceitas* first, then community—Who are you? How is that shared?

Blastic

- Helpfulness of the process of how we make meaning—read texts, talk with others, give professional input, share meaning
- Experience of doing Franciscan theology; experiencing the spirituality that is our charism
- Need for doing theology in a mutual understanding of meaning

Hayes

- David Tracy's appeal to Bonaventure in writing on separation of head and heart
- Identity of intellectual life and spirituality—ideas as change agents; learning as communal experience
- Not "what do I do with it"—the "it" is in the process
- The *Summa* of Alexander of Hales, a product of the community
- Theology = spirituality = theology
- Franciscan school of theology—a developing tradition, a common spirit (not a common party line), a self-critical tradition

Carney

- Issues addressed in her chapter (chapter 7 in Osborne text) treated here
- Conversion from a hierarchical power to shared knowledge
- Student-teacher model now learner-learner model
- A new movement in Franciscan theology; chapter 7 ancient history

Guider

- Experience of mindfulness and of attention to the tradition and to one another
- Lobster image—as lobster takes more in, the outer shell cracks off; the membrane between what is taken in and what is cracking protects the lobster; lobster vulnerable at this stage

Short

- Community of Franciscan scholars—question about the relationship between scholars and larger community
- A new excitement with ideas and texts
- Question about the value of the scholar in the Franciscan family
- Question about the support of scholarship in the larger family
- Question about the relationship between the intellectual voice and the family

Osborne

- The moment for breaking out of patterns that bind us just as Alexander, Bonaventure, and Scotus did

Hayes

- Question of Alexander, Bonaventure, and Scotus same as ours: How do we engage culture and faith?
- Bonaventure: goodness of Aristotle's thought, but needs to be cracked open, infused with faith
- Question of exemplarity: Plato raised it; Aristotle ignored it; Bonaventure engaged it in God
- Need for critical dialog between faith and culture

Carrozzo

- Question of administration being an impediment to scholarship
- Problem: we don't think contemplatively enough; we leave ideas to the scholars
- Head, heart, hands required by Franciscan theology—incarnational
- Who we are and what we do infiltrated by Franciscan ideas

Carney

- Our origins in North American immigrant Church
- Life of the mind nurtured through pulpit and classroom
- Changing face of ministries now—more social service
- Rarity of education for its own sake; energy absorbed by institutional survival
- Profound commitment of Franciscan family to attend to world of ideas

Guider

- Young men and women, lay and religious—inheritors of the task
- Baby boomers and older in a different place than those who follow
- Young adults eager to participate; need to be invited
- Legacies to be shared and handed over
- Invitation to those under twenty-five to next meeting

Short

- Theology as the property of men—where are the women?
- Theological nature of women's spirituality: the mystics, the other voice of theology
- Need to re-capture the voices that have been lost or labeled as other than theological
- Need to study Clare, Angela of Foligno, Catherine of Siena, etc.

Coughlin

- Original question: When will we know that we don't know?
- Commitment to approach the texts with three attitudes: humility, authenticity, mutuality
- Things we can do, in Bonaventure's words: "To the extent that we are able"

What Has Been Ours To Do!
Reflection and Synthesis on the Forum Experience

Anthony Carrozzo, O.F.M.

- I. We heard this statement: “Lest you think this is a medieval thing. . . .”
- A. What we have been doing here these days a very contemporary thing.
 - B. A *New York Times* article by Gustav Niebuhr about Jewish seminary education describes the contemporary experience as
 - 1. a search for spiritual meaning today—some exotic and unsettling behavior;
 - 2. a personal spiritual search—a fact of life for many;
 - 3. a spiritual model—the “in” thing;
 - 4. having three options for experiencing religious identity:
 - behaviorism: careful focus on ritual observance,
 - intellectualism: devotion to study of texts,
 - spiritualism: pursuit of a personal relationship with God.
- II. We have been saying
- A. that three areas: intellectual, spiritual, behavioral (head, heart, hands) must work together;
 - B. that we need to accept diversity, gather in conversation and enter into dialog with all areas.
- III. We have experienced
- A. that prayer is integral to the process, leading into and flowing from the sessions;
 - B. that gathering around the texts is a form of praying the texts;
 - C. that our theology is also our spirituality.
- IV. Bartimaeus of the Gospels is the Franciscan Order.
- A. We are called to be pilgrims and strangers, but we are sitting by the wayside, by ourselves and blind.
 - B. The crowd from Jericho (City of the Moon, the Church) comes along heading for Jerusalem (City of Peace, the Kingdom of God).
 - C. Bartimaeus thinks: maybe I can be cured; he gets his sight, continues as a pilgrim following Jesus.
 - D. Has the thought of being cured occurred to us who are also pilgrims?
 - E. We have tools for our journey.
 - 1. We need texts from our past to serve as maps that are read for the future.
 - 2. We must bring the texts into the twentieth and twenty-first centuries.

- V. The subversive purpose of Franciscan Theology—conversation with the Church.
 - A. Don't make it practical until you have sat with it contemplatively.
 - B. Linger with the text, as Francis said: "I lingered a little. . . ."
 - C. Working in mutuality, we *will* make a difference in the Church.

FOLLOW-UP QUESTIONS

QUESTIONS FOR DISCUSSION

1. The faculty used such expressions as: “intellectual life *is* spirituality” and “we need to be doing theology in a mutual understanding of meaning” and “learning is a communal experience.” What do these expressions mean for Franciscans doing theology today? What does/should such an endeavor look like?
2. Within the Franciscan family there is a new and felt excitement about ideas and texts. Given this fact, what is the value of the scholar in the family? What is—or should be—the relationship between the intellectual voice and the family? Does the larger family support and affirm scholarship?
3. There is need for critical dialog between faith and culture. How do our ideas and our Franciscan theology infiltrate who we are and what we do and the culture within which we live and serve?
4. Legacies must be shared and handed over. As Franciscans we have a profound commitment to attend to the world of ideas. How can we identify, support, and educate the next generation of theologians?
5. The subversive purpose of Franciscan theology is conversation with the Church. How can theology and conversation be subversive? What difference will we make in the Church if we are committed to working on our texts in humility and in mutuality? Do you agree or disagree with this statement?

QUESTIONS FOR PERSONAL REFLECTION

1. The attitudes with which we are to approach the texts of our tradition are three: humility, authenticity, mutuality. Consider how you might further develop or enhance these attitudes in your own study of the sources
2. This is the process by which we make meaning—read texts, talk with others, seek professional input, share meaning. This is doing Franciscan theology; this is the spirituality that is our charism. What does this mean for your own development and sharing of the charism
3. The final words in the faculty exchange were: “There are things we can do—in Bonaventure’s words—“To the extent that we are able.” To what extent are you able? To what extent can you commit to study the sources?
4. Don’t make the theology practical until you have sat with it contemplatively. Francis said: “I lingered a little. . . .” So, too, should we linger with the text. After reflecting on this, is there anything you might change in your manner of doing theology?

