

A WORD ABOUT JOHN DUNS SCOTUS

Since abstractive cognition concerns equally the existent and the nonexistent, if the beatific act were of this sort one could be beatifically happy with a nonexistent object, which is impossible.... Beatitude, on the contrary, can never be found unless the beatific object is reached immediately and in itself. And this intuitive intellection is what some call, and rightly so, face-to-face vision, basing themselves on the words of the Apostle: "We see now through a mirror in an obscure manner, but then face to face." (1 Cor 13:12)

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• A FRANCISCAN SPIRITUAL REVIEW •

THE CORD
A Franciscan Spiritual Review

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4. References should be footnoted except Scripture sources or basic Franciscan sources. Scripture and Franciscan source references should be identified within parentheses immediately after the cited text, with period following the closed parenthesis. For example:

(1Cor. 13:6). (2C 5:8). (ER 23:2). (4LAg 2:13).

A list of standard abbreviations used in *The Cord* can be found inside the back cover. Franciscan sources used should be noted in the first reference in a mss. and should be taken from *Francis of Assisi: Early Documents*.

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FOREWORD

Summer is beginning to wane but holding on tenaciously to that urge to grow which characterizes nature during the season. With the approaching new academic year, however, we are reminded that summer is not the sole proprietor of prolific growth. As the air turns sharp and clear, so may our minds and hearts turn to new insights and increased dedication to our Franciscan way of life.

To help ease into the new season we have a variety of authors, genres and topics in this issue. The upcoming 700th Anniversary of the death of Duns Scotus directs a spotlight on the Subtle Doctor and Séamus Mulholland, Anne Bartol and Daniel Horan have offered new ways of understanding Scotus and the way his work can inform our lives today. Poetry also abounds in this issue, each poet challenging us to new views of elements of our comfortable paradigms. Russel Murray, a new author to our pages, shares his insights on Franciscan ecumenism. Matthew Rooks, another newcomer to our pages, presents a new way of looking at Francis's treatment of his body. And Girard Etzkorn, a writer very familiar to the Franciscan Institute and our readers, looks at the challenges today's theologians face in reconciling the Franciscan concept of relationship with deeply embedded pre-Vatican sacramentology. Rounding out the pages is a review of a recent publication by Murray Bodo and our usual announcements and list of upcoming events on the Franciscan Circuit.

Another piece of good news to share is the completion of the *History of the Third Order Regular Rule: A Source Book*. This volume, a labor of love of Margaret Carney, O.S.F., Jean François Godet-Calogeras, Ph.D. and Suzanne Kush, C.S.S.F. represents two years of dedicated labor and captures for today's Third Order (and other interested family members) the birth process of the Rule and Life of the Brothers and Sisters of the Third Order Regular of St. Francis in 1982. Check out our shopping cart for information about this and all of our publications.

Peace and all good!

Daria R. Mitchell, OSA

DUNS SCOTUS THE FRANCISCAN

SÉAMUS MULHOLLAND, O.F.M.

If we take up any work about Duns Scotus, they will all mention that he was a Franciscan. But in the main, that is all they will do, mention it. To many scholars working in the field of academic Scotus studies, the fact that Scotus was a Franciscan is either, at worst, an irrelevancy or, at best, an unavoidable fact of history. But for those of us Franciscans working in the field of Scotus studies, it is the key to accessing him.

Academic scholars will present theses and theories on various elements of Duns Scotus's thought, primarily his metaphysics, or his ethical theory. But they will not, as a general rule, examine Scotus in terms of his Franciscanism. But then, why should they? What relevance or bearing does being Franciscan have on Scotus as a philosopher or, indeed, a theologian? The simple reason for investigating Scotus the Franciscan is that unless it is clearly grasped that Scotus was indeed a Franciscan then his academic endeavors will never be understood. Being Franciscan was not something that Scotus *became*, it was something he *was*. His whole life, from early adolescence until the day he died, was lived in a Franciscan environment and ethos, not just intellectually but spiritually.

One of the early biographical traditions concerning Scotus identifies his uncle as General Vicar of the newly erected custody of Scotland and thus he would have had some exposure to Franciscan matters. But more recent research has

shown this tradition to be spurious.¹ A more reliable biographical account comes from John Major² who says that when Scotus was still a boy he was *grounded in grammar* and taken by "two minorite friars" to the convent [friary] at Oxford. It was there that he eventually made *profession in the religion of Blessed Francis*.³ Scotland, though it had friaries, did not have enough members to constitute its being recognized as a Province. His relocation to Oxford meant Scotus was recognized even at a young age as having a great deal of intellectual potential. Indeed Scotus may have been referring to his own formation when he wrote:

... at the present time there are those who are thirteen years of age who are better instructed in the clerical life and liturgical practices than a twenty year old adult in the primitive church.⁴

Further indication of Scotus's studies at Oxford is attested to by a fourteenth century writer who inscribed a manuscript:

This is from the *Ordinatio* of the Venerable Friar John Duns of the Order of Friars Minor who flourished in Cambridge, Oxford and Paris and died in Cologne.⁵

The issue of whether Scotus was actually ever in Cambridge is still a matter for debate, but there is no doubt that he was in Oxford. The Friars opened their house in Oxford in

¹ H. Docherty, "The Brockie Forgeries," in *Innes Review* 16 [1965]: 79-127.

² John Major, *A History of Greater Britain as well England as Scotland, Compiled from the Ancient Authorities by John Major by name indeed a Scot but by Profession a Theologian*, trans. from the Latin by A. Constable (Edinburgh, 1892).

³ Major, *A History*, 206-07.

⁴ Ord. IV d. 25, q.2.

⁵ In a colophon to Codex 66 of Merton College, Oxford. Other chronologies are from A. Callebaut, "Le Bienheureux Jean Duns Scot étudiant à Paris vers 1293-1296," *Archivum Franciscanum Historicum* 17 [1924]: 3-12; idem, "Les séjours du B. Jean Duns Scot à Paris," *La France Franciscaine* 12 [1929]: 353-74; C. Baliç, "The Life and Works of John Duns Scotus," in *Studies in Philosophy and the History of Philosophy* 3 [1965]: 10-11.

1226 and achieved a major coup when Adam Marsh persuaded Robert Grosseteste, Bishop of Lincoln and the foremost scholar of his day in England, to teach the friars theology, which he did between 1229-1235.⁶ And it may be suggested that it was from Robert that the friars of Oxford gained their love of and abiding interest in the natural sciences, logic and the empirical and phenomenological approach that so characterised their work and writing.

In the period leading up to Scotus's studies at Oxford the list of Franciscan masters who taught there reads like a veritable "Who's Who": Adam Marsh, Thomas of York, Richard Rufus of Cornwall, John of Pecham, Roger Bacon, William of Ware [who may have been Scotus's teacher]. As the young Scotus grew and matured into religious and intellectual life, these were the men of whose thought, works and Franciscan way of living he was the inheritor.

It is, of course, valid to ask the question: why, unlike Bonaventure, does Scotus not mention St. Francis or make reference to his writings? Perhaps one would need to look at what stage Bonaventure begins to write about Francis in great detail. Bonaventure, who it must be admitted makes little sense without Francis,⁷ did not really begin to write about Francis until after he had been made General Minister with all the attendant responsibilities for discipline, affirming the friars, encouraging them and, where necessary, taking a very firm and resolute line with those deemed to be recalcitrant.⁸ But as both a student and doctoral candidate at the University of Paris, his concentration was on preparing

⁶ Though Grosseteste was not a Franciscan his involvement with the friars and the length of time he spent teaching them at Oxford ensures that, when a history of the Oxfordian Franciscan tradition is written, Grosseteste is almost always mentioned as a friar by "adoption." See Daniel A. Callus, "The Oxford Career of Robert Grosseteste," *Oxoniensia* 10 (1945): 42-72.

⁷ See for example the introduction to E. Cousins, *Bonaventure: Tree of Life, Major Life and The Journey of the Mind into God*, Classics of Western Spirituality (New York, NY: Paulist Press, 1978).

⁸ See Bonaventure, *Writings Concerning the Franciscan Order*, Works of Saint Bonaventure V (St. Bonaventure, NY: The Franciscan Institute, 1994), 29.

his *Commentary on the Sentences* and his *lectura*. At Oxford and Paris Scotus would have found himself in the same position, i.e. having to undertake those tasks necessary for the completion of his course of studies for Master of Theology as laid down in the Charters of the Universities.⁹ Neither Scotus nor Bonaventure attended the Universities of Oxford or Paris to write spiritual tracts about Francis of Assisi.

However, it was precisely as Franciscans that they were there. Scotus's formation, from entrance into the novitiate until the day he died, was a Franciscan formation. We are not being unreasonable in assuming that, while in the friary at either Oxford or Paris, Scotus took part in those tasks, communal and pastoral, that Franciscans still undertake today in community living. Thus, to argue that Scotus's Franciscanism is an irrelevance, "accidental" or subservient to his academic prowess as a metaphysician is to remove what can be argued as the most important element of Scotus's own understanding of himself. The celebration of Mass, the recitation of the Divine Office as laid out by Francis in the Rule, living and working with friars in formation, and full participation in the ordinariness of community life would all have been normal elements of Scotus's Franciscan life.

The argument that this central, dynamic, driving, nurturing force in Scotus's life – his Franciscanism – need not be taken into account when considering his intellectual endeavors will not stand. Scotus the Franciscan is as vital to our understanding of what drove his heart as Scotus the great metaphysician is to our understanding of what drove his powerful mind. In joining the Franciscans Scotus was introduced to a way of life that profoundly influenced everything he wrote. His Franciscan vision of the world is to be found all through his works. Nowhere does it show itself more clearly than in the Primacy, on the uniqueness of each individual thing within a common nature, his psychology that empha-

⁹ The best summary of Scotus's studies is to be found in C. K. Brampton, "Duns Scotus at Oxford 1288-1301," in *Franciscan Studies* 24 (1964): 5-10; see also A. G. Little, "The Franciscan School at Oxford," *Archivum Franciscanum Historicum* (1926): 803-74, esp. 869.

sized the will, freedom, love. What Bonaventure saw through the lens of theology, Scotus looked at with philosophical eyes and celebrated with love. So let us explore the Primacy of Christ to illustrate the point, beginning with the words of Francis:

We thank you for as through your Son you created us, so through your holy love with which you loved us you brought about his birth as true God and true man by the glorious, ever-virgin, most blessed, holy Mary and you willed to redeem us captives through his cross and blood and death (ER XXIII: 3).

Francis is not, of course, speaking about the primacy as we would understand it. Francis was not a theologian but he is certainly the inspiration for Scotus's doctrine that develops from Francis's Christocentric mysticism. It is noteworthy that in the above quotation there is as much emphasis on the love of God as the motive for the Incarnation as there is on redemption from sin. The soul of Franciscan spirituality is the virtue of love and Francis interpreted all reality in terms of love. It was left to other friars, more educated, to give Francis's worldview a theological and philosophical expression. Scotus most successfully achieved this in the teaching on the primacy.

From love of Christ Francis was led, as a natural consequence, to the love of all creatures. For him, creatures reflected the infinite variety of God's richness. The meaning of that variety Francis expressed in a poem, the *Canticle*. If Francis was joyfully aware of Christ's presence in the universe, he also realized that he shared with every part of creation the duty of returning that love to God. United, as he was, with all creation in such a sacred duty, it should come as no surprise to us that he addressed the whole of creation in relational terms.

This conception of reality has come to represent the Franciscan approach to every field of intellectual activity. But it is also at the root of all Franciscan spiritual and formative activity. Scotus's insistence that the study of theology is a practical matter leading to union with God in this life, his

teaching on Christ as the manifestation of God's love and the center of creation, his emphasis on the primacy of the will over the intellect, all come to demonstrate that love is the key to his whole synthesis.

Scotus does not begin his examination of the unconditional primacy of Christ through an exploration of the purely hypothetical question, "If Adam had not sinned would Christ still have come?"¹⁰ Scotus was trained at Oxford, so he does not deal in hypotheses; he deals in *facts*. He is not interested in what God *may* have done, only in what he *has* done. Nor does he deal with the primacy in relation to the actual order of things as created and worked out in the present economy of salvation. Even when he does mention the Incarnation in the purely hypothetical sense of Adam not sinning, it is to be understood as a conclusion to what he says about the predestination of Christ.

In any case, such a purely hypothetical approach can find no satisfactory solution. Thomas, rightly, refused to deal with the question. Scotus examined the issue and concluded that it was not very important. Such a question, after all, could only be answered by God himself.¹¹ Scotus instead developed a doctrinal thesis which presented the Pauline texts on Christ's primacy and which gave greater attention to the Christian belief in the kingship of Christ.

The question of the motive for the Incarnation was raised before Scotus, having been treated by a number of the Fathers of the Church and early Christian writers. Maximus the Confessor was the first to express the concept that Christ was predestined for his own glory and then, as the final scope, exemplar and mediator of all creatures. In the seventh century, Isaac of Nineveh wrote that the Incarnation would have taken place independently of the sin of Adam.

¹⁰ This is the standard way of addressing the question of the Incarnation in Book III of the *Commentary on the Sentences* by the Medieval Scholastics.

¹¹ *Summa Theologiae* IIIa S.1 art. 3. Thomas's examination of this question, while ultimately making it clear that Christ comes as a redeemer is not only thorough but very balanced.

It is of particular interest to Franciscans that Robert Grosseteste taught the doctrine at Oxford. In Grosseteste's view the potential of creation always was to bear the God-Man. And that potential can only have been present if the intention for God to become Man was prior to creation.

Before Scotus, the question of the Incarnation had always been framed within the context of the sin-hypothetical. He re-examined it, and his conclusion was that Christ is willed by God for his own sake. Given the scriptural teaching that God is love and the doctrine of the Incarnation, Scotus develops the question: *Whether Christ was predestined to be the Son of God*. He concluded that Christ is first predestined by God as the *summum opus Dei* – God's masterpiece – and that predestination is unconditional. It is not caused or occasioned by sin. If the fall were the cause of Christ's predestination, then we should have to admit that, in the event of no sin, the most perfect creation of God – the Incarnation – would not have taken place which, Scotus remarks very tersely, appears extremely irrational.

The reason for this is devastating in its simplicity: if Adam had not sinned, the greatest love would never have been given to God because the less-than-perfect-love of all creation, as compared with the perfection of Christ's love for God, had not been refused. That God should brush aside the greatest and most perfect love of Christ for the lesser love of humanity [in the sense explained] Scotus cannot accept. Because of the infinite perfection of his love, Christ has the primacy of *excellence* and *finality* in the Divine Intention.¹² He is unconditionally prior to every thing in the created order.

Because Christ is the most perfect work of God, he is the first intended by God in the plan of creation. Scotus bases this reasoning on the fact that rational creatures first intend the end of anything and then the means to achieve it.¹³

¹² *Rep.Par.* III, d.7, a.4.n.4.

¹³ In a well-ordered action, the end is willed before the means [*Op. Ox.III*, d.7, a.3, n.3]. In a well ordered action, a greater good is willed before a lesser one [*Ibid.*]

In one act of creation, God, "willing in the most orderly and rational way" intends Christ before all other creatures because of the supreme perfection of his love. It is for Christ and in Christ that all creation is willed. Scotus writes:

Still, it does not seem to be solely because of the redemption that God predestined this soul to such glory, since the redemption or the glory of the souls to be redeemed is not comparable to the glory of the soul of Christ. Neither is it likely that the highest good in the whole of creation is something that merely chanced to take place. And that only because of some lesser good. Nor is it probable that God predestined Adam to such a good before he predestined Christ. Yet all this would follow, yes, and even something more absurd. If the predestination of Christ's soul was for the sole purpose of redeeming others, it would follow that in foreordaining Adam to glory God would have had to foresee him as having fallen into sin before he could have predestined Christ to glory.¹⁴

Scotus comes to his Christocentric vision of the cosmos in this way: God is love *formally, precisely love and charity*, and not just because of what he has done.¹⁵ Love is its own reason and God's love is the reason for all else. In God there is one act of loving all things, and this because there is only one object which is the reason of his own loveliness and the reason of loving all, in whatever way they are lovable.¹⁶ It is through love that we are led ever deeper into the mystery of the meaning of God; and through such love we learn that mystery is something we never cease to understand more and more. So let us see if we can lay Scotus's thought out more clearly:

¹⁴ Translation of Scotus's *Ordinatio* III, d 7, q 3 as found in Mary Beth Ingham, *Scotus for Dunces: An Introduction to the Subtle Doctor* (St. Bonaventure, NY: Franciscan Institute Publications, 2003), 175.

¹⁵ *Deus est formaliter dilectio et formaliter caritas et non tantum effective* [Op.Ox 1 d.18, S.3, n.31].

¹⁶ *Rep. Par.* III, d. 32, S. un. n.10.

1. In the first place God loves himself in the most perfect manner. He is love.
2. In the second place he loves himself in others and this love is ordered and holy. His love tends to diffuse itself, spill out, bubble over.
3. In the third place, it is the will of God to be loved by someone outside himself who can love him in the most perfect way.
4. Finally he foresees the union between himself and Christ who loves to the infinite degree in which he loves himself.

Beginning, therefore, with the love of God, Scotus arrives at Christ as the center of the entire cosmos. And this is also the essence of the Christology (if we can name it as such) of St. Francis.

I would suggest, therefore, that the cruelest thing ever said of Duns Scotus – that he was a Franciscan who had lost the spirit of St. Francis¹⁷ – is not only a monumental insult and untrue but that it demonstrates the critic's lack of familiarity with Scotus's work or a complete misreading and misunderstanding of it. Scotus's teaching, not just on the Primacy, but also on the Immaculate Conception, the Will, and indeed even on *haecceitas*, burns with the fire of the Franciscan spiritual vision. At the heart of Francis's understanding of the person of Christ there is the infinite, ardent love that underpins the Incarnation and at the heart of Scotus's understanding of the Incarnation there is the heart of Francis of Assisi. What Francis poetically expressed in the *Canticle of Sir Brother Sun*, Scotus philosophically expressed in *Ordinatio* and the *Reportata Parisiensis*. While the language and expression of Francis and Scotus may be for different audiences, the central preoccupation is the same.

Duns Scotus the Franciscan, far from losing the spirit of St. Francis, is one in whom the spirit burns and expresses itself with the same profound love that is the essence of the

¹⁷ B. Landry, *La Philosophie de Duns Scot* (Paris, 1932), 245.

mystics who have glimpsed the very court of heaven. To suggest that an understanding of the Franciscanism of Duns Scotus is unnecessary to understand his thought is, in fact, to render the thought of Duns Scotus irrelevant and meaningless since his Franciscanism provides its pulse, its dynamism, its life blood. Duns Scotus did not join the Order of Medieval Philosophers, he joined the Order of Friars Minor. His intellectual endeavor did not inform his Franciscanism, rather his Franciscanism informed his intellectual endeavor. It is now time for Scotus scholars to recognise the singular fact that Scotus was a Franciscan and that this is crucial to understanding him. If they fail to grasp this haecceital fact about Duns Scotus the Scholastic, then they have failed to grasp Duns Scotus. While they may present his thought, his theology, his philosophy to us, they can never present his heart. And yet, as the example of the Primacy above shows, what is Scotus's thought without his heart?

SONNET FOR THE DEATH OF DUNS SCOTUS 1308-2008

In this moment I glimpsed the Face
That I had loved so long and sought
In word and script and life and thought
That I might, just once, embrace
All that had been freely made known
In gesture, word, and loving action:
In first instance of spoken Word,
In first instance of ordered Light,
Who was all at once the Infinite Lord
In human reality and human history
That stretched from Bethlehem to Calvary,
And deep, dark, damp, and silent tomb
Which on that morning so long decreed
Became the world's life-giving Womb.

SÉAMUS MULHOLLAND, O.F.M.

INTUITION IN JOHN DUNS SCOTUS AND ITS ROLE IN THE JOURNEY TO UNION WITH GOD

ANNE BARTOL, O.S.C.

John Duns Scotus, medieval Franciscan theologian and philosopher (1266(?)-1308), is most well known for his belief in and explanation of the Primacy of Christ and the Incarnation. Another aspect of Scotus's thought regards the human person's way of thinking, the cognitive process – most specifically the intellectual capacity for an intuitive act. It is this aspect, and its role in our journey to union with God that will be treated here.

The Concept

John Duns Scotus believed that the human person grasped reality in two ways: through an abstract, comparative knowledge and through a direct knowing, or intuition.¹ Abstract knowledge, of an object that may either be present or not at the time of knowledge, is based on previously seen or described images. For example, I know that the animal I see now – or the animal that is being described to me – is a dog because I have seen many dogs that were explained to me as being a dog. I have retained a mental picture of what a dog looks like, and therefore I believe this one I see now is a dog.

¹ All descriptions of Scotus's thought (the material in the "Concept" section) are summarized from: Mary Beth Ingham, *Scotus For Dunces: An Introduction to the Subtle Doctor* (St. Bonaventure, NY: Franciscan Institute Publications, 2003).

This way to knowledge is a well-accepted concept by all philosophers and theologians, including Aristotle who described it in his work *De Anima*. Scotus, however, believed that the human person also has the capacity for direct knowledge of an object or person as it is present in its own existence, without the intermediary of an image or mental picture. This immediate knowledge, accompanied by certainty of the existence of the object and independent of sense experience, he calls intuitive cognition or *intuition*.

One reason Scotus gives for the human capacity for intuition is the beatific vision. This direct seeing of God will be an *immediate knowledge that the one whom we see is God* without any mental picture to assist us. In order to enjoy this vision, the human being must be endowed with such an unmediated capacity to know, an intuition. Scotus believes that this capacity is present in each of us from birth, although it has been muted due to original sin. Another argument in favor of our capacity for intuition lies with Jesus: he possessed this capacity in his rational grasp of his surroundings and of the presence of his Father. Jesus is our model, in whose image we are made; he represents the human being who has achieved its fullest potential. His possession of intuition thus points to our own – though limited – possession of this ability that will be fully developed in the life to come.

Another reason Scotus uses to support his belief in intuition lies in the relationship between the intellect and the senses. In knowing through the abstract method, the eye has more direct contact with the object, seeing it first and then transmitting it to the intellect for comparison with previously viewed images in order to name it. With intuition, the intellect, rather than the eye, has direct contact with the object, knowing without the need for comparison with previous images. Intuition thus gives more importance to the intellect over the senses, which is logical since it is the superior faculty.

Some Examples

Scripture

Well, theory is interesting, but what about concrete examples? Scripture contains a few illustrations of this capacity for intuition. At the creation of the world:

The Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man *gave names* to all the cattle, all the birds of the air, and all the wild animals (Gen 2:19-20).²

Then, when the Lord had made Eve:

The man said: "This one, at last, is bone of my bones and flesh of my flesh; this one *shall be called 'woman,'* for out of 'her man' this one has been taken" (Gen 2:23) [emphasis added].

Adam named the animals without any previous mental image of what they were, since none existed. When he named *woman* especially, he had a direct and immediate knowledge of who she was – his partner – and therefore was able to name her. We see here an example of the fully developed capacity of intuition before the Fall, enabling Adam and Eve perfectly to fulfill the will of God who commanded, "be fertile and multiply; fill the earth and subdue it" (Gen 1:28).

Jesus gives us the most examples of intuition at work. As he was calling his first disciples, "Jesus saw Nathanael coming toward him and said of him, 'Here is a true Israelite. There is no duplicity in him'" (John 1:47). Jesus knew immediately who Nathanael was in this first encounter. Likewise, in the meeting with the Samaritan woman at the well, Jesus knew who she was without ever having met her, telling her all about her five husbands. In both cases, great good

² All Biblical references are from the New American Bible, unless otherwise indicated.

resulted from the use of intuition: Nathanael became a fervent believer and apostle – “You are the Son of God, you are the King of Israel!” (John 1:49) and the woman repented and became a follower. Both became evangelizers, spreading the news of Jesus to their friends and neighbors.

Why was such good brought about? *Because intuition is direct contact with the truth, and therefore, with God.* The use of this capacity is both the sign/effect and enabler/cause, in the possessor and in others involved, of closer union with God, brought about by and leading to prayer. Jesus’ own experience of prayer to his Father demonstrates this link. Jesus also attempts to communicate the important role of intuition in his direct language about himself. He does not say “I show the way, I tell the truth and I bring life,” but rather “I am the way, the truth and the life” (John 14:6).

When the crowd came to arrest him, telling him they were seeking Jesus of Nazareth, “He said to them, I AM ...” When he said to them ‘I AM,’ they turned and fell to the ground (John 18:5-6). Here, Jesus is expressing the direct intuitive connection between himself and God – in fact, that they are the same person – and what is more important for illustrating the capacity for intuition, the crowd understands that he is God in a direct, immediate way and responds with appropriate awe, by falling to the ground.³

The Saints

Outside of scripture, there are many tales of saints who possessed this capacity in some measure. Both Sts. Pio and John Vianney, in their confessionals, often knew their penitents and what was in their hearts without previously meeting them, reciting their sins to them before they were mentioned and, thus, leading stubborn souls to repentance. St.

³ Although the members of the crowd were not sinless and, therefore, not in full possession of this faculty, it could be proposed that the strength of Jesus’ presence and the powerful truth of this statement overwhelmed their rational, abstract faculties which would view Jesus as simply a human being.

Joan of Arc, at her first meeting with the Dauphin, instantly identified him from a crowd of 500 courtiers, among whom he had disguised himself to test her sanctity.⁴ Although she attributed this identification to help from her voices, intuitive cognition could have been the tool used by them to accomplish this. This seemingly miraculous identification was a major reason for the King’s confidence in the divinity of Joan’s mission and, therefore, also a major factor in the saving of France. St. Anthony of Padua, invited to a banquet by heretics at Rimini, understood immediately that the food was poisoned. After confronting his hosts with this fact, he agreed to eat it upon their insistence that they were testing him, since the Lord had said “if they drink any deadly thing it shall not hurt them” (Mk 16:18). When he finished the meal unharmed, they were completely converted.⁵ Finally, St. Francis, in referring to God as “all good, supreme good, totally good, You Who alone are good,” (OfP, *The Geste of the Great King*) uses “good” as a noun, as well as an adjective; he communicates to us who God is, not only what God is like.

The Rest of Us

What about the rest of us, who are only saints-in-the-making? Although, as Scotus believes, our intuition will be fully developed only in the beatific vision, it seems that God desires us to grow in this ability in our earthly life, as Scripture tells us: “Be still and know that I am God” (Ps 46:11).⁶ Many who walk into a Catholic Church say that they can sense the presence of God in the Blessed Sacrament, particularly citing a sense of emptiness in churches of other denominations they have visited.

On a more prosaic level, perhaps you have heard an anecdote or two about the occurrence of intuition and the won-

⁴ Frances Gies, *Joan of Arc* (New York: Harper & Row, 1959), 49.

⁵ Leopold De Cherance, *St. Anthony of Padua* (New York: Benziger Brothers, 1907), 113.

⁶ This reference is taken from *The Liturgy of the Hours* (New York: Catholic Book Publishing Co., 1975).

der and mystery that surrounded it. There is the more general notion of intuition, which is not the same sense of which Scotus speaks, in "having a hunch" that something would happen, or someone would react in a certain way. This occurs usually in those who are more attuned to the invisible network of human feelings and desires and enables them to predict an outcome.

In terms of Scotus's definition of intuition – that is, certain knowledge of a present and existing object or person in its existence, unmediated by images or mental pictures – there are certainly some examples in the world today. What, after all, is love at first sight? Even though it may begin only with infatuation, there are stories of such relationships that have lasted. There is a couple who became engaged three days after meeting and married three weeks later! They remained happily married for over 50 years.

In another case illustrating the capacity for intuition, a woman once shared an interesting story:

There were several of us at a company social gathering, during which a \$25 gift certificate was to be raffled off. We all put our names into the box for the random drawing, and when the supervisor put his hand in to choose, I somehow knew instantly that I had won. I was directly across the table from him and as he lifted his eyes from the paper to read the name, I looked directly at him, as if to say that I knew. As our eyes met, he read my name. Amid the clapping and congratulations, I couldn't shake this interior shiver that something powerful had happened – and I don't mean the winning of the certificate or just my knowing about it beforehand, but also the communication I shared with the supervisor: it was so important and powerful, as if for that instant we were somehow eternally connected.

A note of caution should be added here. Anyone with a budding sense of intuition could not, in good faith, use it as support for any selfish or destructive action. For God wills our fully-developed humanity only for the good. Any belief

that "I knew who he was just by looking at him and therefore didn't offer him the job" or "I knew from the moment we met that she didn't deserve it" smacks loudly of prejudice and irresponsibility.

Conclusion

So, where does this leave us? John Duns Scotus has given us a powerful insight into the potential of the human being and a preview of a necessary aspect of the beatific vision. His belief in and explanation of the capacity for intuition is a wonderful gift to us, enabling us now to see how we are more directly connected to reality, and, therefore, to God. More importantly, through an understanding and collection of examples of this attribute, we see how it aids us in growing in union with God, in becoming our truest selves.

One final, personal example may help to emphasize the importance of this gift. When I was a child, I had a very close and loving relationship with someone, sharing many interests and activities together in mutual affection. After some years, however, her behavior changed suddenly: affection was replaced with anger, embraces with rough physical treatment and verbal expressions of contempt. I became sad, confused and insecure, and for a long time, I was unable to trust others. Later, I learned the reasons behind the negative behavior and understood intellectually that it really was not directed at me personally, nor was I to blame for it; still, for many years I felt betrayed and thought only of how I had been hurt. Forgiveness always seemed out of reach.

Then one day when we were together, I suddenly saw this person, not as someone who had failed me, hurt my feelings, or in some other way disappointed me, but as *who she was in herself, before God*. Instead of being someone comprised of my psychological projections or who existed to satisfy my emotional needs, I saw that she was a complete and holy person – with many flaws and vulnerabilities, but complete in herself – and as such totally loved by God. In this moment of understanding, I heard the Lord within asking me to love her,

just as she was, with no expectations. I understood that she had suffered far more than I and was in great need of love. This was the attitude proper to my truest self, the self God was calling me to be. This knowledge changed my feelings toward her and has enabled me to be more free and loving, gradually lifting the weight of an unforgiving and judgmental spirit from my own heart.

Thank you, John Duns Scotus, for your most precious insight which aids us in becoming the Christs that God created us to be.

Jesus is our model, in whose image we are made; he represents the human being who has achieved its fullest potential. His possession of intuition thus points to our own - though limited - possession of this ability that will be fully developed in the life to come.

PRAYING WITH THE SUBTLE DOCTOR: TOWARD A CONTEMPORARY SCOTISTIC SPIRITUALITY

DANIEL P. HORAN, O.F.M.

Who Cares About Scotus?

The year 2008 marks the seven-hundredth anniversary of the death of John Duns Scotus. Much has been planned in honor of this milestone, including The Quadruple Congress, a series of conferences each exploring a particular aspect of the corpus of this renowned medieval Franciscan thinker.¹ The conference themes include his philosophical and theological works, his metaphysical and ethical system, and an historical retrospective of Scotus's influence and the development of the Scotist school through the centuries. What is not included is an examination of the spiritual component of his thought and subsequent work.

The absence of significant scholarship that explores the practical, spiritual and theological implications of Scotus's work remains a sad reality. Few, if any, have delved into the deep-seated Franciscan spirituality that appears to have anchored the philosopher and theologian, and thus a substantive study of Scotus's own personal experiences of prayer is yet to be produced. The exception to this rule is Mary Beth Ingham who has, in fact, expressed a significant apprecia-

¹ The first of these conferences took place at St. Bonaventure University on October 18-21, 2007 with the theme "The *Opera Philosophica* of John Duns Scotus." Three additional conferences are scheduled in Oxford (July 21-24, 2008), Bonn (November 5-9, 2008) and Strasbourg (March 18-22, 2009); with themes, "The *Opera Theologica* of Scotus," "The Metaphysics and Ethics of Scotus," and "Scotism through the Centuries," respectively.

tion for that which served Scotus at his spiritual core.² Ingham writes:

I find that where scholars misread or misunderstand Scotus they have not taken adequate account of his spiritual vision precisely as a Franciscan.... Here is a thinker who is consciously spiritual in his intellectual endeavor and consciously Christian in his understanding of the divine nature.³

Elsewhere, Ingham exhorts Franciscan scholars to be more aware of those areas of Scotistic scholarship that have gone significantly unexplored; areas such as the aesthetic-spiritual implications for matters of a moral and pastoral nature that might be beneficially informed by the work of Scotus.⁴

For many, the reading and study of Scotus's work can be burdensome. Scotus, though he died young – around the age of 42 – left behind a significant body of influential work that is dense and technical. People outside of academia, and even those inside the academy who do not specialize in areas related to Scotus, when faced with his philosophical and theological thought, might raise the legitimate question, "Who cares about Scotus?" This is a question rooted in concern that the medieval work of the Scottish Franciscan bears no practical relevance today. If one is not a trained philosopher or theologian, what does Scotus have to offer? I believe the answer to that question is found in part through examination of his work, but more completely in what is not written. As Ingham acknowledges, Scotus's spiritual life should be seen

² See Mary Beth Ingham, "Fides Quaerens Intellectum: John Duns Scotus, Philosophy and Prayer," in *Franciscans at Prayer, The Medieval Franciscans* volume 4, ed. Timothy Johnson (Leiden/Boston: Brill, 2007), 167-91.

³ Mary Beth Ingham, *Scotus for Dunces: An Introduction to the Subtle Doctor* (St. Bonaventure, NY: Franciscan Institute Publications, 2003), 145.

⁴ Mary Beth Ingham, "John Duns Scotus: Retrieving A Medieval Thinker for Contemporary Theology," *The Franciscan Intellectual Tradition*, Washington Theological Union Symposium Papers 2001, ed. Elise Saggau (St. Bonaventure, NY: Franciscan Institute Publications, 2002), 103-04.

as the foundation upon which all of his intellectual inquiry is built. It is here, the spiritual foundation of Scotistic thought, that we can retrieve practical relevance for today that even the most unlettered Christian might appreciate.

As a Franciscan friar, Scotus is an inheritor of and a contributor to a rich and dynamic spiritual tradition beginning with the *vita evangelica* of Francis of Assisi. So often, as Ingham reminds us, Scotus is seen as a participant and leader in the equally rich Franciscan intellectual tradition, without due regard for his role in the spiritual life of the same community. While the absence of serious consideration of the spiritual significance of Scotus is jarring, he is in good company. Bonaventure, while recognized for his spiritual contribution in works like the *Itinerarium Mentis In Deum*,⁵ has often been eclipsed by colossal spiritual figures like Francis and Clare. Until recently, it seems as though he was also relegated to a place among the great intellectuals of history whose scope was limited to complex philosophical and theological explication. In recent years, scholars and writers have re-engaged Bonaventure in order to retrieve his spiritual insights, thoughts and guidance that continue to speak to us in our contemporary world.⁶

Like Bonaventure, Scotus offers contemporary Christians a great deal on which to consider and reflect, transcending the strictures of the academy to enrich the spiritual life of even the most simple pray-er. While this article is a

⁵ See Bonaventure, *Itinerarium Mentis In Deum*, Works of Saint Bonaventure II, eds. Philotheus Boehner and Zachary Hayes (St. Bonaventure, NY: Franciscan Institute Publications, 2002).

⁶ In the English language see Ilia Delio, *Franciscan Prayer* (Cincinnati, OH: St. Anthony Messenger Press, 2004); Ilia Delio, *The Humility of God: A Franciscan Perspective* (Cincinnati, OH: St. Anthony Messenger Press, 2005); and Josef Raischl and Andre Cirino, *The Journey Into God: A Forty-Day Retreat with Bonaventure, Francis and Clare* (Cincinnati, OH: St. Anthony Messenger Press, 2002). These authors engage the theological and philosophical work of Bonaventure as it relates to the foundational spiritual insight of the early Franciscan movement as articulated in the writings of Francis and Clare. All three volumes mentioned above are developed in such a way as to provide access to the everyday reader seeking a deeper appreciation for the Franciscan spiritual tradition.

preliminary examination of Scotus's continued relevance in the Franciscan spiritual tradition and remains introductory in scope, my hope is that it might animate further study of and conversation concerning Scotus's spiritual significance today.

To lift from his life and work Scotus's spiritual experiences, I propose an examination of his primary hermeneutic as a methodological starting point. Love is the foundational lens through which Scotus views his relationship to God, to others and to creation.⁷ When identifying the reason for God's creative act or exploring the reason for the Incarnation, Scotus turns to love as the existential answer. Love will serve as the thread that links the three areas of Scotistic spirituality that we will examine in this brief study. After an introduction to Scotus's view of love as the reason *par excellence*, we will look at Christ, humanity and creation. It is in and through these particular subjects that we can better appreciate Scotus's spiritual life and his contemporary relevance.

I hope to demonstrate that his work, brilliant and complicated as it is, may also serve as a prayerful reference point in our reflection on relationships rooted in love. Scotus speaks to us today and, through his work, articulates the reality of Divine love present in creation and in our own nature. Although the name John Duns Scotus may never stand beside those of John of the Cross, Ignatius, Francis, Clare, or even Bonaventure as spiritual masters, it is my hope that he may not be left too far behind.

All You Need Is Love

Love is an amorphous term. The confusion surrounding its meaning is complicated further by the English language's lack of specificity and our unfortunate tendency to overuse the word. When used in its proper context, love is perhaps one of the most powerful words in the English lexicon. Its authentic

⁷ See Daniel Horan, "Light and Love: Robert Grosseteste and John Duns Scotus on the How and Why of Creation," *The Cord* 57 (2007), 252-53.

use connotes sacrifice, care, concern, selflessness, affection, self-gift, passion, tenderness, consideration for, loyalty, respect, attraction, fidelity and other feelings or experiences that transcend language all together. This powerful word is at the core of Scotus's worldview. His entire system evolves from and revolves around love.

Alan Perreiah reminded scholars of a significant blind spot in Scotus scholarship. While a resurgence of interest in Scotus began in the preceding decades, little attention has been paid to emotion in the Scottish Franciscan's theory.⁸ Reflecting on the image of Scotus at that time, Perreiah confirmed the dry and serious caricature often painted of the thinker. Perreiah continues, "The idea that a human person would have an emotional life associated with each of these factors is hardly noticed by modern scholars."⁹ This called the scholarly world to consider seriously the multidimensional and complex nature of the scholastic master. Beyond the intricacies of his philosophical and theological work rests a deeply spiritual and loving human person. His reflection on life, God, and his close relationships – particularly with his Franciscan brothers in community – led him to discover love as the metanarrative theme told by God and all of creation.

In a recent article Franciscan theologian Kenan Osborne proposed a reconsideration of Scotus's philosophical and theological contributions to Christian spirituality.¹⁰ The typical view of Scotus's *Distinctio XVII* of the *Reportatio I-A* is that he maintains a rejection of the position espoused by Peter Lombard, Henry of Ghent, and Godfrey of Fontaines

⁸ Alan Perreiah, "Scotus on Human Emotions," *Franciscan Studies* 56 (1998): 325-45.

⁹ Perreiah, "Scotus on Human Emotions," 326.

¹⁰ Kenan Osborne, "A Scotistic Foundation for Christian Spirituality," *Franciscan Studies* 64 (2006): 363-405. Osborne explores the foundation for an interpretation of the Gospel life (*vita evangelica*) through examination of *Distinctio XVII* of the *Reportatio I-A* by way of a spiritual hermeneutic in order to glean Scotistic perspective on Christian love of God and neighbor and the free will associated with making decisions to love. See also John Duns Scotus, *Ordinatio III*, suppl. Dist. 27, in *Duns Scotus on the Will and Morality*, trans. Allan Wolter (Washington: Catholic University of America Press, 1986), 422-47.

vis-à-vis the univocal nature of *caritas* that is the Holy Spirit and *caritas* that is human love.¹¹ The position of Lombard *et al* is that "the Holy Spirit [*caritas*] is indeed the very love [*caritas*] by which we human beings love God and our neighbor."¹² Osborne's examination of *Distinctio XVII* is an effort to retrieve the spiritual underpinnings of Scotus's view of *caritas* in light of the Divine-human and human-human relationships striven after in Christian living.

While Osborne does not explicitly identify a uniquely Scotistic spirituality, the centrality of love in Christian living and relationship as Scotus's primary hermeneutic is certainly affirmed. Osborne's recognition that Scotus moves beyond intellectual rivalry in denouncing his intellectual predecessors' limited position in order to illuminate the primary mode of Christian response in our world, namely love freely given, helps to put Scotus's starting point in perspective. This line of inquiry suggests that Scotus's philosophical and theological work is rooted in prayerful reflection of what it means to be created in love and for love. We continually return to this omnipresent theme in the corpus of Scotus.

In his *Tractatus De Primo Principio* (Treatise On God as First Principle), Scotus begins with a prayer:

O Lord our God, true teacher that you are, when Moses your servant asked you for your name that he might proclaim it to the children of Israel, you, knowing what the mind of mortals could grasp of you, replied: 'I am who am,' thus disclosing your blessed name. *You are truly what it means to be, you are the whole of what it means to exist.* This, if it be possible for me, I should like to know by way of demonstration. Help me then, O Lord, as I investigate how much our natural reason can learn about that true being which you are if we begin with the being which you have predicated of yourself.¹³

¹¹ For more see Osborne, "A Scotistic Foundation," 386-99.

¹² Osborne, "A Scotistic Foundation," 386.

¹³ John Duns Scotus, *Tractatus De Primo Principio* 1.2, in *John Duns Scotus: A Treatise on God as First Principle*, trans. Allan Wolter (Chicago:

This text presents Scotus as someone beyond simply an inquiring mind. He shows himself to be a thinker that is deeply connected to his subject – God – in a personal relationship. He connects his proceeding endeavor with the source of its origin and acknowledges that God is the definition of what it means to be and it is only with God's assistance that he might come to understand anything correctly. Allan Wolter, in his commentary on this text, informs the reader that this prayer, while repugnant to modern philosophers as being superfluous to the task at hand and even inappropriate in scholarly discourse, was extracted from the original text and presented in a condensed form in a collection of ascetical writings devoid of the philosophical argumentation.¹⁴ At some time the prayers of Scotus were considered to be of value enough to be rewritten.¹⁵

More striking than the prayer itself is what follows. In his presentation of the interrelationship of ordered elements,¹⁶ Scotus refers to God not simply as the "unmoved mover" of ancient Greek Philosophy, but as both the efficient and final cause of creation rooted in loving relationship. Scotus frequently returns to love as the central element in his metaphysical discourse. Clearly his approach, one of prayerful inquiry founded on a deep appreciation for the centrality of love, is inspired by the spirituality of Francis of Assisi. According to Ingham, Scotus's work stands on two pillars: 1) all of creation exists as a gift from God, and 2)

Franciscan Herald Press, 1982), 2. Emphasis added. [Hereafter *De Primo Principio*].

¹⁴ Wolter, *John Duns Scotus: A Treatise on God as First Principle*, 160-61.

¹⁵ Wolter makes reference to the Berlin manuscript (Codex B) and the proximity of the condensed form of Scotus's *De Primo Principio*, minus the philosophical argumentation, to Bonaventure's *Itinerarium Mentis in Deum*. The compiler(s) of the manuscript obviously found Scotus's prayers of great spiritual value to be included alongside Bonaventure's most acclaimed spiritual work.

¹⁶ *De Primo Principio* 2.3-51.

preference is always given to love over knowledge in an effort to better enter into relationship with God.¹⁷

Béraud de Saint-Maurice writes of the central position that love has in the thought of Scotus when compared to intelligence:

It is easy to perceive the primacy that love holds over intelligence, since the intellect draws its object to itself and molds it to its own size, so to speak, whereas love goes to its object and, without restraint nor loss, attains it as it is in itself.¹⁸

Scotus's spirituality, found beneath and within his philosophy, makes real the dignity of humanity and creation. His focus on the individuality of the person (*haecceitas*) as created by God's infinite love reveals much about his primary hermeneutic. As we examine Scotus's approach to Christ, humanity, and creation, may we look through the lens of love to share in Scotus's worldview and in doing so, pray with the Subtle Doctor.

Christ: Love Incarnate

The necessity of the Incarnation as argued by Scotus testifies to the great depths of his spirituality. For Scotus, the Incarnation is the summation of Salvation History, not viewed as atonement for the grievous sin of humanity, but as the most concrete sign of God's infinite love and goodness. Some before him, like Anselm of Canterbury, saw the Incarnation as what Scotus might describe as a conditional act of God's love in response to the human need for Salvation. Scotus believed such a position was intrinsically flawed for

¹⁷ Mary Beth Ingham, "John Duns Scotus: An Integrated Vision," in *The History of Franciscan Theology*, ed. Kenan Osborne (St. Bonaventure, NY: Franciscan Institute Publications, 1994; reprinted 2007), 186-87.

¹⁸ Béraud de Saint-Maurice, "The Contemporary Significance of Duns Scotus' Philosophy," *John Duns Scotus, 1265-1965*, eds. John Ryan and Bernadine Bonansea (Washington, DC: Catholic University of America Press, 1965), 365.

it stood against our fundamental beliefs about God and how God acts.

Scotus asserts God's unconditional love in Christ, stating that Jesus would have been born regardless of human sinfulness. Even if humanity had never sinned, the Word would still have become flesh. Scotus radically shifts the focus from us to God; from debt to gift; from sin to love. According to this hermeneutic of love the response we have to the Incarnation is not a debt based in human sin, but a debt anchored in love.¹⁹ Scotus summarizes this position himself:

Neither is it likely that the highest good in the whole of creation is something that merely chanced to take place, and that only because of some lesser good. Nor is it probable that God predestined Adam to such a good before he predestined Christ. Yet all of this would follow, yes, and even something more absurd. If the predestination of Christ's soul was for the sole purpose of redeeming others, it would follow that in fore-ordaining Adam to glory, God would have had to foresee him as having fallen into sin before he could have predestined Christ to glory.²⁰

There is no doubt that the Incarnation played a significant role in the spirituality of Scotus. One attuned to recognize God's love, Scotus's prayer almost certainly involved meditation on the immense generosity and limitless care God has for God's own creation. There is no manifestation of this gracious gift of God's Self more explicit than in the decision to become Incarnate. The awareness of this reality led Scotus to explore philosophically that which he reflected upon prayerfully. It naturally follows that the recognition of such tremendous love and humility found in consideration of God Incarnate would lead one to a profound experience of the

¹⁹ Mary Beth Ingham, "Duns Scotus, Divine Delight and Franciscan Evangelical Life," *Franciscan Studies* 64 (2006): 343.

²⁰ John Duns Scotus, *Ordinatio* III, dist. 7, q. 3, trans. Allan Wolter, "John Duns Scotus on the Primacy and Personality of Christ," in *Franciscan Christology*, ed. Damian McElrath (St. Bonaventure, NY: Franciscan Institute Publications, 1994), 148-51.

transcendent. In this respect our quest for a glimpse into the spiritual world of Scotus intersects with that of his own Franciscan tradition.

Ilia Delio's description of Franciscan Prayer reflects the Incarnational view of Scotus:

The simplest way to describe Franciscan prayer is that it begins and ends with the Incarnation. 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.²¹

Connecting this insight with that of the true meaning of the Franciscan *vita evangelica*, Delio reminds us that in the humility of Christ lies the path of those wishing to follow the Gospel. It is ultimately God's love as Trinity that remains at the center of Christ's humility; it remains our task to constantly rediscover the love of God and our love of neighbor in our journey to imitate Christ's humility.

We can use Scotus's incarnational reflection as a launching point for our own prayerful encounter with God's love. What is moving about his adamant defense of the necessity of the Incarnation is the power of God's forgiveness that shines through his work. Scotus's intellectual adversaries were concerned about the relationship between The Fall and human redemption gifted through the Incarnation. Scotus finds this correlation immaterial. Sin plays no major role in his understanding of God's choice to enter our world as a human being. Scotus certainly believes in sin and the problems that are associated with human brokenness. However, God's love, mercy and goodness completely outweigh whatever sinfulness human beings encounter. Drawing again on the love of God, Scotus reminds us of the inherent dignity of humanity in God's glorification of human nature through the Incarnation.²² Scotus makes us aware that God's love overcomes our brokenness and God's forgiveness overcomes our sin.

²¹ Delio, *Franciscan Prayer*, 181.

²² Ingham, *Scotus for Dunces*, 77-78.

Scotus's prayer of the Incarnation is gratitude. Upon recognizing the tremendous gift of Jesus the *Emmanuel* (God-with-us),²³ Scotus is moved to thanks. Thanks for the glorification of our human nature. Thanks for the gift of redemption in spite of our brokenness. Thanks for the outpouring of God's forgiveness of our sin. When we fall short of our own expectations and find it hard to see God or good in the world, Scotus points to the Incarnation as a reminder of God's imminent presence among and within us. His prayer stems from the recognition that we are not alone, but that God loves us beyond any possible conceptualization and desires to be with us. When the problems of our troubled world threaten our faith and we are unsure where to turn, Scotus's view of the Incarnation provides a starting point for prayer and sign of God's fidelity. May we share in the faith Scotus has of God's love made present in our world through the Incarnation.

Humanity: Individually Loved

Theologian Michael Himes, reflecting on the Incarnation, notes a fundamental truth that lies at the heart of our understanding of the meaning of God-becoming-human. Himes says, "[the Incarnation] is not, first and foremost, the revelation of who God is; first and foremost, it is the revelation of who we are. The Incarnation tells us what it means to be a human being."²⁴ This observation brings us Scotus's view of humanity.

If the Incarnation serves as the most explicit and concrete sign of God's love, while also glorifying humanity through God's physical entry into our world, then the creation of humanity must reflect the love of God in tremendous ways and to unfathomable degrees. In partial response to incarnational inquiry and additional reflection on creation, Scotus de-

²³ Ingham, *Scotus for Dunces*, 78.

²⁴ Michael Himes, *The Mystery of Faith: An Introduction to Catholicism* (Cincinnati, OH: St. Anthony Messenger Press, 2004), 20.

velops a concept he calls *haecceitas* (literally "this-ness").²⁵ As God's divine intentionality led to the Incarnation, so too God chose to create other beings. Scotus spends a great deal of his intellectual energy on understanding and explaining what it means to be created by God, and it should come as no surprise that his foundation is again God's love.

If we look closely at the meaning of *haecceitas*, we see the inherent dignity that is ascribed to humanity – and later to all of creation – that arises from the principle that individuation is the result of God's direct creative work. In his early lecture at Oxford, *De Principio Individuationis* (The Principle of Individuation),²⁶ Scotus rejects a number of previously held theories about the nature of individuation. Ranging from the assertion of Aristotelian causes and quantity to negation and matter, Scotus found these proposals inadequate.²⁷ It seemed to Scotus that these views were beneath the obvious dignity of God's creative work. Instead, he insists, individuation is rooted in the very substance of a thing or person and not simply its accidents (shape, color, number, etc.).²⁸

Allan Wolter explains the significance of Scotus's development of the notion of *haecceity*:

[Scotus] makes an important claim, that where rational beings are concerned it is the person rather than the nature that God primarily desired to create. His remark is in answer to an objection that individuals do not pertain to the order of the universe, for order is based on priority and posteriority, and individuals are

²⁵ Wolter summarizes the meaning of *haecceity*: "Haecceity or 'this-ness' has a twofold function: (1) it makes each individual unique and incapable of duplication, even by an omnipotent God; and (2) it differentiates it radically and ultimately from each and every other individual, whether it be of the same or a specifically different type." Allan Wolter, *John Duns Scotus: Early Oxford Lecture on Individuation* (St. Bonaventure, NY: Franciscan Institute Publications, 2005), xii.

²⁶ The English translation is found in Allan Wolter, *John Duns Scotus: Early Oxford Lecture*.

²⁷ Kenan Osborne, "Incarnation, Individuality and Diversity: How does Christ reveal the unique value of each person and thing?" *The Cord* 45 (1995): 25.

²⁸ Osborne, "Incarnation, Individuality and Diversity," 25.

all on par with one another. Not only do individuals pertain to the order of God's universe, Scotus retorts, but, in communicating "his goodness as something befitting his beauty, in each species" he delights in producing a multiplicity of individuals. "And in those beings which are the highest and most important, it is the individual that is primarily intended by God" (*Ordinatio* II, d. 3, n. 251).²⁹

This principle has dramatic implications for our lived experience of community, society and faith. Scotus argues for the primacy of God's creative intent in the creation of every single person. Therefore, we cannot limit the reading of Genesis 1:31 to suggest that humanity in general was created "very good," but that each and every person was created very good. Wolter goes on to explain that this notion of *haecceity*, when applied to the human person, "would seem to invest each with a unique value as one singularly wanted and loved by God, quite apart from any trait that person shares with others or any contribution he or she might make to society."³⁰ In other words, it is not what we do, what we have, or how we act that makes us loved by God and worthy of love from others. Rather, it is *who we are* – individually created, willed and loved into being by God – that is the source of our dignity and value.

At the core of Scotus's spiritual reflection that drives this philosophical inquiry stands the Franciscan conviction of solidarity and *fraternitas*. Through this lens Scotus sees the previous theses of individuation as deficient, and he works to rectify the inadequate system of non-egalitarianism that provides the foundational subtext of bias and inequity. Even though Scotus was most likely a realist who was well aware of the historic condition of injustice in the world, I suggest the prayer of Scotus that emerges from this philosophical exercise is one for human solidarity and love of neighbor. We see in his intellectual work a window into the spirituality of

²⁹ Wolter, *John Duns Scotus: Early Oxford Lecture*, xxi.

³⁰ Wolter, *John Duns Scotus: Early Oxford Lecture*, xxi.

someone who sincerely believes in the value of each person and who, through the same work, invited others to remember this truth.

In our world that is so ravaged by violence, hunger, marginalization, racism, terrorism, discrimination and injustice of every kind, we can look to Scotus and remember the *haecceity* of each person. We can recall God's free and loving choice to create every person who has, who does and who will walk the earth. We can remember that not only does God individually love us, but that every person is individually loved by God. We can, through the philosophical system of Scotus, take root in a theory that leads to a praxis of solidarity and love of neighbor. We can imitate God's love for each member of the human family and help bring about God's Kingdom on Earth.

Creation: The Sharing in Love

As we continue our exploration of the spirituality of Scotus, we can say that there are two legs upon which his view of creation is founded: contingency and univocity. Like his belief in the inherent dignity of the human person as founded on the principle of *haecceity*, or the willing-into-being and loving by God of each individual, Scotus believes in the inherent goodness of creation rooted in divine acceptance.³¹ Mary Beth Ingham explains that the existence of creation is the result of it pleasing the divine will. In other words, Scotus believes that like the loving and free choice of God to create each and every person, God likewise chose to create each and every aspect of creation. All of creation is God's gift.³² Scotus's reflection on creation is an investigation of the "why" of God's gift, ultimately concluding that it is an act of love out of which God creates anything, and it is this love that serves as the foundation for his spirituality of relationship.

³¹ Mary Beth Ingham, *Ethics and Freedom: An Historical-Critical Investigation of Scotist Ethical Thought* (New York: University Press of America, 1989), 242.

³² Ingham, *Scotus for Dunces*, 38.

This first leg, contingency, is representative of Scotus's general preference for the primacy of love and the will over reason and the intellect. This is where he diverges from the Thomistic-scholastic school that preceded him in Paris and through which his true Franciscan colors can be seen. All that exists does so as the result of God's loving choice to create. There is no necessity associated with God's creative act in Scotus's view. Rather, God creates out of the desire (will) to be in relationship with the other (love). Because of this reasoning Scotus hails the very existence of anything at all as the direct result of God's gift of creation. Contingency, then, is the philosophical articulation of the spiritual insight that grounds the Franciscan movement in ecological *fraternitas*. What we see arise from this picture of creation is a God who does not serve simply as the "unmoved mover" at the end of a causal chain, but a God who is personal and loving, who knows each part of creation in its *haecceity* and chose to create it.³³ Scotus's only explanation for the beauty of creation is rooted in God's love and goodness.

The second leg of Scotus's spirituality of creation is the assertion of the univocity of being. In addition to the importance of contingency in Scotus's view of God and creation is the development of his understanding of the nature of existence. Here emerges Scotus's assertion that being (*ens*) is univocal. Whereas others, perhaps most notably Aquinas with his analogical discussion of being, steer clear of the position that being can be understood as univocal, Scotus insists that if human beings can "know" anything at all, then we have to support the univocity of being. This fundamental epistemological question (how can we know anything?) spurs the *doctor subtilis* to understand being as that which is shared by all. Simply put, we have to "know" being because non-being cannot be experienced. Human cognition needs to be rooted in some natural foundation in order to reflect on

³³ Ingham, *Scotus for Dunces*, 45.

God, humanity or the rest of creation.³⁴ Therefore something can be said to be or not-be, but to know something it must be. Because the creative act of God is rooted in God's very nature, namely love, all of creation partakes in this divine nature to some degree. At the very core of a created thing's being stands the fact that it exists when it could otherwise not exist. Scotus, while viewed as radical by some critics who insist on negation or analogy as the way to speak about being, believes that creation does in fact share being (*ens*) with God.³⁵ This is how we are able to say that we "know God." If we shared nothing in common how could we possibly know God? The fact that God exists, we exist, and that tree exists, demonstrates that we share an *a priori* and intrinsic condition – namely, our being. Ultimately, we can say that there is an interconnectedness shared among all of creation that instills and supports a deep sense of dignity and value to all of creation. Like Francis before him, Scotus saw in creation the natural fraternal relationship of all that exists.³⁶

Creation's contingency and Scotus's view of the univocity of being expresses some important features of Scotus's spirituality. In this sense we can say that Scotus is following in the footsteps of Francis. The final explanation for the creation of anything in general, and the creation of this beautiful world in particular, when God could have chosen not to do so, is a sign of divine benevolence and love. That we all share our existence attests to the interconnectedness of all of creation that stems from a personal, relational God. The prayer that emerges from Scotus's view of creation is a petition for right stewardship of the earth.

³⁴ Mary Beth Ingham and Mechthild Dreyer, *The Philosophical Vision of John Duns Scotus* (Washington, DC: The Catholic University of America Press, 2004), 40.

³⁵ For a more detailed introduction to the five arguments Scotus proposes in defense of his theory of the univocity of being see Ingham and Dreyer, *The Philosophical Vision of John Duns Scotus*, 38-51.

³⁶ For an introduction to a Franciscan view of ecological theology and spirituality see Ilia Delio, Keith Warner and Pamela Wood, *Care for Creation: A Franciscan Spirituality of the Earth* (Cincinnati, OH: St. Anthony Messenger Press, 2008).

As we continue to awaken to the needs of our battered and bruised earth, Scotus's perspective of creation as God's generous gift of love draws our attention to our responsibility as stewards called to live in right relationship with our world. With the threats of global warming, animal extinction and the exhaustion of some of our natural resources looming, our prayer might echo Scotus's own appreciation for the unique and blessed gift of God's creation. We can become attuned to the cry of the suffering environment that shares its contingent existence with us. We can recognize the inherent dignity of an earth that is so perfectly designed to foster so much life. We can learn to love this world as God, the source of its existence, does.

Praying with the Subtle Doctor or Conclusion

I hope that this article serves as an invitation for others to join in reconsidering Scotus's place in our Franciscan spiritual tradition. There remains a great deal of work, as Ingham alludes, in shedding light on the contributions of this medieval Franciscan thinker and to present those insights in a contemporary context. As we reflect on Scotus's work, we begin to discover beneath the philosophical and theological discourse the rich spiritual and prayerful experience of a brother rooted in the Franciscan tradition.

Scotus speaks to us today. In a world of suffering and brokenness, there remains the glimmer of Christian hope that sparkles in the work of John Duns Scotus. With Scotus we can experience gratitude for God's continued presence and love. In a time of fear and terror, we can petition with Scotus to see God's love in each other and recognize our shared existence. In a world where our earth is abused and neglected, ours is a prayer with Scotus for the strength to be better stewards of God's gifts.

Scotus has much to teach us today about living in a grace-filled world. Retrieval of Scotus's spiritual insight shaped by Franciscan influence can help guide us in our contemporary world. While some will insist that the fear, greed, and vio-

lence of today has replaced the goodness in our world, Scotus's work is founded on and supported by faith and hope that transcends the challenges of the present time to recall the source of our being – God's love. As we pause to reflect and pray, may we look to Scotus's prayerful philosophical insight to find God's presence in our world, to petition and work for the wellbeing of our brothers and sisters, and to pray for the ability to serve as right stewards of creation. Our care for the earth, and those who are poor and marginalized within it, will help our prayer, modeled after Scotus, form us to show the face of God in our world. Such prayer should lead us from our place of contemplation back into the world with a response of loving action.



FRANCISCAN ECUMENISM? AN INVITATION TO DIALOGUE

RUSSEL MURRAY, O.F.M.

In 2003 the *Service for Dialogue* of the Order of Friars Minor published *The Franciscan's Ecumenical Vocation*.¹ For anyone who picks it up, this book offers an excellent overview both of Christianity's tragic history of division and of the ecumenical movement's efforts to turn this history's tide. For us Franciscans, this book calls us to reflect upon how we might contribute to this endeavor from the heart of our identity, and for this book's authors, there is no more appropriate place to begin this reflection than with the person of St. Francis of Assisi.

In the aptly-titled chapter *The Franciscan's Ecumenical Vocation*, the authors name Francis as "one of the most eminent ecumenical figures." In support of this statement, they note that he "is unanimously loved in every Church and by every religion. This fact alone," they contend, "is an appeal to the ecumenical vocation of every Franciscan."²

The Franciscan movement has something to say in the ecumenical field, but above all else it has an example to set and a testimony to offer. For St. Francis the man, his experience and what he propounds con-

¹ OFM Secretariat for Evangelization and Secretariat for Formation & Studies, *The Franciscan's Ecumenical Vocation*, trans. David Giddings (Venezia: ISE; Roma: Curia Generalizia dei Frati Minori, 2003).

² OFM Secretariat, *The Franciscan's Ecumenical Vocation*, 123. NB: I have altered the translation somewhat in order to facilitate an easier reading of the text.

stitutes a message whose relevance is accepted and recognized by Christians of all Churches. The experience of St. Francis makes the Franciscan ecumenical by nature. Francis was an ecumenical and universal man, because of his radical Gospel experience, his love for the Word of God who worked an ongoing conversion within him, because of his love for the Church, his work of reconciliation and peacemaking, the type of relationship he established with all people and with the whole of creation: All this made Francis the new man, who struck the right balance in his relations with God, his fellow humans, and creation, and the man to whom everyone can look with hope.³

This is quite an appeal. Once again, we might say that Francis has set the proverbial bar quite high. Then again, honesty demands we recognize that that height has been reached by far more saints than just our Seraphic Father. This is particularly the case regarding those whose own radical Gospel experiences appeal to Christians of every ecclesial tradition, e.g., Mother Teresa, the modern apostle of the poor who revealed the face of Christ among the destitute and dying to whom the world so often closes its eyes; Dietrich Bonhoeffer, the Lutheran pastor and ecumenist whose death at the hands of Nazi executioners continues to witness to the cost of discipleship. These are but two of the many "new" men and women whose devotion to God's Word, commitment to ongoing conversion, love for the Church, and work of reconciliation and peacemaking make them people "to whom everyone can look with hope."

What is so special about the "ecumenical and universal man" St. Francis of Assisi? I ask this question not to diminish the significance of Francis's message for Christians of all Churches. Rather, I ask it with an eye toward discerning his particular relevance for those committed to the ecumenical movement, and what is more, the unique example and testimony that we, precisely as Franciscans, can make in the

quest for Christian unity. I shall present what I see under the following three headings: *fraternitas*, *minoritas*, and our vocation to live the Holy Gospel. Before I do that, two things should be clarified: first, the proper meaning of the word *ecumenism*; second, the commitment of our Roman Catholic Church to it.

What is Ecumenism?

However obvious this answer may seem to some, it has frequently been my experience, both in the Church and in the wider culture, that *ecumenism* is a word loaded with more meanings than it was ever intended to carry. Therefore it is worth taking a moment to clarify the word's proper theological meaning, which I shall do by first identifying what ecumenism is *not*.

Ecumenism is not dialogue among world religions for the sake of mutual understanding and tolerant coexistence. Still less is it dialogue among all people of good will, however altruistic the goals of such a dialogue may be. To be sure, these are important conversations for Christians to be involved in, but neither of them, or anything like them, may properly be called ecumenism. Ecumenism is the effective commitment of Christians to restore our visible unity as the Body of Christ, his Church.⁴ In a word, ecumenism is our *Amen* to the prayer with which our Lord concluded his Last Supper: "I pray not only for [my disciples], but also for those who will believe in me through their word, so that all may be one, as you, Father, are in me and I in you, that they also may be one in us, that the world may believe that you sent me" (John 17:20-21).

⁴ By "visible unity" I mean the effective manifestation of the fundamental unity we have in Christ by virtue of our common baptism (a point I shall take up at greater length in the text below) through such realities as a common profession of faith, eucharistic fellowship, and the mutual recognition of ordained ministers by all Christian communities. In other words, I refer to a unity of life and mission that recognizably mark us as members of the one Body of Christ, present and active in and for the life of the world.

³ Secretariat, *The Franciscan's Ecumenical Vocation*, 124.

How easy it would be if ecumenism were synonymous with such things as the *Spirit of Assisi*, intercultural cooperation on the UN Millennium Development Goals, or simply the promotion of inter-Christian understanding. Easy, yes, but hardly the *Amen* our Lord desires. Ecumenism is concerned with nothing other – and nothing less – than the radical realization of our vocation as Church: in the unity of our life of discipleship, to be God's sacrament of salvation for the world.

The Commitment of the Roman Catholic Church

What is the Roman Catholic Church's commitment to ecumenism? It is full and irrevocable. In their *Decree on Ecumenism (Unitatis Redintegratio)* the fathers of Vatican II were clear on this point, as have been all the post-conciliar popes. As Pope John Paul II described it in his 1995 encyclical *That All May Be One (Ut Unum Sint)*,

A Christian Community which believes in Christ and desires, with Gospel fervor, the salvation of mankind can hardly be closed to the promptings of the Holy Spirit, who leads all Christians towards full and visible unity.⁵

For the unity of Christ's Church "is a matter of the love which God has in Jesus Christ for all humanity; to stand in the way of this love is an offence against Him and against His plan to gather all people in Christ."⁶ Thus, the Holy Father exhorted all bishops, and all Catholic faithful, to "promote the unity of all Christians by supporting all activities or initiatives undertaken for this purpose in the awareness that the Church has this obligation from the will of Christ himself."⁷

With this before us, how could our commitment to ecumenism be anything but wholehearted? Nevertheless for

centuries, literally up to the dawn of Vatican II, the Roman Catholic Church officially shunned any activity or initiative that did not echo the theme of *Come home to Rome*. What brought about the conversion? It is a story worth recalling, for it enables us to discern not only the demands ecumenism makes of us as Roman Catholics, but also the manner in which we as Franciscans can contribute to the work of all those committed to it.

In 1919 Pope Benedict XV received an invitation from Bishop Charles Brent of the Episcopal Church to send representatives to the first World Conference on Faith and Order, an early endeavor by Protestants to examine the doctrinal issues dividing Christians. The Holy Father showed interest; he even praised the aim of the endeavor. Nevertheless, he felt obliged to decline the invitation. As to the reason he gave at the time, the Roman Catholic Church is the one true Church of Christ; if other Christians desire true ecclesial unity they must come home to Rome. In 1928 Pius XI reiterated both this position and its reasoning in his encyclical *On Religious Liberty (Mortalium animos)*: "These pan-Christians who turn their minds to uniting the churches seem, indeed, to pursue the noblest of ideas in promoting charity among all Christians."⁸

[Nevertheless] the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it.... [For] whosoever ... is not united with the body is no member of it, neither is he in communion with Christ its head.⁹

How did we get from this judgment by Pius XI to John Paul II's support for all endeavors undertaken for the sake of unity? In short, because at Vatican II we as a Church not

⁵ *Ut Unum Sint*, §99.

⁶ *Ut Unum Sint*, §99.

⁷ *Ut Unum Sint*, §101.

⁸ *Mortalium animos*, §9.

⁹ *Mortalium animos*, §10.

only recognized but also affirmed the Lord's effective presence among all who profess faith in him.

There was never any doubt among the bishops gathered for Vatican II that they were truly successors of the apostles who, together with the pope as bishop of Rome, governed "the house of the Living God,"¹⁰ leading the Church in right worship and teaching its true faith, as this faith was entrusted to them by the saints.¹¹ At the same time as the Council fathers affirmed the life we share in Christ as Roman Catholics, however, they also recognized how many of the elements of this life were present among those not in communion with the Catholic Church.¹² This caused the fathers to reexamine the exclusivist ecclesiology of the pre-conciliar period and likewise to reread Christianity's sad history of division with new eyes.¹³ This led them to a conclusion that would have startled Benedict XV and Pius XI.

Even in the beginnings of this one and only Church of God there arose certain rifts, which the Apostle

¹⁰ *Lumen Gentium*, §18.

¹¹ *Lumen Gentium*, §§25-26.

¹² *Lumen Gentium*, §15.

¹³ By "exclusivist ecclesiology" I refer to the tendency, prevalent during the pre-conciliar period, to equate the one Church of Christ with the Roman Catholic Church, to the exclusion of any other Christian community's claim to this same identity. In other words, the one Church of Christ is the Roman Catholic Church. Period. This ecclesiology stands in stark contrast to that articulated by Vatican II in its *Dogmatic Constitution on the Church (Lumen gentium)*, in which the council fathers declared that the one Church of Christ "subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity" (§8). In other words, although the one Church of Christ is present within the visible structure of the Roman Catholic Church, it is not exclusively present there. It is also present within the visible structures of other Christian communities, albeit not to the same extent or with the same fullness as it is present within the Roman Catholic Church. For a concise review of the current debate regarding the significance of this shift in Roman Catholic teaching, see Francis A. Sullivan, "Quaestio Disputata: The Meaning of *Subsistit in* as Explained by the Congregation for the Doctrine of the Faith," *Theological Studies* 69 (2008): 116-24.

strongly condemned. But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church – for which, often enough, men (*sic*) of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces them as brothers (*sic*), with respect and affection. For men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church – whether in doctrine and sometimes in discipline, or concerning the structure of the Church – do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church.¹⁴

I believe it correct to say that, at least with respect to ecumenism, Vatican II is the greatest conversion story of our time. Yet, this story is not over. In a sense, it has only just begun. Over the course of the last forty years of encounter and dialogue we Christians have learned a great deal about one another and about the Lord who calls us to manifest fully the fundamental unity we have in him by virtue of our baptism. Now it is time for us to enter into a process of repentance and reconciliation that we may be more deeply converted to the Lord and committed to realizing his saving will.¹⁵ This is the demand that ecumenism makes of us both as Roman

¹⁴ *Unitatis Redintegratio*, §3.

¹⁵ See *Ut Unum Sint*, §3.

Catholics and as Christians. What does it ask from us as Franciscans?

Franciscan Ecumenism

To use the words of the authors of *The Franciscan's Ecumenical Vocation*, as heirs to the experience of that "ecumenical and universal man" St. Francis of Assisi, what is "the example and testimony" that we, precisely as Franciscans, are to offer in the quest for Christian unity?¹⁶ On the one hand, we must acknowledge that what we offer will echo with words and images common to all Christians. After all, our fundamental heritage belongs to us by virtue of our baptism, which we share with all the members of Christ's Body. On the other hand, just as Francis's Gospel experience caused him to appropriate this shared heritage in a way particular to him, so too will our contribution to the ecumenical movement be marked by the particular way in which we have appropriated Francis's experience as our own. As I noted above, I shall present what I perceive to be our example and testimony under the following headings: *fraternitas*, *minoritas*, and our commitment to live the Holy Gospel.

Fraternitas

And after the Lord gave me brothers, no one showed me what I should do, but the Most High Himself revealed to me that I should live according to the form of the Holy Gospel.¹⁷

These are among the most recognized words of St. Francis and rightly so. They lie at the very heart of his *Testament* and from this privileged place, they reveal to us a *sine qua non* both of his vocation and ours.

¹⁶ See *The Franciscan's Ecumenical Vocation*, 124, cited above in footnote 3.

¹⁷ *Testament*, 14.

By the time Francis presented himself at the door of Bernardo de Qunitevalle one spring evening in 1208, three years had passed since he had exchanged the silk gown of a well-heeled merchant for the woolen tunic of a country hermit and embraced a life of solitary prayer, service of the poor, and the restoration of wayside chapels. In 1208, something unexpected happened. Bernardo, then Giles shortly thereafter, asked to share in his life. The Lord gave him brothers and his life as "Brother Francis" began. It was a life dedicated to following in the Lord's own footsteps "according to the Holy Gospel," a life given to proclaiming the Word of God, a life committed to reconciliation and peacemaking, a life at peace with God, with neighbor and, indeed, with all creation, a life shaped by the gift of *fraternitas*. *Fraternitas* lay at the heart of St. Francis's vocation. It is also at the heart of our vocation as his lesser sisters and brothers and it is from this heart that we are able to make a significant contribution to the cause of Christian unity.

How might our spirit of *fraternitas* serve the ecumenical movement? In a word, it would call all Christians to take seriously the widely accepted teachings of Vatican II regarding our fundamental, baptismal unity in Christ and engage one another not as strangers, but as sisters and brothers in the Lord. This may seem obvious but in my experience we Christians, and in particular we Roman Catholics, tend to do the opposite. We tend to approach one another on the basis of our division, not our unity.

[All] who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers [and sisters] by the children of the Catholic Church.¹⁸

The spirit of *fraternitas* takes these words seriously and with the full measure of their significance, i.e., that the only way for us to follow the Lord, to proclaim his Word, to become his instruments of peace and reconciliation is for us to do so together.

¹⁸ *Unitatis Redintegratio*, §3.

Fraternitas. By the grace of baptism, this is the gift the Lord himself has made us to be for one another. The sooner we Christians accept this, the sooner we will begin to realize more effectively our vocation as his Church: to be God's sacrament of unity for the life of our world. This is what the gift of Franciscan *fraternitas* offers the ecumenical movement. As those who claim Brother Francis as our father, how can we hold back from offering it?

Minoritas

This leads me to consider that aspect of the Franciscan charism called *minoritas*. As was the case with *fraternitas*, the spirit of *minoritas* is a hallmark of the Franciscan vocation. Several branches of our seraphic Family claim it as part of their proper name, i.e., the Friars *Minor*. Yet, it has only been in recent years that all Franciscans have begun truly to appreciate it as St. Francis would have us do, and this not a moment too soon. For it is with this renewed spirit of *minoritas* that we can make a significant, genuinely Franciscan contribution to the cause of Christian unity.

In order to get at the heart of this point, I shall step into the history of the Order of Friars Minor. It is an important step to take. As anyone who has studied this history knows, from virtually the time of Francis's *transitus*, we friars have equated *minoritas* with poverty and fought bitterly over its meaning. We even went so far as to divide the unity of our Order over this issue and, as if that were not enough, we visited our divisions upon the rest of the Franciscan family. (How is that for the gift of brothers?)

As recent study of our sources has revealed, however, *minoritas* and money were never so tightly bound for St. Francis. True, poverty was important to Francis, but what made him a *lesser* brother was the way in which he infused poverty with the spirit of humility in order that he might receive the God who revealed to him the meaning of his life in the flesh and blood reality of *fraternitas*. This is what Franciscan *minoritas* is all about. What a gift it is for us to share with all our sisters and brothers in the Lord.

What effect would our gift of *minoritas* have upon the ecumenical movement? Fundamentally I believe it would serve to deepen the movement's commitment to leading all Christians into the kind of conversion indicated by Pope John Paul II, i.e., a conversion not only of mind, but also of memory and ultimately, of heart; a conversion toward compassion for those whom we have injured in the shadow of the cross; a conversion toward humbly confessing our need to learn from one another what it means to live in Christ; a conversion to admitting how poor we are for having divided Christ's Body and how much we desire to be reconciled to one another once again. It is a conversion toward living fully the unity we already share by the grace of our baptism and so being a credible instrument of God's reconciling love in a broken and divided world. This is the kind of conversion that Franciscan *minoritas* calls all Christians to undergo. This is one of the many aspects of our Franciscan identity that Christians ask us to share with them. As followers of the *Poverello* we can be confident that the gift of *minoritas* will not disappoint anyone who truly desires it.

To Live the Holy Gospel

I have considered the potential of *fraternitas* for reorienting the way in which Christians look upon one another and of how Franciscan *minoritas* calls all Christians to be converted once again to one another as sisters and brothers in the Lord. This leads me to consider a final contribution we can make to the cause of Christian unity: our commitment to the Gospel as our rule of life.

I admit that at first glance, this can appear more than a bit unwieldy. As the Gospel is boundless in its scope, I run the risk of attempting to speak about so much that in the end, I speak about nothing in particular. I have something rather specific in mind, though. It is this: for us Franciscans to profess that the Holy Gospel is our rule of life is for us to commit ourselves to be, as St. Francis himself was for his age

and continues to be today for Christians of all Churches, a living proclamation of the Good News for all people to read.

To name the Gospel as our rule of life is to declare our intention that when people see us, they will see in our flesh and blood the mercy, the peace, the very life God has won for all people in Jesus Christ. This is a radical way of life, a truly radical Gospel experience. Therefore, the impact this aspect of our Franciscan vocation will have on our commitment to the ecumenical movement will likewise be radical. We commit ourselves to living, as much as possible, the unity we share with all Christians as one Body in Christ. As if that were not enough, by our actions we shall likewise never cease calling all our sisters and brothers to do the same. This is something that we as Franciscans can bring to the cause of Christian unity. In fact, I would contend that it is the most precious and prophetic gift that we can offer, for it is this that makes us the kind of new people to whom, like St. Francis, "every-one can look with hope."¹⁹

An Invitation to Dialogue

As I come to the conclusion of this essay I have both a confession to make and an invitation to offer. First the confession: none of what I have said above was spoken in a generic Franciscan voice. Such a voice is an impossibility, after all. There is no such thing as a generic Franciscan. All of us are members of the Franciscan Family because of our commitment to a particular incarnation of the Franciscan charism. I am an "OFM" Franciscan. Thus everything I said was rooted in my life as a friar within a branch of the Friars Minor that is nourished by the various springs of the Observant Reform movement. This is a great gift, to be sure. It is also, though, a great limitation.

This brings me to my invitation: I wish to hear your own reflections upon the contribution that we can make, precisely as Franciscans, to the quest for Christian unity. Just as

the experiences of Christians from different Churches enrich all of us as members of Christ's Body so, too, do our distinct vocations within the Franciscan Family enrich all of us whenever we reflect upon the significance of our shared vocation to live the Holy Gospel in the spirit of St. Francis of Assisi. Thus, I invite all those who wish to respond to what I have said above to enter into a dialogue with me so that together, we may discern more clearly what is ours to do in response to our Lord's own prayer that through the unity of his disciples, "the world may believe that you sent me" (John 17:21).

Editor's Note: The author wishes to provide his email address to facilitate any dialogue our readers may wish to enter into with him. You may contact him at: murrayrussel@hotmail.com

To name the Gospel as our rule of life is to declare our intention that when people see us, they will see in our flesh and blood the mercy, the peace, the very life God has won for all people in Jesus Christ.

¹⁹ *Unitatis Redintegratio*, 124.

THE RESURRECTED BODY OF SAINT FRANCIS OF ASSISI

MATTHEW ROOKS

Thomas of Celano's and Bonaventure's *Lives* of Saint Francis of Assisi are among other things panegyrics. From their tone it is hard to deny that both of the writers are overcome with admiration for Francis. When these early hagiographers evince even the smallest criticism of Saint Francis, it sticks out like an honest politician. If we leave out the negative account of Francis's pre-conversion days, which serve only to reinforce the picture of his holiness, there is only one criticism ventured. Celano dares to be critical apropos of Francis's treatment of his own body, "the only teaching in which the most holy father's actions were not in harmony with his words" (2C 129).¹ These words immediately gave me pause. Perhaps this was not only because they were merely different from the rest; as the Elder Zosima² points out, we delight in the downfall of the righteous. In fact others I have talked to have evinced particular distaste at this "medieval" brutality with which St. Francis treats his body, Brother Ass. Are we, like the crowd, overjoyed at the fetid stink rising from Father Zosima's dead body? Whatever the case, I decided to look into it. How do we make sense of the problem of Francis's body?

¹ This and all primary documents are taken from Regis Armstrong, O.F.M. Cap., et al. [eds]. *Francis of Assisi: Early Documents* (New York: New City Press, 1999-2001).

² Zosima is an elder in the town monastery to which the Brothers Karamazov bring their disputes for mediation. See Fyodor Dostoevsky, *The Brothers Karamazov* (New York: Barnes & Noble, 2005).

The most obvious answer, the Ockham's-Razor-friendly answer, is that this is simply a character flaw. However there are four things in the early hagiographies³ that led me to doubt this. First, there is the uncanny wisdom and moderation Francis shows with regard to all other matters of asceticism. Second, there are the references in Celano and Bonaventure to Francis undergoing a transformation having to do with the flesh and the spirit. Third, and along the same vein, there is that mysterious and very bodily blessing Francis receives on Mount La Verna. And if that is still not enough to shift the burden of proof to the "character flaw" thesis, there is a somewhat surprising change late in Francis's life when "Brother Ass" becomes "Brother Body" (cf. 1C 99; 2C 129, 210). Examining the question within this four-fold framework, I was surprised to discover that his body was not, after all, Francis's greatest weakness, but perhaps his greatest strength! I made sense of the problem by locating it within what I call the "circle-line-circle" paradigm, which I will briefly explain below.

To put it succinctly, Francis like countless other ascetics strove tirelessly to move from life *in the flesh* to life *in the spirit*. But unlike those other ascetics, Francis succeeded so radically at this that he moved beyond even life in the spirit, and progressed to the flesh again, but restored at a higher level. It might be better to write: "—but restored at a higher level!" Because really this is a very exciting transformation. Saint Francis—one man alone—personally embodied enormous cosmic principles.

The principles in question are the trappings of two theological paradigms: the antithesis between *the flesh* and *the spirit*, and the circle-line-circle model. I would like to touch on each of these, as briefly as possible, before looking at Francis himself, so that we can read the primary source material with those paradigms in mind. I ask the reader to be patient with this necessary digression, and I promise that we will return soon to our beloved saint.

³ I am using almost exclusively Celano's two *Vitae* and the *Legenda Maior*.

The flesh-spirit contradistinction has Pauline and Neoplatonic roots. In Paul, the terms *flesh* and *spirit* are used quite broadly, less like philosophic concepts and more like categories of concepts or modes of being. The ambiguity in Paul's writing has allowed Christian thought on the matter to change significantly over the centuries without the subject of exegesis changing. H. D. Betz calls the spirit-flesh antithesis a "theological abbreviation,"⁴ and Peter Brown suggests that Paul felt an eschatological urgency that caused him to "slide associations together."⁵ It is easy to confuse *the flesh* (σάρξ, *sarx*), with *the body* (σῶμα, *soma*), especially when so many of the flesh's temptations are explained at the bodily level.⁶ Galatians 5, one of the earliest examples of Christian ascetic thought, is illustrative:

Let me put it like this: if you are guided by the Spirit you will be in no danger of yielding to self-indulgence [*sarx*], since self-indulgence is the opposite of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions.... When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy; drunkenness, orgies and similar things.... What the Spirit brings is very different: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control.... You cannot belong to Christ Jesus unless you crucify all self-indulgent passions and desires (vv 16-24).⁷

⁴ Quoted in Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia UP, 1988), 47.

⁵ Brown, *The Body and Society*, 47.

⁶ Isaac Slater, O.C.S.O., Personal interview, Mar. 31, 2008.

⁷ This and all other scriptural quotations are taken from *The Jerusalem Bible*. *Sarx*, translated here as "self-indulgence," is in most other translations rendered as "flesh."

Bodily temptations are emphasized here—drunkenness, fornication, etc.—but sins like idolatry and sorcery are also included. Not the body itself, but the baser inclinations associated with the body, are disparaged. The body, as part of Creation, is good; originally, in the Garden, the body was innocent, perfectly in harmony with the soul. After the Fall, *soma* comes to be enslaved to *sarx*, and there is disharmony between the body and the soul. Under the domination of the flesh, the body becomes enslaved to desire, becomes corrupt, immoral, concupiscent, i.e., fallen.⁸

In Francis's time the exegesis of Galatians 5 and other similar texts⁹ was colored by popular neo-Platonic and Aristotelian notions which devalued the body. Contrary to the Christian conception of the human being as an irreducible unity of body and soul, Plato and Aristotle regard the person as essentially a soul, the body being accidental. In both Plato and Aristotle, the body is an obstacle that keeps one from the contemplative ideal. Aristotle's *primum mobile* is completely free of bodily limitations, as Thought thinking Itself; and the highest form of human happiness in the *Nicomachean Ethics* is pure, non-bodily contemplation.

This tradition contributed to the bad reputation the body had among thirteenth-century Christian ascetics, and it also encouraged the equation, or at least confusion, of *body* and *flesh*. Francis uses both *body* and *flesh* pejoratively, referring to what the Jerusalem Bible translates above as "self-indulgence."¹⁰ In his *Later Admonition*, Francis writes that "we

⁸ Slater. Cf. Augustine's *Confessions* XIII, 7-8: "The body by its own weight strives toward its own place... When out of its order, every being is restless; restored to order, it is at rest." Augustine, *The Confessions*, tr. Maria Boulding (Hyde Park: New City Press, 1997).

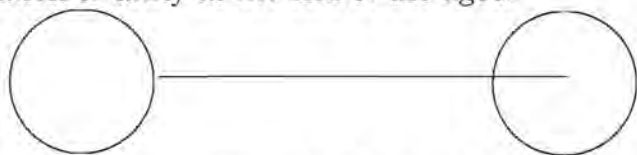
⁹ E.g. Rom 8:4, 13:14 and Eph 2:3

¹⁰ Jean-Joseph Buirette writes: "[Francis] frequently understands 'the body' in a pejorative sense to mean: 1) all that inclines us to limit ourselves to earthly and purely human ways of seeing things; 2) what today would be called 'precious me' or self-love, in other words, what we want and seek for ourselves; 3) finally—and even worse—an evil and stubborn will, anything in us that is opposed to God's will.... For Francis, as for us, ['the flesh'] is anything that pertains to sensuality and the sixth and ninth commandments (gluttony, drunkenness, sins of the flesh). But most often

must hate our bodies with their vices and sins," and advises, "let us hold our bodies in scorn and contempt" (2LtF 37, 46). His earlier *Rule* echoes this sentiment (ER 4), and Celano's *Vita secunda* quotes Francis saying "I have no greater enemy than my body" and "a person's worst enemy is his flesh" (2C 122, 134).

We should keep in mind that although Francis's project was bigger than just asceticism, it did include that ascetic journey away from life in the flesh and towards what Paul termed *life in Christ*. Francis was "a pilgrim while in the body ... separated from [the angels in heaven] only by the wall of the flesh" (2C 94) because he, like the rest of humanity, was in an intermediate stage of fallenness, in between the loss of paradise and the gain of paradise restored. In the circle-line-circle scheme, this is the line, the second stage which is characterized by alienation. Francis's asceticism was an attempt to recover the originally good *soma* before its enslavement to *sarx*.¹¹ Hence while he abuses his body, throwing it naked into the snow, he tells it angrily: "serve one Master!" (2C 117).

The assumption behind that phrase "a pilgrim while in the body" is that humanity is alienated from God, not whole; in a word, fallen. The circle-line-circle paradigm represents this, alienation, as the second of three stages; it is preceded by the primal unity of the Garden, and followed by the final restoration of unity at the end of the ages.



The first circle represents humanity before the Fall, in its primal unity with God. The line, stage two, represents humanity in its present alienated state. The second circle,

Francis understands it in the pejorative biblical sense: being closed to the divine, imprisoned in our own self-importance, concerned above all about appearances, possessions, dominion over others." See "A Short Glossary of Terms Used by Francis of Assisi," *Greyfriars Review* 18 (2004): 294.

¹¹ Slater.

and you will note that the line continues unbroken into the circle, represents the restored unity to come. The Rose in Dante's *Paradiso* is the best symbol for the restored unity I have found in literature. It contains simultaneously union and division: the numerous individuals making up the assemblage of the Saved, who despite their individuality are all united with each other and with God. There is a progression *forward* towards what was before, but at a higher level than before; a sort of repetition of stage one (St. Irenaeus uses "recapitulation"),¹² combining with stage two as well. The resurrection of humanity though the grace of the Easter mystery promises to restore humankind to its original condition, and indeed, to bring it to something higher still. The final unity in Christ is a more intimate union than was possible even for Adam and Eve, a union through the Incarnation.¹³

I take the shapes of circle and line from the Jewish theologian Mordecai Gafney, who describes the three stages respectively as the Erotic, the Ethical, and the Erotic and Ethical combined.¹⁴ The first circle (a feminine symbol in general) is a sort of Earth Goddess figure, grounded in Eros, the ecstasy of union for which pagans strove outside of their temples. The alienation of line existence (the line is a masculine mode) makes necessary the ethical precepts of the Law. In that same passage from Galatians quoted above, Paul writes that "there can be no law" as a final solution to our fallenness, which is what necessitates the higher-level restoration of *eros*. Gafney writes that the difference between "New Age" spirituality, legalistic religious orthodoxies, and a correct spirituality, is in the stage for which they each strive. All three try to respond to the fundamental problem of existence, what Hilaire

¹² Slater.

¹³ Slater. In addition to Scotus, other theologians, especially Eastern Orthodox theologians, speculate that even had there been no fall, there would still be an Incarnation or something closely akin to it, in order to bring us into that greater harmony.

¹⁴ Mordecai Gafney, "Prophets and Pagans: On the Erotic and the Ethical," *Tikkun*, Mar/Apr 2003, Vol. 18 No. 2: 33. The idea originally comes from the Kabbalist Isaac Luria, and Gafney also draws from Jewish mystic Abraham Kook (yes, that's his real name).

Belloc calls the problem of suffering and mortality. New Age spiritualities especially, but not exclusively cults of the Goddess, attempt a regressive solution, fleeing backwards from pain and death toward the original unity. Legalism attempts, via rigorous ethics, to overcome fallenness by brute force, to climb to heaven on one's own.¹⁵ The Christian solution is the progressive solution, the promise of salvation and restored unity.

This theory is relevant here because the individual person of St. Francis fits this model just as well as does the salvation history of humankind. Francis starts out living life in the body, dominated by sinful, fleshly desires (the line); he strives toward the Pauline ideal of life in the spirit, a striving which pits the soul over and against the body, which after all is a corrupting influence; he ends up, I argue, in a life in the body, but a purified body, a body enslaved no longer (circle two). Francis is unique because he fully realizes the ascetic ideal.

Celano frequently describes the purpose behind Francis's way of life in terms of flesh and spirit. When Francis denies entry to the order to the young man from Lucca, he tells him: "Wretched and carnal as you are, why do you think you can lie to me and the Holy Spirit? Your tears come from the flesh, and your heart is not with God. Get out! You have no taste for things of the spirit!" (2C 40). In the *Legenda maior*, Francis admonishes the man for giving his money to relatives rather than the poor: "You began with the flesh; you laid down a crumbling foundation for a spiritual building" (LMj VII, 3). Bonaventure also says of Francis's efforts that Francis, "aware that while in the body he was away from the Lord, became totally unaware of earthly desires through love of Christ, and strove to keep his spirit present to God" (LMj X, 1).

It will be objected, and with good reason: Yes, that is all well and good, but Francis's actions are not those of someone totally unaware of earthly desires; they are the actions of

¹⁵ Cf. Matt 23:13-36, Luke 11:37-54 for some of the invectives against the Scribes and the Pharisees in the Gospel.

someone who violently overreacts to the pressures of earthly desires. Bonaventure's *Legenda maior* is good theology to be sure, it is argued, but it is a work of theology written at the University of Paris, and a poor account of what really went on back in Assisi. Indeed, the litany of Francis's self-abuse is not a short one. Celano tells us that "if anyone tried to enumerate everything this man underwent, the list would be longer than that passage where the apostle recounts the tribulations of the saints" (2C 21). To pick a few examples: Francis "afflicted and chastised his body, he prayed and wept bitterly" (2C 115); he "took off his clothes and lashed himself furiously with the cord, saying: 'Come on, Brother Ass, that's the way you should stay under the whip!'" (2C 116). In the wintertime he would throw himself naked into the snow (2C 117), or into the icy water of the nearest ditch (1C 42); he "would fill the forest with his groans, water the place with tears, strike his breast with his hand" (2C 95). One time he even had himself dragged around, nearly naked, by a cord around his neck, perhaps the same cord that served as his sometime whip (1C 52). These actions do not seem like healthy asceticism; they seem like ascetic practices taken too far.¹⁶

This would be a reasonable conclusion – except Francis was nobody's fool¹⁷ when it came to ascetic matters. On the contrary, he was well versed in the subtleties of moderation. The first story that comes to mind here is when Francis hears a brother crying out for food in his sleep, and wakes everyone up to have a midnight meal (2C 22). Francis's followers, enthusiastic but less refined in these matters than he, "would have collapsed many times, were it not for their devoted shepherd's constant warnings that made them relax the rigors of the self-denial" (2C 21). No, he was not ignorant of the need for prudent moderation; nor was he the sort of man to hold himself to different standards than those he ad-

¹⁶ 1C 40 describes devices, such as irons or thorns, by which the brothers would mortify the flesh, although Francis is not personally specified.

¹⁷ Except, of course, God's.

vocated for others. So it is more reasonable to conclude that Francis knew what he was doing.

We get a sense that these acts of mortification are deliberate, part of a larger project, when Francis's hagiographers describe a long transformation Francis undergoes. This change begins with the dream at Spoleto and climaxes with the reception of the five wounds of Christ at La Verna. Two things about Francis's long transformation must be noted: first, the account is couched exclusively in terms of *flesh* and *spirit*; and second, it is centered on Francis's encounters with Christ Crucified. At Spoleto Francis has his vision, after which he is "changed in mind but not in body" (1C 6). Later at the church of San Damiano Francis has his first of several encounters with the crucifix, when it speaks to him. The following is a key passage. Before he enters the church we are told that "his heart [was] already completely changed – soon his body was also to be changed" (2C 10). The crucifix speaks to him, calling him by name; then, Celano tells us:

He felt this mysterious change in himself, but he could not describe it ... From that time on, compassion [lit. "suffering-with"] for the Crucified was impressed into his holy soul. And we honestly believe the wounds of the sacred Passion were impressed deep into his heart, though not yet on his flesh.... He did not immediately reach that level, but moved gradually from flesh to spirit (2C 10-11).

The Legend of Three Companions adds: "From that hour, therefore, his heart was wounded and it melted when remembering the Lord's passion. While he lived, he always carried the wounds of the Lord Jesus in his heart" (L3C 14). From that point on, the crucifix becomes more and more impressed into Francis's body. Brother Sylvester has a dream vision wherein a cross proceeds from Francis's mouth (LMj III, 5); later Pacifico receives a vision of two shining swords laid over Francis's entire body in the shape of a cross (LMj IV, 9); later still Brother Monaldo has a vision of Francis lifted up in the air with arms extended as if nailed to a cross (LMj IV,

10).¹⁸ Finally at La Verna Francis completely interiorizes the crucifix. The five holy wounds of Christ appear on Francis's body; his body is wholly transformed along with his spirit. After that day "the stigmata shone outwardly in his flesh, because inwardly that root was growing deep in his spirit" (2C 210).

The reception of the stigmata is the crucial¹⁹ moment when Francis's corrupt worldly flesh is spiritualized, and becomes spirit-flesh. This is circle two, the restoration of primal unity: a change from brokenness to wholeness. In fact Celano describes the transformation in terms of wholeness:

With all his soul he thirsted for his Christ; to Him he dedicated not only his whole heart but also his whole body ... He always sought out a hidden place where he could join to God not only his spirit but every member of his body (2C 94).

In the light of this notion of restored purity we can read with fresh eyes passages concerning Francis's "innocent flesh, which already submitted freely to the spirit" (2C 173); and it no longer seems like hyperbole to say that "his purgation was complete ... at the end completely cleansed he could fly quickly to heaven" (2C 212). Furthermore, Bonaventure makes note himself of the implications this has towards the universal resurrection of humankind: "His most holy flesh, which was crucified along with its vices, had already passed into a new creature, bore the likeness of Christ's passion by a singular privilege and would offer by the newness of a miracle a glimpse of the resurrection" (LMj XV, 1).

¹⁸ Bonaventure presents these encounters as a path leading toward the stigmata: "Now in the unfolding of your conversion, the cross Brother Sylvester saw marvelously coming from your mouth; the swords the holy Pacifico saw piercing your body in the form of a cross; and the figure of you lifted up in the air in the form of a cross the angelic man Monaldo saw while Saint Anthony was preaching about the inscription on the cross: these must be truly believed and affirmed not as an imaginary vision, but as a celestial revelation" (LMj XIII, 10).

¹⁹ Pun very much intended.

What is amazing here is that Francis's body was restored in its perfect harmony with the spirit, freed from the domination by *sarx*, even before his death. Or perhaps not; it might be better to place Francis's death at 1224, not 1226. G. K. Chesterton, for example, is of the opinion that "the Stigmata of St. Francis ... was in some sense the end of his life.... His remaining days on the earth had something about them of the lingering of a shadow."²⁰ The original bearer of the five holy wounds died soon after their reception, and afterwards remained on earth for a short time, still bearing the wounds. If Francis exchanged his alienated body for his risen body on that mountain, then perhaps the episode was his true death in some way.²¹

It is probably not a coincidence that Francis's new spiritualized flesh bore the image of the crucifixion, the event through which resurrection was made possible. In other words, universal resurrection is not a *new* miracle of God, it is the extension of something already accomplished, namely the original resurrection of Christ.²² The image of Christ Francis puts on is also the image of the resurrection itself. And at the same time as it represents the universal resurrection, the image of the Crucified is particularly matched to Francis. Francis's whole penitential life, as Octavian Schmucki

observes, grows out of the mystery of the cross.²³ Francis is known for his humility, for his poverty, for his generosity, and so forth; but his identity was tied up more than anything else with his sharing in the crucifixion. As Raoul Manselli describes it:

If we search through Francis' works and the numerous anecdotes about him in the later stages of his life, nothing emerges as more important to him than Christ crucified and suffering. There is – or at least there appears to be nothing that indicates any shift in his feelings or in his personal devotion as regards the Lord's passion. This favors the conclusion – a very revealing one, in our judgment, that his meditation on the life of Jesus as worker, preacher, and crucified belongs to the deepest part of the saint's spirituality, as an essential component of his intimate religious experience.²⁴

Francis confirms this himself when he opens the Gospels three times, and is met three times with the passion of our Lord Jesus Christ (1C 92-93). Is it any wonder that Francis's resurrection body takes the form that most accurately represents his life? The Orthodox theologian Sergius Bulgakov, speculating on what a resurrection body would look like, postulates that resurrection bodies would represent with perfect clarity the idea representing the essence of each person.²⁵

²⁰ Gilbert Keith Chesterton, *Saint Francis of Assisi* (New York: Doubleday, 2001), 123-24. James Alison writes of the wounds of Christ: "When Luke and John tell us that the risen Lord appeared with the visible wounds of his death, it wasn't merely a way of identifying him as the same person but a way of affirming that he was so much the same person, that, in the same way as that person was dead, so was he." *Raising Abel: The Recovery of the Eschatological Imagination* (New York: Crossroad, 1996), 29.

²¹ From the direct textual evidence we've looked at so far, it would also be reasonable to conclude, as Isaac Slater, O.C.S.O. does, that Francis's body was not a resurrected body, but instead "a mortal body marked by Easter grace to an amazing degree." I believe that it is more likely that after La Verna, Francis had a risen body, for reasons given below; but it should be noted that the following part of the paper is slightly more speculative than the preceding part.

²² Sergius Bulgakov, *The Bride of the Lamb* (Grand Rapids: W.B. Eerdmans, 2002), 436.

²³ Octavian Schmucki, "The Passion of the Christ in the Life of Saint Francis of Assisi: A Comparative Study of the Sources in the Light of Devotion to the Passion," *Greyfriars Review* 4 (1990): 68.

²⁴ Raoul Manselli, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1988), 331.

²⁵ Bulgakov adds that this question "was much debated in the patristic literature (by Origen, St. Gregory of Nyssa, St. Ephraem, St. Augustine, and others): In what state, at what age, and in what appearance is the body of a resurrected individual restored? To what degree does it retain the individual features that distinguished it in earthly life? Will the resurrected body be an exact as possible reproduction of all the empirical states proper to it in this world of sin and death, or will it be their general adequate form that fully and perfectly expresses the ideal image of a human being as a person and that therefore does not have an exact physical cor-

Paul hints at something like that when he discusses the appearance of resurrection bodies:

You sow a bare grain, say of wheat or something like that, and then God gives it the sort of body that he has chosen: each sort of seed gets its own sort of body. Everything that is flesh is not the same flesh: there is human flesh, animals' flesh, the flesh of birds and the flesh of fish. Then there are heavenly bodies and there are earthly bodies; but the heavenly bodies have a beauty of their own and the earthly bodies a different one. The sun has its brightness, the moon a different brightness, and the stars a different brightness, and the stars differ from each other in brightness. It is the same with the resurrection of the dead (1Cor 15:37-42).²⁶

The model of the seed is much like our circle-line-circle model. The seed comes from an original unity with the adult plant, is cast off from it, and later regains the unity of a mature plant. Discussing this Pauline image of the seed, Bulgakov writes: "In resurrection, a determinate spiritual personality receives, or rather regains, the generative energy that it needs to restore the fullness of its life, not only spiritual but also corporeal, or more precisely, spiritual-corporeal."²⁷ All this is merely to say that the stigmatized Francis is exactly what we would predict Francis to look like after his

resurgence with his different aspects? Clearly the latter" (441). Gregory of Nazianzen appears to agree: "He has come to raise up flesh, to save his image, to restore man. Christ has come to make us perfectly one in him; he has come completely within us in order to place within us all that he is. There is no longer male or female, slave or freeman, all which are characteristic of the flesh; there is from now on only the divine image which we all bear within us, according to which we were created, and which should be so strongly formed and impressed within us that it suffice to make us recognized" (Oratio VII, 23; PG 36:285 quoted in Claude Ollivier, "The Fathers of the Church on Ascesis as a New Martyrdom in Communion with Christ" (Paris: Publications de Saint-André, 1955), 58-70).

²⁶ Origen, among others, read this to mean that there is no likeness between our bodies now and then.

²⁷ Bulgakov, *The Bride of the Lamb*, 439

resurrection, even had he never received those wounds at La Verna.

The last two years of Francis's life, the two years during which he bore the wounds of Christ in secret, were his most physically painful. Francis's infirmities multiplied during his last years. He bled from his holy wounds; he was often too weak to walk; he needed a caretaker, Brother Leo; he gradually went blind. Some speculate that Francis contracted leprosy, although evidence for this theory is conspicuously lacking in primary sources. It is amidst all this that Francis reverses his attitude toward his body. It is "Brother Body" now, a dear friend instead of his greatest enemy. At San Damiano, around six months after receiving the stigmata if we go by Englebert and Brown's chronology,²⁸ Francis agrees to accept medical care (1C 98). This is an unprecedented show of leniency toward the body from a man who would fast to the point where he could barely stand, but still steadfastly refuse to lean against a wall or partition (2C 96). At Rieti, about four months after that, Francis asks a companion to play the lute for him, "to give some consolation to Brother Body, which is filled with pain" (2C 126). This is usually interpreted as a change of heart. For example, Murray Bodo writes:

As Francis grew older he regretted the harsh treatment he had given Brother Ass ... he now wanted to patch up his difficulties with Brother Body.... Furthermore, Francis no longer saw his body as something apart from him.... That he had earlier seen so great a cleavage between body and spirit bothered him, and he wondered why it had taken him so long to see that even his body had been made spirit by the Incarnation of God.²⁹

This is to say that Francis's mind changed; but I would like to say that it was really his body that changed. It was not

²⁸ Marion A. Habig (ed.), *Saint Francis of Assisi Omnibus of Sources*. (Chicago: Franciscan Herald Press, 1973), xiii-xiv.

²⁹ Murray Bodo, *Francis: The Journey and the Dream* (Cincinnati, OH: St. Anthony Messenger Press, 1988), 76.

merely that Francis had earlier *seen* a cleavage between body and spirit, and realized later that this was not so. Rather, it was that there earlier *had been* a cleavage between body and spirit – the domination of the flesh – which was there no longer.

Would it be in character for Francis to reverse his evaluation of his body completely in response to its increasing infirmity? Bodily suffering was not a new experience for him. For many years past, his sufferings would even reinforce the need to chastise the body continually, to keep Brother Ass under the whip where it belongs. The new and prolonged illness of Francis's last years differed only in degree, not in kind. No, this would not be a characteristic response to greater pain. More characteristic would be to welcome the pains as "Sisters," as was his wont (LMj XIV, 2).³⁰ A greater suffering would not change the fundamental fact of *soma's* enslavement to *sarx*. Thus we must either believe Francis to be inconsistent, or believe what I find more reasonable, that he was changed.

When his eyes are cauterized, Francis's body does appear to be of a different sort than it was before. This is around the time he asks his companion to play the lute to console Brother Body. Francis joyfully submits himself to the hot iron, needless to say, without anesthetic; and to the bewilderment of his companions, he reports: "Truly I say to you, I did not feel the fire's heat, nor any pain in my flesh" (2C 166). It is not that he suffered the pain gladly; he felt no pain at all. What we have here is a change in body, not in mind.

Now, I am the first to admit that this theory is highly speculative. As far as I know, the appearance of a resurrected body here on earth has only one precedent, Christ himself. Even that may bear limited or no resemblance to our own risen bodies; the Body of Christ is, as the above passage from First Corinthians says, worlds different from the bodies we mortals will take on. For this reason, Francis can give us a model, a rare glimpse what a resurrected body might

³⁰ Cf. Heb 12:6: For the Lord trains the ones that he loves and he punishes all those that he acknowledges as his sons.

look like. If, following James Alison, the study of eschatology is the study of the resurrection,³¹ then Francis serves as a valuable eschatological sign. In addition, there are a few other things that recommend this as a theory. Francis labored on his body with an unprecedented humility, a long and tortuous labor, but a labor that yielded the most exquisite fruit. In this we see a confirmation that the hard labor of dedicated asceticism really does pay off. At the same time we see that Francis's transformation was conferred upon him by God, not achieved wholly through his own efforts. There are elements of both total freedom given us by God, and total dependence on grace. For this reason the theory rings true in my ears. It also speaks to ascetics, showing them by example that their efforts have the potential for tangible, and profound, results.³² For my own part, the example of Francis's wild success reinforces my eschatological hope. Just as the remembrance of primal innocence prompts us to recognize a problem, *the* problem, Francis's bodily success shows us the solution. We have always been able to tap into a divine sap that flows out of the original Paradise. Now we have the holy example of Saint Francis, his stigmatized body a beacon of the Paradise to come.



³¹ Alison, *Raising Abel*, 28, 30. He writes: "Eschatology is an attempt to understand ever more fully the relationship between those empty marks of death which Jesus bore and the mysterious splendor of the human bodily life which enabled them to be seen" (30).

³² Cf. Claude Ollivier, "The Fathers of the Church ...": "Asceticism is transformed into an invincible hope in the very victory of Christ over death through his resurrection" (45).

ARISTOTLE AND THE SACRAMENTS: AN UNHAPPY MARRIAGE

GIRARD ETZKORN

The early years of the thirteenth century witnessed the discovery of Aristotle's writings by Christian theologians. There was great enthusiasm regarding the thoughts of this noble pagan who was unaware of the Jewish or Christian scriptures. How would he think about the great questions which troubled humankind? It was not long before Christian theologians began to incorporate, sometimes uncritically, the ideas of Aristotle into the heritage of Christian theology.¹

Regarding Christian sacramentology, there were six notions taken from the Aristotelean corpus which played a major role. *Matter and form*: where, for example, the body was matter and the soul a form. Then there were Aristotle's ten categories which were an attempt to assemble an exhaustive list of questions which could be asked about anything whatever. Four of these categories are of concern to us here. Substance: what is it? Quantity: how much? Quality: what kind? Relation: with what or with whom? Concerning the category of relation, considerable influence was accepted from Aristotle's principal commentator, namely the Muslim philosopher Ibn Roschd, known as Averroes in the Christian Middle Ages, who remarked that relation had a diminished being and had less ontological meaning than the preceding three categories. Relation did not have the same metaphysi-

¹ This little essay makes no pretense at academic profundity. Nevertheless, given my forty years' acquaintance with medieval theologians, I daresay that my claims can readily be verified in the works of most medieval theologians.

cal status of respectability. As we shall see, this demeaning of relation had a considerable effect on the understanding of the sacraments in Christian theology and life.

So let us consider² the sacrament of Baptism. With the adoption of Aristotelean terminology, the matter of the sacrament was the pouring of the water and the form the pronouncing of the words "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Prior to the baptism there is the renouncing of Satan and the acceptance of the creed, but little talk of a commitment, whether vicarious or actual, to the love of God and neighbor in service to the community. Questions regarding the latter are not asked. The traditionally accepted purpose of the sacrament of Baptism has been to cleanse the recipient of the stain of original sin. According to the majority of theologians of the Middle Ages, original sin was transmitted by the sperm of Adam and his male descendants such that the transmission of original sin had a physical basis. Christ was exempted because Joseph did not impregnate Mary and Mary was miraculously exempted. How this physical transmission of the seed of Adam accords with the generally accepted theory of evolution escapes my ken.

Regarding the sacrament of penance, the adoption of Aristotelean terminology is bizarre. The matter of confession is sin, which was regarded by Augustine and many theologians of the Middle Ages as having no ontological being, and as a negation of what ought to be. The absolution of the confessor was the form of the sacrament, such that the object of the absolution was absence of sin, an ontological nothing. Again there was little or no talk of reestablishing harmonious relations with the divinity and one's self and/or one's fellow humans. With the contemporary characterization of penance as the sacrament of reconciliation, the notion of relation has been given increased status.

Then there's the sacrament of the Eucharist. Employing Aristotle's notions, bread and wine are the matter of the sac-

² If my memory serves me correctly, the application of the Aristotelean notions of matter and form to the sacraments was prevalent in the theology manuals of the late nineteenth and early twentieth centuries.

rament and the words of consecration are the form. According to the doctrine of transubstantiation, the substances of bread and wine no longer exist, but the quantity and the qualities of the bread and wine perdure without their corresponding substances. The fact that the categories of Aristotle played a pervasive role in medieval sacramentology can be exemplified by William of Ockham's treatise on the Eucharist where the defense of his thesis that quantity is not a distinct entity from substance and quality takes up the most space.³ According to the medieval Franciscan theologian John Pecham, circa 1270, in his question as to whether the body of Christ descends into the stomach of the recipient, over thirty miracles occur in the Eucharist.⁴ There is one other category of Aristotle which comes into play in theological discussions regarding this sacrament and that is the category which asks the question where – the answer to which is place. So the medieval theologians, believing as they did that Christ ascended body and soul into heaven, perforce asked can the body of Christ be in two places at once? For Aristotle it was impossible for the same body to be in two places at once. Medieval theologians generally deemed this bi-location to be miraculous. What has been relegated to the background in the adoption of Aristotle's ideas are the notions of the gathering of the faithful for spiritual nourishment, the re-celebration of Jesus's farewell dinner with his followers, the symbolism latent in throwing a party on the eve of one's execution, the giving thanks (εὐχαριστία/Eucharist) to Jesus for showing his followers how to live and the reminder to his apostles that their leadership should be one of service. Aristotle's category of relation, in its diminished ontological being, rarely enters medieval theological discussions regarding the Eucharist.

In the sacrament of Orders, the matter is the blest oil and the form the words and the anointing by the ordaining

³ Guil. Ockham, *Tractatus de Corpore Christi*, ed. C. Grassi in *Opera Theologica X* (St. Bonaventure, NY: The Franciscan Institute, 1986), 89-234.

⁴ Ioan. Pecham, *Quodlibet IV*, q. 41, in *Bibliotheca Franciscana Scholastica XXV*, eds. F. Delorme and G. Etzkorn (Grottaferrata: Collegium S. Bonaventurae, 1989), 263-66.

prelate to whom is promised an oath of fealty and obedience. Notice that there is little talk about the newly-ordained's relationship to the faithful whom he is expected to nourish by a leadership of service. Traditionally, if there is any sort of relation operative, it is one of a superior to inferiors, viz. clergy to laity.

The same notions of matter and form were applied to the sacrament of the sick (previously the last-anointing), the matter being the chrism and the form the anointing and words of absolution by the priest.

In matrimony there was at least the possibility of the category of relation regaining respectable status, while the application of the notions of matter and form was not felicitous.

Lest we be seen as painting all of medieval sacramentology with this brush of pessimism, it is perhaps appropriate that we pass on a sample of a treatment which bespeaks intellectual insights and spiritual nourishment. The Franciscan friar theologian William of Melitona composed his *Quaestiones de Sacramentis* around the middle of the thirteenth century. In his fifth of six treatises he deals with penance, first as a virtue and secondly as a sacrament. The part devoted to penance as a virtue occupies 186 pages in the critical edition of his *Quaestiones*.⁵ William considers penance/penitence/repentance to be a virtue. While occasionally our author cites Aristotle's Nichomachean Ethics in defining or illustrating virtues, one would be hard put to find a discussion of penance in the Stagirite's writings; perhaps μετανοια might be as close as one might get.

The second question of this part asks whether penitence be a general or special virtue. As a special virtue, William declares, penitence is subsumed under justice. A person who sins gravely "takes away" from God that which is his just due by defiling his created image and likeness. He takes away from his neighbors by working serious harm on the commu-

⁵ Guillelmi de Militona, *Quaestiones de Sacramentis*, in *Bibliotheca Franciscana Scholastica XXIII*, ed. G. Gál (Quaracchi: Collegium S. Bonaventurae, 1961), 803-989.

nity. He even takes away from himself by defiling his God-given gifts. By doing penance, the sinner restores the right order of justice.⁶ Later on, in question four of this section which asks whether penitence is justice, William answers that penitence taken generally participates not only in justice but also in some way in the other three cardinal virtues, viz. prudence, temperance and fortitude. It is worthy of note that the categories of Aristotle and the notions of matter and form do not play any significant role in William's questions on penitence.

According to the Roman Catholic catechisms of yore, the sacraments impart grace to the soul. With the advent of Aristotle's corpus, grace came to be conceived as an ontological form capable of quantification, such that the more grace one had made one more acceptable to God.

Of course, the question soon arose concerning the grace in the soul of Christ. Surely it was more than that of any ordinary human, but was it of infinite quantity? So what resulted was that the notion of a harmonious relationship with the divinity begotten of love for God and one's fellow humans was relegated to the background, if not largely forgotten, in theological discussions. With the adoption of Aristotelean terminology and ideology, communal sacramental celebration and symbolism were likewise all but forgotten. Some theologians, in the wake of Aristotle who claimed that friendship needed to be between equals, opined that there could be no friendship with God because obviously he was no human being's equal. Of course, Aristotle's "prime mover" was impervious to anything humans might do. There was no such thing as providence in Aristotle's system. Jesus came to be with us and show us how much the Father cared for us and loved us. "I no longer call you slaves because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my father" (John 15:15).

The demeaning of relationships has had a deleterious effect on sacramentology which may indeed have perdured to this day. The untoward effect of the quantification of grace, viz. the more the better, has been a piety still prevalent. It has been called mercantile christianity characterized by an attitude in the believer that somehow God owes him or her sanctifying grace for all the good deeds, prayers, masses, novenas and rosaries he or she has performed. In Renaissance Rome, for example, wealthy matrons were transported on litters by their servants from church to church so that they could witness as many elevations of the host as possible. In this mind-set, quantification is intimately connected with the assurance of salvation. In the worst of scenarios it can lead to a holier-than-thou attitude: I am not like the rest of humans, "I go to Mass every day," or "I make an annual retreat" or "I give a tenth of my income to charity," etc. In contrast to the tax collector in Luke's Gospel, "O God, be merciful to me a sinner" (Luke 18:13).

Prior to the advent of Aristotle in the Middle Ages, grace was not regarded as a quantifiable form. Some theologians regarded it as the indwelling of the Holy Spirit. Others saw it as divine acceptance. Like creation, it was looked upon as a freely-bestowed gift by God and gratefully received by the recipients. *Bonum est diffusivum sui*: goodness overflows.

However, if God is immutable, then he cannot be offended even though creatures can be offensive. If God freely creates and freely redeems, then he is not beholden to creatures and his salvific graciousness is a gift. The need for good works is a constant and pressing need among rational creatures and is best regarded simply as doing what one is supposed to do in the community of human beings. God is not constrained to reward. He has chosen to do so and we hope to be his beneficiaries. "When you have done all you have been commanded, say 'We are unprofitable servants, we have done what we were obliged to do'" (Luke 17:10).

I would be the last to deny that much wholesome sacramentology can be found in the works of medieval theologians, but such wholesomeness and spiritual nourishment must often be gleaned in spite of Aristotle's influence. Per-

⁶ Guillelmi de Militona, *Quaestiones de Sacramentis*, 817.

haps the thrust of this little essay is to show what must be re-thought by contemporary theologians in their efforts to elaborate a salubrious sacramentology and thus overcome the deleterious effects consequent upon the indiscriminate adoption of Aristotelean terminology so that the wholesome relationships of love, respect and justice stemming from sacramental celebration can be the on-going concern of the Christian community.

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BOOK REVIEW

Bodo, Murray (2007). *Mystics: Ten Who Show Us the Ways of God*. Cincinnati, OH: St. Anthony Messenger Press, 2007. Paperback, 224 pages, \$16.95

Before beginning to read this book my first impression was "just another book on mystics." But since it is Murray Bodo's exploration on mystics I was sure there would be a twist to the story and a deep message to ponder. So I imagined the setting in which he wrote each chapter. Then I listened to Murray Bodo's voice describe each mystic with enthusiasm. And I assure you I found those hidden messages and more.

Each chapter, and each mystic, tells an individual story of life's struggles as well as detailing the challenge of exploring a relationship with God. There were "common threads" that linked these mystics and their stories of an intimate relationship with God together. One of the first characteristics that Murray Bodo describes as common to all these mystics is that they are ordinary folks. There is also a running theme of beauty, goodness and hope in the world today. These mystics have all been touched by God's love in some of their darkest moments and because of that experience they continued to seek God and to be open to God's voice. That search led them to develop extraordinary compassion for and service to others prompted by their love for and intimacy with God.

Besides examining the characteristics common to all the mystics, Bodo describes a particular trait unique to each. Beginning with Mary, whom Bodo names the Mother of Mystics, he identifies Francis as the practical mystic. Then he explores Julian, who concentrated on the Goodness of God,

Jacapone, who reached insights into the Madness of God and Catherine, who focused on the hidden things of God, etc. Bodo also shows us how each mystic's life parallels stages in the life of Francis and/or Clare as we reflect on their relationships with God and the richness of our Franciscan Spirituality.

In addition to mystics of the past, Bodo also selected modern examples for us to consider. One such is the poet and hermit Robert Lax, a legend in the halls of St. Bonaventure University and the streets of Olean, NY. Thanks to Bodo's insights we see that Robert Lax shared his relationship with God through his gift of writing.

A reflection section at the end of each chapter provides an opportunity for the reader to look into one's own spirituality and to seek the grace of intimacy with God.

I found *Mystics* to be a modern day witness to "The Soul's Journey into God," as each mystic described traveled the same path Bonaventure charted in his classic work. And the over arching thread repeated throughout the text is that regardless of the simplicity of one's state in life, or perhaps because of it, when one uses one's gifts faithfully in the search for God then one will reach out to include those around them.

After reading *Mystics* one will be inspired to seek a deeper relationship with God thanks to Murray Bodo, a Franciscan writer and poet who many consider one of today's mystics. There is a spirit and openness in the gifts and talents of Murray Bodo that is always shared with his readers. Murray shows us the beauty of our relationship with God in many ways through his writings but most of all by his humble gentle presence and witness to our Franciscan charism.

Paula J. Scraba, Ph.D.
St. Bonaventure University

LADY PICA

Francis, dear one
the empty rooms cry out for you
and under the chimney's hood
the hearth fire burns untended
I sit in an upright chair

It is months now – your father
fusses with palfreys and war horses
while I shun linens and wool dresses
trimmed and lined with fur

And no one sees
I sit by the window
I hear rumors
I stay inside
I sit in an upright chair

There is no song here
except for the birds I hear
through the window's oiled parchment
The days are long

Your father roars
at the dogs and servants
and we seldom sit by the fire
The night frightens our sleep

Francesco, my son
what have I done?
Tell me how it is with you
knock at the silent door
I wait in an upright chair

They say you're now a leper –
Dear one, what has become of you?
Your father and I lie abed
stare at the ceiling's wooden beams

Your dog whines mornings
He watches the door
He does not eat
I pat his matted coat

I give you to God, my son
I wait for death
The bells toll under the house
The wind laughs in the eaves
I sit in an upright chair

Murray Bodo, O.F.M.

ST. CLARE IN CONTEMPLATION

"Eternal Beatitude is a state
where to look is to eat." Simone Weil

Silence

Her silence lifts
the vestment of God,
uncovers
what's already there,

like the silence
of that voice on the cross
uncovering the soundless
Word of God.

Breath

To be inhaled by God
is to inhale the breath
she thinks
she's surrendered.

Bread

The quiet and vulnerable
Sacrament.

In surrender

To this bread
she becomes as silent
as the God who surrenders
to her hunger.

Beatitude

She herself becomes
the silent bread
her sisters eat.



Murray Bodo, O.F.M.

REFLECTION ON TOR RULE, ARTICLE 8

Within themselves, let them always make a home and dwelling place for the one who is Lord God almighty, Father and Son and Holy Spirit, so that, with undivided hearts, they may grow in universal love by continually turning to God and neighbor.

God-love spirals deep,
stirring with that gentle touch
my core of love,
seeding welcome deep within,
whispering to my heart
a greeting only I can hear
in words that only I can grasp,
spiraling
till at the center we are one,
my God and I,
within our coil of love,
love intense beyond compare
love that must at last emerge
to seek and share embrace
beyond my being;
then heart to heart,
joined as one
my God and I
spiral out from deep heart's core –
plying,
playing,
embracing worlds beyond my narrow grasp;
our spiral broadens,
spinning,
weaving,
bringing deep within our spiraling dance
the heart of all that lives.

Ann Marie Slavin, O.S.F.

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- How injustice is allowed to grow in our society by cultural, social, political, economic and personal choices made on a regular basis.
- The many facets of injustice and violence in globalization, eco-justice...
- The Christian and Franciscan spirituality that must be part of the response to the world's anguish with regard to injustice and violence.
- How conflict can be transformed by peacemaking communications, conflict resolution and strategic action in our families, churches, neighborhoods, nation and world
- Strategies and methods to be effective Franciscan peacemakers in our everyday lives.
- A potential for a new sense of excitement and deepening of faith.
- How the processes of globalization can either lead to peace-building or violence; as Franciscans, we work to build peace.

This program is being offered as a result of a collaboration between the Franciscan Action Network, www.franciscanaction.org, Holy Name Province Franciscans, www.hnp.org/ipic, and Peace Bene Nonviolence Service, www.pacebene.org. The goal of our action is to increase the spiritual depth and skills of Franciscans and Franciscan-hearted people so that the peace of Christ might more fully enter our world.



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At the end of the *Engage* process, each host group or ministry will have a core group of skilled peacemakers able to help them take a stronger peacemaking position in the work of the church. However, this process is not necessarily about creating new programs for already busy people; rather, it can help enhance the programs you already are doing, making them more effective at bringing forward the peace of God through their actions.

What it takes to do the Engage Franciscan Peacemaking Process:

What is provided by Franciscan Action Network (FAN)?

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- Facilitators' Guides (order forms)
- Participant Guides (order forms)
- Training for Facilitators (see the notice)
- On-going support for facilitators, as needed
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In addition to important local, ministry-based peacemaking action that might arise from the process, there is also a need to unite our resources as Franciscan ministries with others, so that, together, we might be able to help make more peace in our world.

Franciscan Action Network (FAN) has peacemaking as a one of our three main issue areas of focus. To this end, FAN is committed to on-going advocacy and public media work to promote U.S. domestic and international peacemaking efforts.

Please sign-up with FAN and visit our website often to stay connected.

WWW.FRANCISCANACTION.ORG

Next Steps:

HOW TO HAVE YOUR MINISTRY/GROUP PARTICIPATE...

It's as easy as one-two-three:

1. Determine what day of the week you will offer the training.
2. Find at least two persons willing to facilitate the process.
3. Fill out and return the enclosed registration form for facilitator's training.

(Note—if you already have trained facilitators, please contact Russ Testa at FAN for next steps: testa@franciscanaction.org.)



Facilitator Training Opportunity:

The Engage Franciscan Peacemaking Process is designed so that facilitators easily can follow the guide and materials prepared by Peace Bene. However, to ensure the best possible process and to increase facilitators' confidence, the Franciscan Action Network will offer a three-day training opportunity on four separate dates. The training session is designed to help facilitators become more fluent in the process and learn how to handle some of the common stumbling blocks that can arise in small group dynamics.

WHEN & WHERE IS THE FACILITATORS' TRAINING?

The Facilitators' training will be offered in four locations during 2008. Housing is available for out-of-town participants. (2009 training dates to be announced soon)

- Monday, July 21 (5:30PM)-Thursday, July 24, 2008 (3:00PM)—
(Just prior to the Franciscan Federation Convention)—
Denver, Colorado—Loretto Spirituality Center
- Thursday, September 4 (5:30 PM) - Sunday, September 7, 2008 (3:00 PM)—
Washington, DC; Center for Educational Design & Communication
- Thursday, September 18 (5:30 PM)-Sunday, September 21, 2008 (3:00 PM)—
Milwaukee, WI-- School Sisters of St. Francis
- Thursday, October 23 (5:30 PM) - Sunday, October 26, 2008 (3:00 PM)—
Ringwood, NJ--Franciscan Spiritual Center

WHAT IS THE COST?

Participation in the facilitator training will cost \$250.00, which covers the cost for a copy of the facilitator guide, all training materials, and all meals & breaks. *Those in need of housing will incur an additional charge of \$90.00 to cover the cost of the entire three evening stay.*

Please note—a limited number of scholarships are available, so please do not let budgetary constraints keep you from participating. (Contact FAN for more information.)

HOW DO I REGISTER?

On the included registration form. Please complete and return the form along with payment of least 1/2 of your expected cost to the address indicated (Balance is due at the time of the training). **Space is limited to 20 persons so please do not delay.**

CANCELLATION POLICY

We understand that people's situations and schedules change unexpectedly; however, costs are incurred to hold a spot. If you let us know of changed plans requiring you to cancel at least two-weeks in advance of the training, we can return up to 1/2 of what you have paid. If possible, we will attempt to return more. Cancellations with less than two weeks notice will be addressed on a case by case basis.



Franciscan Action Network

Transforming the world in the spirit of St. Francis & St. Clare

P.O. Box 29053
Washington, DC 20017
202-527-7575 or 888-364-3388 (toll free)
202-527-7576 fax
www.franciscanaction.org



ST. FRANCIS Spirituality Center

200 St. Francis Avenue

Tiffin, OH 44883

Phone (419) 443-1485

Fax (419) 447-1612)

e-mail: retreats@stfrancisspiritualitycenter.org

www.stfrancisspiritualitycenter.org

UPCOMING EVENTS

Please view our website for more information on the following programs....

From Religion to Faith

October 11-17, 2008

...a six day retreat with Author and Retreat Leader
Sister Barbara Fiand, SNND

Presenter: Barbara Fiand is a Sister of Notre Dame de Namur. She gives retreats, workshops, courses on holistic/feminist/quantum spirituality, prayer, religious life.

For many of us the "well" has run dry and we are longing for a depth encounter with the faith of our tradition. This retreat will allow for this opportunity.

We will revisit our ancient stories and thoughtfully--in the context of today--question into them for their power and relevance. Our hope is to reconnect with the energy and with the dream, to revision and recommit ourselves.

Suggested Offering: \$360.00

"Praying Out of the Box"

October 30, 2008

10:00 am - 3:00 pm

...a day of reflection on different ways and opportunities to pray in our busy lives.

November

"Pottery Retreat"

November 7 - 8, 2008

...an experience of the creative process through pottery making, prayer and reflection. No pottery experience necessary.

Retreat Leader: Sr. Jane Francis Omlor, OSF, Potter

A Day for You filled with Peace & Prayer

You are invited to consider a special day for yourself. The invitation is open anytime through the year. *(if space is available)*

Experience a renewed presence of God in your life. Listen to God, to Life in stillness, in reflection, in Prayer, in reading, in walking, in resting.

Tailor your day in any way from approximately 9:00 am to 4:00 pm

\$15.00 donation requested for the day. Lunch and snacks included.

Spiritual Direction is available - Cost is extra.

Private Retreats Individually Tailored are available at St. Francis Spirituality Center

Need to get away? Need some time to focus on your life? Or maybe you need to reconnect to God? A time for renewal may be just the right thing! Time spent on self-renewal is time well spent! Call! We can help you design just the right retreat FOR YOU. 419-443-1485

retreats@stfrancisspiritualitycenter.org

Visit our website: www.stfrancisspiritualitycenter.org

Thank you,

Jenifer S. Smith



ST. FRANCIS Spirituality Center

200 St. Francis Avenue

Tiffin, Ohio 44883

419-443-1485

retreats@stfrancisspiritualitycenter.org

www.stfrancisspiritualitycenter.org



"God's Extravagant Love": reclaiming the Franciscan Theological Tradition

sponsored by *Sisters of St. Francis of Philadelphia*

PROGRAM UPDATE, 2008-9

Twenty-six years ago, Eric Doyle O.F.M., Franciscan scholar from Canterbury, England, encouraged us to immerse ourselves in our Franciscan theological tradition. He urged us to "enter into fresh dialogue with it until it becomes part of the very air we breathe and forms the structures of our vision of God, humanity, and the world." [The Cord 32.4(1982)111.]

This Program seeks to do just that!

Seventeen weekends, three retreats (Colorado Springs, Hawaii and Aston), plus an International two week course in Nairobi, Kenya into this experience, we have heard:

➤ *This opened a whole new world to me. It's a different lens, a different way of seeing and experiencing life – makes all the difference but its difficult to take off "old" glasses.*

➤ *Good timing ... we need much more of this. Profound... nothing short of amazing ... It is a broad springboard giving many tastes of topics for further study... very enriching.*

➤ *Keep urging – keep reminding – keep trusting!*

And so we are ... With 14 Programs to come in **2008** and **2009**.

"We have a hopeful word to speak to the concerns present in today's Church and to the crises affecting our society."
Bill Short O.F.M.

Program Costs

Determined by each sponsor.

Information: Kathleen Moffatt O.S.F.

Skmoftatt@aol.com; cell phone: 302-559-0952

Team Members:

Mary Jo Clares, Portland, OR; Julia Keegan, Wilmington, DE; Patricia Larkin, Syracuse, NY; Arlene McDonough, Wilmington, DE; Patricia Smith, Wilmington, DE; Joanne Branski, Pittsburgh, PA; Celeste Clavel, Portland, OR; Mary Farrell, Aston, PA; Marjane Hresko, Aston, PA; Patricia Kidd, Dublin, Ireland; Annette Lucchese, Ringwood, NJ; Rosemary Napolitano, Hewitt, NJ; Diane Tomkinson, Newport, RI; Helen Rudzik, Aston, PA; Kathleen Ganiel, Winston Salem, NC; Helen Jacobson, Wilmington, DE; Marlene Kline, Pittsburgh, PA; Julie McCole, Boothwyn, PA; Kathleen Ostelt, Fayetteville, NY

Coordinator: Kathleen Moffatt, Wilmington, DE

STILL TO COME

June 8-10, 2008

1 mile Fall MN Franciscan Sisters Assembly

September 11-14, 2008

Franciscan Study Centre, Canterbury, England

September 18-21, 2008

Franciscan Retreat Center, Tiffin OH

September 19-21, 2008

Chloris Center, Springfield IL – Midwest OSF Collaboration, 217-523-0991 x482

September 26-28, 2008

St. Joseph Family Center, Spokane WA 509-954-3382

October 3-5, 2008

Franciscan Renewal Center, Scottsdale AZ 480-948-6440 x153

November 14-16, 2008

Franciscan Spiritual Center, Aston PA 610-558-6152

May 3-9, 2009

Assisi Heights, Rochester, MN 507-282-7441

May 8-10, 2009

Ladywell, Surrey, England – FMDM Sisters May 15-17, 2009 Western Ireland – FMDM Sisters

July 18-20, 2009 Retreat

Franciscan Center for Prayer, Frankfort IL 815-469-4581

August 3-8, 2009 Retreat

Franciscan Spiritual Center, Aston PA 610-558-6152

October 2-4, 2009

Franciscan Retreat Center, Danville CA 925-837-9141

October 16-18, 2009

Franciscan Spiritual Center, Ringwood, NJ 973-982-9778

Franciscan Studies From Your Home

INSTITUTE FOR CONTEMPORARY FRANCISCAN LIFE

Guided, non-credit 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.

Available courses are:

**FRANCISCAN GOSPEL LIVING IN THE
CONTEMPORARY WORLD**

**THE FRANCISCANS:
A FAMILY HISTORY**

FRANCISCAN SPIRITUALITY

**CLARE OF ASSISI:
HER LIFE AND WRITINGS**

**FRANCISCAN PRAYER
FRANCISCAN SERVANT
LEADERSHIP**

**ST. FRANCIS OF ASSISI,
AN INTRODUCTION**

**THE RULE OF THE SECULAR
FRANCISCAN ORDER**

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

(ICFL can be found by clicking on *Centers* or *Continuing Education's Non-Credit Programs*.)



*For those seeking a knowledge of Franciscan
Spirituality, Theology and History...*
*For personal enrichment, ministerial enhancement
and deepening of religious formation...*



ONLINE GRADUATE CERTIFICATE IN FRANCISCAN THEOLOGY & SPIRITUALITY

NOW ACCEPTING APPLICATIONS



To Inquire Call (202) 541-5210 or email fcp@wtu.edu

LEARNING THE GOSPEL WAY OF FRANCIS

Friday, Oct. 3, 5:30pm – Friday, Oct. 10, 9:30am



**MICHAEL
CROSBY
O.F.M. Cap**

In the midst of the violence of his day – in church and society – Francis discovered God calling him to embrace a gospel vision that linked him with the lepers of his day. Building on his new book: *FINDING FRANCIS, FOLLOWING CHRIST*, Michael Crosby will develop this theme with two extended conferences a day ending with the call to living the "life of penance" in joy.

OFFERING: \$365, Early Bird Discount

Rate: \$345 - if registered by

Sept. 3 (\$75 deposit secures your

reservation and is credited to the offering for the retreat.)

To register, call 563/582-3592



1001 Davis St., Dubuque, Iowa

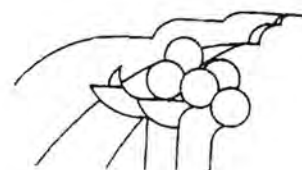
<http://members.aol.com/DBQShalom/>

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.

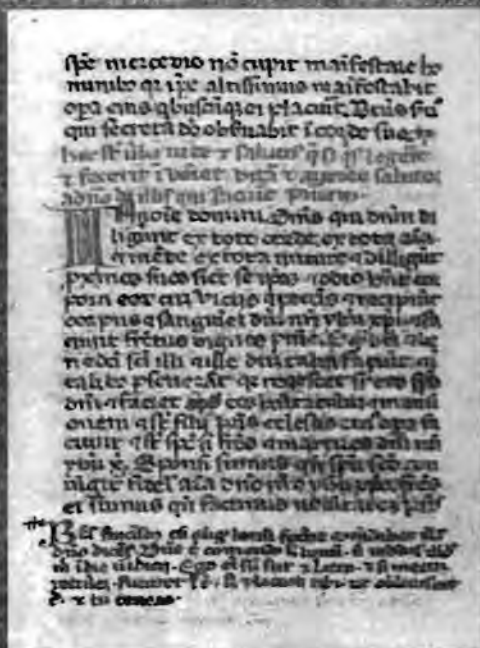
Mt Alverno Retreat Centre

20704 Heart Lake Rd.

Caledon, Ont. L0N 1C0, Canada

Email: david_cap@hotmail.com

HISTORY OF THE THIRD ORDER REGULAR RULE



A SOURCE BOOK

Available from Franciscan Institute Publications:

History of the Third Order Regular Rule: A Source Book

\$45 plus shipping,
or check our shopping cart for special offers:
franciscanmart.sbu.edu

Latest Releases from Franciscan Institute Publications

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Introduction, Translation and Notes by Timothy J. Johnson

Timothy Johnson's introduction sets the tone for a meditative foray into these remarkable sermons by Bonaventure.

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Edited by Elise Saggau, O.S.F.

The scholarly authors of these essays probe important facets of preaching and its history in the Franciscan tradition. The reader will enjoy the insights of such well-known scholars as Colt Anderson, Joseph Chinnici, Dominic Monti, and Darleen Pryds.

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list of titles published
by The Franciscan Institute.



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or 716-375-2213

Mark your calendars!
The Franciscan Institute
announces two one-week courses
for Summer 2009:

Franciscan Solitude

André Cirino, O.F.M.

June 29-July 3, 2009 8:30-11:15 a.m.

Angela of Foligno

Diane Tomkinson, O.S.F.

July 6-10, 2009 8:30-11:15 a.m.

See the forthcoming Program Booklet for complete details about all courses being offered in Summer 2009.



Franciscan Action Network

Transforming the world in the spirit of St. Francis & St. Clare

P.O. Box 29053 • Washington, DC 20017 • 202-527-7576 • 1-888-364-6388 (toll free) • 202-527-7576 (fax)

Engage Franciscan Peacemaking Program

2008 Program & Training Year

Facilitator's Registration

(please type or print)

Name: _____

Address: _____

Daytime Phone: _____

E-mail: _____

Name of group/ministry where
you will facilitate this process: _____

Address of group/ministry where
you will facilitate: _____

What dates do you hope to facilitate this program? _____

Please mark which facilitator training you hope to attend:

____ July 21-24 ____ Sept. 4-7 ____ Sept. 18-21 ____ Oct. 23-36
Denver, CO Washington, DC Milwaukee, WI Ringwood, NJ

Will you need housing for the facilitator's training? ____ yes ____ no
(Please note—directions for travel to the training will be sent after your registration is received)

Charge for training (please make checks payable to "Franciscan Action Network") :

Workshop Cost= \$250.00 (includes all meals, materials & facilitator manual)

Housing Cost= \$90.00

Your Total= \$ _____

Please return completed form with at least 1/4 of your total payment to:

Franciscan Action Network

P.O. Box 29053

Washington, DC 20017

Fax-202-527-7576

E-mail: registration@franciscanaction.org

(Any payment balance is due at the training.)

ON THE FRANCISCAN CIRCUIT

FRANCISCAN PEACEMAKING FACILITATORS' TRAINING

September 4-7, 2008
Washington, DC
September 18-21, 2008
Milwaukee, WI
October 23-26, 2008
Ringwood, NJ

See ad page 293 and registration form on page 303

GOD'S EXTRAVAGANT LOVE

September 11-14, 2008
Franciscan Study Centre, Canterbury, England
September 18-21, 2008
Tiffin, OH
September 19-21, 2008
Springfield, IL
September 26-28, 2009
Spokane, WA
October 3-5, 2008
Scottsdale, AZ See ad page 296

LEARNING THE GOSPEL WAY OF FRANCIS

October 3-10, 2008
Michael Crosby, OFM Cap.
Dubuque, Iowa
See ad page 299

FRANCISCAN SPIRITUALITY RETREAT

October 3-5, 2008
Fr. Allen Ramirez, OFM, Conv.
at San Damiano Retreat Center in Danville, CA.
For more information
call Lorraine Steele at 925.837.9141
or visit our website: www.sandamiano.org.

FROM RELIGION TO FAITH

October 11-17, 2008
Sister Barbara Fiand, SNND
Pottery Retreat
November 7-8, 2008
Sr. Jane Francis Omlor, OSF See ad page 294

Abbreviations

Writings of Saint Francis

Adm	The Admonitions
BIL	A Blessing for Brother Leo
Ctc	The Canticle of the Creatures
CrExh	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
PrG	The Praises of God
OP	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
RCJ	Rule of Clare
TestCl	Testament of Clare
BCI	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 Alighieri
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
LFI	The Little Flowers of Saint Francis
OSF	The Knowing of Saint Francis
ChrTE	The Chronicle of Thomas of Eccleston
ChrJG	The Chronicle of Jordan of Giano