

---

# GANZ NOTES – ST. BONAVENTURE – THE “SERAPHIC DOCTOR” (1217-1274 CE)

---

**Version:** 12, 13, 14, 18, 19 October 2021

---

## QUOTATIONS

---

St. Bonaventure – “To know much but to taste nothing – of what use is that?”

Whoever, therefore, is not enlightened by such splendor of created things is blind; whoever is not awakened by such outcries is deaf; whoever does not praise God because of all these effects is dumb; whoever does not discover the First Principle from such clear signs is a fool. Therefore, open your eyes, alert the ears of your spirit, open your lips and apply your heart so that in all creatures you may see, hear, praise, love and worship, glorify and honor your God lest the whole world rise against you.<sup>53 1</sup>

**Bonaventure influenced and foreshadowed the great period of mysticism during the fourteenth and fifteenth centuries, which produced such individuals as Meister Eckhart, John Tauler and Thomas à Kempis (see \*Imitation of Christ). The**

---

<sup>53</sup> I, 15, pp. 67–68. [From *The Soul's Journey into God*]

<sup>1</sup> Ewert H. Cousins, “[Introduction](#),” in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 30.

\* A reference in brackets in the body of an article such as speaks for itself.

\*Augustinianism and individual devotion that he emphasized helped to prepare the way for the Protestant Reformation.<sup>2</sup>

Bonaventure began a friendship with Thomas Aquinas at the University of Paris, where they received their doctorates together in 1267. He wrote voluminously, establishing himself as the Franciscans' answer to the Dominican Aquinas.<sup>3</sup>

Bonaventure had gained a reputation for an even-handed, judicious temperament while studying in Paris, and the Franciscans desperately needed that influence. **The Order had been split by violent disagreement about Francis's ideal of apostolic purity. One group, the Spirituals, denounced all property ownership as a compromise with the curse of Original Sin. The other group, the Conventuals, saw the Franciscan mission as including an embrace of the world and its trappings.**<sup>4</sup>

He died while trying to mend the Roman church's schism with the Greek church a year later. He might have been poisoned.<sup>5</sup>

**In the history of Western spirituality, Bonaventure holds a central and pivotal position. The 13th-century friar, professor at the University of Paris, minister general of the Franciscan Order, cardinal and adviser to popes, played a major role in the spiritual ferment of the high Middle Ages.** Viewed within the religious context of the Middle Ages as a whole – when Islamic, Jewish and Christian spirituality were flourishing – he produced one of the richest syntheses of Christian spirituality. Although cosmic in its scope, it was distinctively Christian in its content, grounded on the doctrine of the Trinity and devotion to the humanity of Christ. Within Christianity he achieved a striking integration of Eastern and Western elements. **Living at a time when the rift between the Greek East and the Latin West was not yet so radical, he integrated the distinctively Greek spirituality of the Pseudo-Dionysius with the**

---

\* The form of the word asterisked will not always be precisely the same as that of the article to which the asterisk refers

<sup>2</sup> R. G. Clouse, "[Bonaventura \(1221–74\)](#)," ed. Martin Davie et al., *New Dictionary of Theology: Historical and Systematic* (London; Downers Grove, IL: Inter-Varsity Press; InterVarsity Press, 2016), 128.

<sup>3</sup> Stephen E. Lahey, "[Gallery: Scholastic Superstars](#)," *Christian History Magazine-Issue 73: Thomas Aquinas: Greatest Medieval Theologian* (Carol Stream, IL: Christianity Today, 2002).

<sup>4</sup> Stephen E. Lahey, "[Gallery: Scholastic Superstars](#)," *Christian History Magazine-Issue 73: Thomas Aquinas: Greatest Medieval Theologian* (Carol Stream, IL: Christianity Today, 2002).

<sup>5</sup> Stephen E. Lahey, "[Gallery: Scholastic Superstars](#)," *Christian History Magazine-Issue 73: Thomas Aquinas: Greatest Medieval Theologian* (Carol Stream, IL: Christianity Today, 2002).

**emerging Franciscan devotion to the humanity and passion of Christ, which was to give a decisive direction to the spirituality of Western Europe for centuries.<sup>6</sup>**

Within the Franciscan Order, Bonaventure is considered its second founder and the chief architect of its spirituality. As minister general of the Friars Minor for seventeen years at a crucial period in their history, he attempted to integrate the ideal of Francis of Assisi into the cumulative traditions of Christian spirituality and to shape that ideal into institutional forms which have survived to this day.<sup>7</sup>

With 13th-century genius for speculative synthesis, he produced a type of spiritual *summa* that integrates psychology, philosophy and theology. Grounding himself in Augustine and drawing from Anselm, he brought together the cosmic vision of the Pseudo-Dionysius with the psychological acumen of Bernard of Clairvaux and Richard of St. Victor. And he balanced a richness of Biblical symbolism with abstract philosophical speculation. In no other medieval Christian spiritual writer were such diverse elements present in such depth and abundance and within such an organic systematic structure. In a certain sense, Bonaventure achieved for spirituality what Thomas did for theology and Dante for medieval culture as a whole.<sup>8</sup>

---

## TIMELINE

---

**Prepared by Deacon Dave & Thérèse Ream, OFS; version July 2017.**

1181/1182 CE – Giovanni (John) di Pietro [his dad’s first name] di Bernardone is born. His dad later gave him the nickname “Frenchie”; i.e., Francesco (Francis).

1193/1194 CE – Chiara (Clare) di Favarone di Offreduccio, firstborn of a renowned family of Assisi.

---

<sup>6</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 1.

<sup>7</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 1.

<sup>8</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 2.

1202-1203 CE – Francis fights on losing side in war with neighboring Perugia and spends a year in prison in Perugia and fall seriously ill.

1203 CE – Francis' father ransoms his son and brings him home to Assisi for a year-long convalescence.

1205 CE (23-years old) – Francis' gradual conversion begins: giving to the poor of Assisi; embracing a leper of Assisi; mocked by fellow citizens of Assisi; leaves town and seeks solitude in the wilderness.

1205 CE, in the Autumn – “Francis while praying before a crucifix at the chapel of San Damiano hears Christ calling him by name, “Francis, go rebuild my house; as you see, it is all being destroyed.” He steals his dad's expensive cloth, sells it, and begins to rebuild/renovate the Chapel of San Damiano.

1206 CE – Francis' dad “sues” his son for repayment of the cloth that he stole. Francis responds by taking off all of his clothes in front of everyone, renounces his inheritance. He become a Penitent and continues to work on repairing San Damiano.

1208 CE – Francis sets out to imitate Christ perfectly; begins to preach penance, repentance, and peace; fellow citizens begin to leave their families and to go with Francis.

1210-1212 CE (17-19-years old) – Clare hears Francis preach and begins to meet secretly with him.

1211 CE – Francis sets out by ship to reach Muslim territories, for the purpose of converting them or dying in the effort; heavy storms defeat his going.

1212 CE, in March (19-years old) – Clare formally leaves her family to begin to live a religious life; attracts other women her age and founds the Poor Ladies of Assisi (the Poor Clares; the Second Order of the Franciscans)

1217 CE (Francis is 35-years old) – The *Chapter of the Mats* with 5,000 Franciscan brothers in attendance.

**1217 CE – Giovanni di Fidanza is born; eventually named Bonaventure of Bagnoregio.**

1223 CE – Francis goes to Fonte Colombo to write the definitive *Rule* for the Order of Friars Minor, which receives Papal approval on 29 November 1223.

1225 CE – Francis has to return to San Damiano to be cared for by Clare and the Sisters. He is nearly blind and is suffering from tuberculoid leprosy.

1226 CE – Francis writes his *Testament*.

1226 October 3<sup>rd</sup> – Francis dies; on October 4<sup>th</sup> he is buried in Assisi.

1228 CE, on July 16<sup>th</sup> – Francis is canonized a Saint by Pope Gregory IX.

1247-1257 CE – John of Parma serves as Minister General of the Order; eventually has to be removed because of his attachment to the mysticism of Joachim of Fiore.

In 1248 **Bonaventure** was licensed as a bachelor of Scripture and lectured on the Bible for the next two years; from 1250 to 1252 he lectured on the *Sentences* of Peter Lombard and produced his *Commentary on the Sentences*. In 1253 or 1254 he became a Master in Theology, taking over the leadership of the Franciscan school in Paris, where he taught until 1257, when he was elected minister general of the Order.<sup>9</sup>

1253 CE – Clare writes the *Rule* for the Poor Clares and has it formally approved by the Pope in August 1253 CE. Clare then dies (27-years after the death of Francis).

1255 CE, August 15<sup>th</sup> – Clare is canonized by Pope Alexander IV.

**1255-1267 CE – Bonaventure writes his official biographies (Longer and Shorter) of St. Francis of Assisi and preaches many Sermons about St. Francis**

**1257 (40-years old)-1273 CE – Bonaventure, Minister General of the Order.**

**1979 CE – Pope St. John Paul II declares St. Francis the Patron of the environment and ecological concerns**

**2013 CE, in March – Pope Francis I indicates his choice of Francis as his papal name.**

## BIOGRAPHICAL #1

---

However, he does give clear testimony of having been cured of a serious illness through Francis while still a boy. In his major biography of Francis, he states: “When I was a boy, as I still vividly remember, I was snatched from the jaws of death by his [Francis’s] invocation and merits. So, if I remained silent and did not sing his praises, I fear that I

---

<sup>9</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 6.

would be rightly accused of the crime of ingratitude. I recognize that God saved my life through him, and I realize that I have experienced his power in my very person.”<sup>5 10</sup>

**Shortly after Bonaventure’s arrival in Paris, the most illustrious professor of the university, the Englishman Alexander of Hales<sup>11</sup>, entered the Franciscan Order. This was a decisive event in Franciscan history, for Alexander brought his doctoral chair to the Franciscan house, thus establishing the school of the Friars Minor as officially part of the University of Paris and launching the great Franciscan intellectual tradition, which would stand in tension with the simplicity of Assisi.<sup>12</sup>**

In 1243 Bonaventure entered the Franciscan Order and studied theology under Alexander of Hales and John of La Rochelle until their deaths in 1245, when he continued under Eudes Rigaud and William of Middleton. Bonaventure was greatly devoted to and much influenced by Alexander, who recognized his talent and admired his virtue, as is attested to by the following statement of Sixtus IV in his bull of canonization: “Bonaventure was great in learning, but no less great in humility and holiness. His innocence and dove-like simplicity were such that Alexander of Hales, the renowned doctor whose disciple Saint Bonaventure became, used to say of him that it seemed as though Adam had never sinned in him.”<sup>10 13</sup>

In 1248 Bonaventure was licensed as a bachelor of Scripture and lectured on the Bible for the next two years; from 1250 to 1252 he lectured on the *Sentences* of Peter Lombard

---

<sup>5</sup> *Legenda maior*, prol., 3 cf. our translation, p. 182.

<sup>10</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 3–4.

<sup>11</sup> *Britannica* - **Alexander of Hales, (born c. 1170/85, Hales, Gloucestershire, Eng. – died 1245, Paris)**, theologian and philosopher whose doctrines influenced the teachings of such thinkers as St. Bonaventure and John of La Rochelle. Alexander studied and taught in Paris, receiving the degrees of Master of Arts (before 1210) and Theology (1220). He was archdeacon of Coventry in 1235 and became a Franciscan (c. 1236). In Paris he founded the *Schola Fratrum Minorum*, where he was the first holder, possibly until his death, of the Franciscan chair.”

<sup>12</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 5.

<sup>\*10</sup> Sixtus IV, Bull of Canonization, in *Doctoris Seraphici S. Bonaventurae Opera Omnia*, vol. I, xl (Quaracchi: Collegium S. Bonaventurae, 1882); for sources of the remark of Alexander, cf. the chronicle attributed to Bernard of Bessa, Bonaventure’s secretary, in *Analecta franciscana*, III, 699; also *Chronica XXIV generalium*, *ibid.*, 324.

<sup>13</sup> Ewert H. Cousins, [“Introduction,”](#) in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 5.

and produced his *Commentary on the Sentences*. In 1253 or 1254 he became a Master in Theology, taking over the leadership of the Franciscan school in Paris, where he taught until 1257, when he was elected minister general of the Order.<sup>14</sup>

Not long after its founding, tensions arose in the Order between those who wanted to follow the ideals of Francis in stark simplicity and those who favored adaptation as the Order expanded. The situation became complicated by the fact that the **Spirituals**, as the first group was called, began to interpret their position in the light of the eschatology of **Joachim of Fiore**<sup>15</sup>, who had prophesied that an age of the Spirit would begin in 1260 and last until the end of the world.<sup>13</sup> **As some interpreted Joachim, in this age Church institutions would be superseded by a free life in the Spirit. Joachim further prophesied that this age would be ushered in by a new religious order of contemplative and spiritual men. The Spirituals saw the fulfillment of this prophecy in Francis and in themselves.** In 1257 the situation reached a head when John of Parma, the minister general of the Order, was secretly ordered by Pope Alexander IV to resign because of his leanings toward Joachimism. At the suggestion of John, Bonaventure was chosen as his successor by a general chapter held in Rome.<sup>14</sup> This inaugurated for Bonaventure an intense and fruitful career as minister general that lasted for seventeen years.<sup>16</sup>

An intellectual himself and a trained theologian of the University of Paris, **he saw no radical conflict between learning and Franciscan simplicity**; hence he encouraged learning and cultivated centers of study. Through his personal holiness, the respect he

---

<sup>14</sup> Ewert H. Cousins, "[Introduction](#)," in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 6.

<sup>15</sup> *Britannica* on **Joachim of Fiore (or Floris)** – "Joachim of Fiore, Fiore also spelled Floris, Italian Gioacchino Da Fiore, (born c. 1130, /35, Celico, Kingdom of Naples [Italy] – died 1201/02, Fiore), Italian mystic, theologian, biblical commentator, philosopher of history, and founder of the monastic order of San Giovanni in Fiore. He developed a philosophy of history according to which history develops in three ages of increasing spirituality: the ages of the Father, the Son, and the Holy Spirit."

<sup>\*13</sup> On Joachim and his influence, cf. Marjorie Reeves, *The Influence of Prophecy in the Later Middle Ages: A Study of Joachimism* (Oxford: Clarendon, 1969), pp. 3–228.

<sup>\*14</sup> Cf. Salimbene, *Cronica fratris Salimbene de Adam ordinis minorum*, in *Monumenta Germaniae historica: Scriptorum*, vol. XXXII, ed. O. Holder-Egger (Hanoverae et Lipsiae: Impensis Bibliopolii Hahniani, 1905–1913), pp. 309–310; cf. Quinn, "Chronology of St. Bonaventure (1217–1257)," pp. 174–176.

<sup>16</sup> Ewert H. Cousins, "[Introduction](#)," in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 6–7.

commanded and his gifts of reconciliation, he was able to give form and direction to the moderate position, **thus meriting to be called the Second Founder of the Order.**<sup>17</sup>

In this busy time as general of the Order, he did not cease to write, but managed to produce a number of spiritual treatises, two biographies of Francis and three extended lecture series, as well as numerous sermons and other works. **In 1273 he was named cardinal bishop of Albano by Pope Gregory X and spent the following year assisting him in preparations for the Second Council of Lyons. He played a major role in the council's reform of the Church, reconciling the secular clergy with the mendicant orders; he also was involved in the reconciliation of the Greek Church with Rome.** He died at the council on July 15, 1274, and he was buried the same day at the Franciscan church in Lyons, in a solemn ceremony in the presence of the pope, the cardinals and the prelates of the council.<sup>18</sup>

**Two hundred years later Bonaventure was canonized on April 14, 1482, by Pope Sixtus IV; and on March 14, 1588, he was declared a Doctor of the Universal Church by Pope Sixtus V, with the title "Doctor Seraphicus."**<sup>17 19</sup>

## ON IMITATION

---

**James Corkery in *The Way*, "On the Communion of Saints" – "Since, however, there is no direct, unmediated access to the mystery of God - no one sees the face of God and lives - people have to put a face on God, as it were, in indirect ways. I wish to argue here that **the saints, individually and as a communion, can be of invaluable help in making the invisible God visible.** In other words, they can play an important role in our naming of the holy mystery and of its significance for people's lives today....**

---

<sup>17</sup> Ewert H. Cousins, "[Introduction](#)," in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 7.

<sup>18</sup> Ewert H. Cousins, "[Introduction](#)," in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 7-8.

<sup>\*17</sup> Cf. the bulls of Sixtus IV and Sixtus V, printed in the Quaracchi critical edition (I, xxxix-lii).

<sup>19</sup> Ewert H. Cousins, "[Introduction](#)," in *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 8.



It means that **concrete holiness** - and therefore the saints, not just saintliness itself - is part of the Church's unique history of salvation. **The Church could not call itself holy were it not for these in whom it knows infallibly that grace has triumphed.** The **Canonized saints mean that the Church's holiness - even amid all its imperfections - is real; it exists; God has gifted the Church with it in the concrete lives of these exemplary men and women.** And their sacramentality is not fragile or threatened, because the Church knows in faith that they no longer stand under the dialectic of sin and grace but that, by the mysterious mercy of God, the latter has triumphed in them.

The *Oxford English Dictionary* at the 16<sup>th</sup> century verb **“to imitate”** - *“transitive. To do or try to do after the manner of; to follow the example of; to copy in action.”* Also, *“To make or produce a copy or representation of; to copy, reproduce.”* Also, *“To be, become, or make oneself like; to assume the aspect or semblance of; to simulate: (a) intentionally or consciously; (b) unintentionally or unconsciously.”* From the Latin deponent verb *imitari* - *“to copy, to represent, to portray”*.

The *Oxford English Dictionary* at the 16<sup>th</sup> century verb **“to emulate”** - *“transitive. Of persons: To strive to equal or rival (a person, his achievements or qualities); to copy or imitate with the object of equalling or excelling.”* Also, *“Implying some degree of success: To vie with, rival, attain or approach to equality with.”*

To “imitate” in the sense of the imitation of Christ, or the imitation of St. Francis of Assisi, does not mean to “a clone”; it does not mean to “a copy”; it does not mean “to counterfeit”.

The official *Life* (Legend) of St. Francis of Assisi that St. Bonaventure wrote.

**THE POINT:** What God expects of us is to become fully ourselves, discovering the unique person God intends us each to become (He is patient; the gift of Time), taking hold of our talents/gifts and getting good at them. In this way we “imitate” Christ or St. Francis of Assisi.

---

## TRIVIUM & QUADRIVIUM

---

**Dr. Jeffrey Lehman of Hillsdale College, as written by Finn Cleary<sup>20</sup>** - “[The trivium and quadrivium] lead us to speak with clarity and see the relations between things,” Dr. Lehman says. “Keeping that in mind, it helps to overcome

---

<sup>20</sup> See: <https://www.hillsdale.edu/hillsdale-blog/academics/understanding-trivium-quadrivium/>.

the old opposition between humanities and sciences. You can understand how a university is a university when you understand those basic concepts.”

The trivium consists of grammar, logic, and rhetoric, while the quadrivium consists of arithmetic, astronomy, music, and geometry. Together, Dr. Lehman says they lead students to see a “unified idea of reality.”

“The trivium was always pursued first,” Dr. Lehman says. “It’s commonly called the ‘Arts of the Word’ and focuses on different ways you can attend to words. Grammar is used in logic, which is used in rhetoric, for example. All of them move toward a proper presentation of the truth, which speaks to the mind and to the passions.”

Next, students of the liberal arts traditionally move to the quadrivium, or the ‘Arts of Number or Quantity.’

“Humans communicate with each other using words. Humans communicate with the natural order in numbers and in quantities. By discerning those natural relationships, we come to better understand the cosmos. It speaks to us, and we can talk to the greater universe. “

## BROTHER WILLIAM SHORT, OFM ON THE “LIBERAL ARTS” AT THE UNIVERSITY OF PARIS

---

### THE ART OF WORDS, OF COMMUNICATION

---

**Grammar (grammatica):** The study of language itself; how language is structured; moods (inner dispositions, intentions) and tenses (experience in relation to Time); the “connectors” (conjunctions) where the thinking happens, etc. The rules of language are the rules of human thought. Language is first *spoken* (sound, music) and then *written*.

**Logic (dialectic):** The rules of reasoning; non-contradiction; how thought properly develops; building arguments; syllogisms<sup>21</sup>; formal and informal fallacies<sup>22</sup> of thought

---

<sup>21</sup> The *Oxford English Dictionary* at “**syllogism**” – “*Logic*. An argument expressed or claimed to be expressible in the form of two propositions called the premises, containing a common or middle term, with a third proposition called the conclusion, resulting *necessarily* from the other two.”

<sup>22</sup> For example, at the Purdue University Writing Lab: “**Fallacies** are common errors in reasoning that will undermine the logic of your argument. Fallacies can be either illegitimate arguments or irrelevant points and are often identified because they lack evidence that supports their claim. Avoid these common fallacies in your own arguments and watch for them in the arguments of others.” And at

(mistakes people make inadvertently in their thinking, or deliberately for the sake of manipulation), etc.

**Rhetoric:** The way that one can present a case that something ought, or ought not, to be done; how to dispose one's hearers; the art of relationship with others through one's words.

---

## THE ART OF NATURE: MEASURE AND PROPORTION AND PATTERN

---

**Arithmetic:** About number; counting; a building-block of reality; what numbers mean; why do some numbers keep appearing in the natural world; the symbolism and mysticism of numbers. For example, the number 9.

**Geometry:** The relationship of number to space; recognizing patterns; learning to recognize how the created world is structured; finding the form, the shape of things.

**Music** (harmonics): The study of tones, harmonies; the "harmony" in all things (the music of the spheres); about the "musicality" of proportion. Consider the "musicality" (or not) of the human voice when speaking.

**Astronomy:** Perception of a world vastly bigger than just the ground on which we stand looking up; the humility; the pattern of the weather; the moveable stars (planets) and the unmovable ones. The constellations; the signs of the Zodiac.

The *Oxford English Dictionary* at "**zodiac**" - "*Astronomy*. A belt of the celestial sphere extending about 8 or 9 degrees on each side of the ecliptic, within which the apparent motions of the sun, moon, and principal planets take place; it is divided into twelve equal parts called *signs*."

After Bonaventure had concluded the "Liberal Arts" curriculum, he was pronounced Master of Arts. This then led to the beginning of the next stage of his training, towards what we call the disciplines of Theology and Philosophy, but only after two years spent mastering the Scriptures.

---

the same location, an description of the more common logical fallacies:

[https://owl.purdue.edu/owl/general\\_writing/academic\\_writing/logic\\_in\\_argumentative\\_writing/fallacies.html](https://owl.purdue.edu/owl/general_writing/academic_writing/logic_in_argumentative_writing/fallacies.html).

## THE STUDY OF SCRIPTURE (THE VULGATE (I.E. LATIN) TRANSLATION) - GRADUATE SCHOOL

---

Notice how a person being educated at this advanced, university level was not given access to the Scriptures (the Bible) until he or she was a Master of Arts – knew himself or herself in their central powers; had begun to learn how to train those powers and to be responsible for exercising those powers responsibly; had studied deeply in the Book of Nature (how God makes things, sustains things, relates things to each other, etc.). It was *only then* that a person was judged ready to take up the sacred Scriptures with now a credible chance to understand what the sacred Word meant.

As a Bachelor of Scripture (still considered an Undergraduate), he taught for two years, producing biblical commentaries, becoming thoroughly conversant in the entire Scriptures. These Commentaries were the basis of his biblical Examinations. Successful completion of his biblical teaching and his Commentaries was what made it possible for him to proceed to Graduate School: Theology and Philosophy.

In 1248 **Bonaventure** was licensed as a bachelor of Scripture and lectured on the Bible for the next two years; from 1250 to 1252 he lectured on the *Sentences* of Peter Lombard and produced his *Commentary on the Sentences*. In 1253 or 1254 he became a Master in Theology, taking over the leadership of the Franciscan school in Paris, where he taught until 1257, when he was elected minister general of the Order.<sup>23</sup>

### PETER ABELARD (1079-1142 CE) - THE SENTENCES

---

**Britannica** on “**Peter Abelard**” – At Saint-Denis Abelard extended his reading in theology and tirelessly criticized the way of life followed by his fellow monks. His reading of the Bible and of the Fathers of the Church led him to make a collection of quotations that seemed to represent inconsistencies of teaching by the Christian church. He arranged his findings in a compilation entitled *Sic et non* (“Yes and No”); and for it he wrote a preface in which, as a logician and as a keen student of language, **he formulated basic rules with which students might reconcile apparent contradictions of meaning and distinguish the various senses in which words had been used over the course of many centuries.**

---

<sup>23</sup> Ewert H. Cousins, “[Introduction](#),” in *Bonaventure: The Soul’s Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 6.

*Wikipedia* – Lombard arranged his material from the Bible and the Church Fathers in four books [The Book of *Sentences*], then subdivided this material further into chapters. Probably between 1223 and 1227, Alexander of Hales grouped the many chapters of the four books into a smaller number of "distinctions". In this form, the book was widely adopted as a theological textbook in the high and late Middle Ages (the 13th, 14th, and 15th centuries). **A commentary on the *Sentences* was required of every Master of Theology and was part of the examination system. At the end of lectures on Lombard's work, a student could apply for bachelor status within the theology faculty.... The importance of the *Sentences* to medieval theology and philosophy lies to a significant extent in the overall framework they provide to theological and philosophical discussion.** All the great scholastic thinkers, such as Aquinas, Ockham, Bonaventure, Aureolus, Holcot, and Scotus, wrote commentaries on the *Sentences*. But these works were not exactly commentaries, **for the *Sentences* was really a compilation of sources, and Peter Lombard left many questions open, giving later scholars an opportunity to provide their own answers.**

---

## SCHOOL OF THE AFFECTIONS

---

**Robert M. Doran, SJ on "Affect, Affections"** - Bernard Lonergan distinguishes *nonintentional* from *intentional* feelings. Nonintentional feelings correspond to what some psychologies call *affects*, as distinct from feelings, while the term *feelings* is used by these psychologies to refer to what Lonergan calls intentional feelings.

*Affectivity* is used here to cover both realities, and for the sake of clarity we will employ Lonergan's distinction....

**Nonintentional feelings** include such states as anxiety and fatigue, which have causes, and such trends as hunger and thirst, which have goals, but they are nonintentional, inasmuch as they do not arise out of an apprehension or representation of their causes or goals or of any object. **They occur, and from their occurrence one diagnoses the cause or goal.**

**Intentional feelings**, though, are responses to apprehended objects. The major classes of objects to which they respond are, on the one hand, *the satisfying or dissatisfying*, and, on the other hand, *values*. The two classes of objects are not mutually exclusive, for what is satisfying may also be truly worthwhile; but they are also not mutually inclusive, for what is genuinely worthwhile may also be disagreeable. **What distinguishes value from the merely satisfying is that value**

carries us to transcend ourselves, and on that basis Lonergan distinguishes vital, social, cultural, personal, and religious values in an ascending order.<sup>24</sup>

**Such a link between feelings and values renders feelings of crucial importance in discernment and decision-making.** Ignatius of Loyola speaks of three times or moments of election or decision. **The “times” [or “moments” of Election or Decision] reflect different affective states of the subject,** and in each instance, affectivity is a criterion of both the method to be employed and of the course of action to be chosen. In one of these times (the second), one is agitated and experiences alternations of consolation and desolation; a decision is reached precisely by monitoring these experiences in the practice of what Ignatius calls *the discernment of spirits*. In another time (the first), one has been so moved by God as to have no doubt concerning what one is to do. And in the third time, one already is tranquil and so is antecedently disposed to employ more rational means, such as weighing the pros and cons of the various alternatives.<sup>25</sup>

Such an equilibrium is constituted by the creative tension or functional interdependence of **the linked but potentially opposed principles of (1) limitation rooted in the body and (2) transcendence rooted in the spirit.** The human person is an incarnate spirit, and the authenticity of the person is a function of one’s perseverance in **the tension of matter and spirit. That tension is felt in the sensitive psyche,** and these feelings are ciphers, indeed criteria, of one’s genuineness. What the tradition has called *concupiscence* is our tendency to distort the tension of matter and spirit in either direction. Sin is capitulation to that tendency. Grace is needed to preserve us in the inner harmony felt in the psyche as equanimity or equilibrium.<sup>26</sup>

---

## THE JOURNEY OF THE SOUL INTO GOD

---

From the *Stanford Encyclopedia of Philosophy*. The article on “**Saint Bonaventure**” by Tim Noone and R.E. Houser – “A master of the memorable phrase, Bonaventure held that

---

<sup>24</sup> Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 12-13.

<sup>25</sup> Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 13.

<sup>26</sup> Michael Downey, [\*The New Dictionary of Catholic Spirituality\*](#) (Collegeville, MN: Liturgical Press, 2000), 13.

philosophy opens the mind to at least **three different routes humans can take on their journey to God**. [1] Non-intellectual material creatures he conceived as shadows and **vestiges** (literally, footprints) of God, understood as the ultimate cause of a world philosophical reason can prove was created at a first moment in time. [2] Intellectual creatures he conceived of as images and likenesses of God, the workings of the human mind and will leading us to God understood as illuminator of knowledge and donor of grace and virtue. [3] The final route to God is the route of being, in which Bonaventure brought Anselm's argument together with Aristotelian and Neoplatonic metaphysics to view God as the absolutely perfect being whose essence entails its existence, an absolutely simple being that causes all other, composite beings to exist."

## PRAYER TO OBTAIN THE SEVENFOLD GIFTS

---

### PRAYER

*To Obtain the Seven Gifts of the Holy Spirit*

49. We, therefore, pray  
to the most kind Father  
through you, his only-begotten Son,  
who for us became man, was crucified and glorified,  
that he send us  
out of his treasures  
the Spirit of sevenfold grace  
who rested upon you in all fulness:  
the Spirit, I say, of WISDOM,  
that we may taste the life-giving flavors  
of the fruit of the tree of life,  
which you truly are;  
the gift also of UNDERSTANDING,  
by which the intentions of our mind are illumined;  
the gift of COUNSEL,  
by which we may follow in your footsteps  
on the right paths;  
the gift of FORTITUDE,  
by which we may be able to weaken the violence  
of our enemies' attacks;  
the gift of KNOWLEDGE,  
by which we may be filled with the brilliant light  
of your sacred teaching  
to distinguish good and evil;  
the gift of PIETY,  
by which we may acquire a merciful heart;

the gift of FEAR,  
by which we may draw away from all evil  
and be set at peace  
by submitting in awe to your eternal majesty.  
For you have wished  
that we ask for these things  
in that sacred prayer which you have taught us;  
and now we ask to obtain them,  
through your cross,  
for the praise of your most holy name.  
To you,  
with the Father and the Holy Spirit,  
be honor and glory,  
thanksgiving, beauty and power,  
forever and ever.  
Amen.

HERE ENDS THE TREE OF LIFE<sup>27</sup>

---

<sup>27</sup> Bonaventure, *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 174–175.