

DOWNLOAD PDF SAINT BONAVENTURES ITINERARIUM MENTIS IN DEUM

Chapter 1 : Works of St. Bonaventure: Itinerarium Mentis in Deum: 2 by Zachary Hayes

JOURNEY OF THE MIND INTO GOD St Bonaventure of Bagnoregio1 INCIPIT PROLOGUS ITINERARIUM MENTIS IN DEUM PROLOG 1 In principio primum principium, a quo cunctae illuminationes descendunt tanquam.

In principio Primum principium, a quo cunctae illuminationes descendunt tanquam a Patre luminum, a quo est omne datum optimum et omne donum perfectum, Patrem scilicet aeternum, invoco per Filium eius, Dominum nostrum Iesum Christum, ut intercessione sanctissimae Virginis Mariae, genitricis eiusdem Dei et Domini nostri Iesu Christi, et beati Francisci, ducis et patris nostri, det illuminatos oculos mentis nostrae ad dirigendos pedes nostros in viam pacis illius, quae exuperat omnem sensum; quam pacem evangelizavit et dedit Dominus noster Iesus Christus; cuius praedicationis repetitor fuit pater noster Franciscus, in omni sua praedicatione pacem in principio et in fine annuntians, in omni salutatione pacem optans, in omni contemplatione ad exstaticam pacem suspirans, tanquam civis illius Ierusalem, de qua dicit vir ille pacis, qui cum his qui oderunt pacem, erat pacificus: Rogate quae ad pacem sunt in Ierusalem. Sciebat enim, quod thronus Salomonis non erat nisi in pace, cum scriptum sit: In pace factus est locus eius, et habitatio eius in Sion. Cum igitur exemplo beatissimi patris Francisci hanc pacem anhelo spiritu quaerem, ego peccador, qui loco ipsius patris beatissimi post eius transitum septimus in generali fratrum ministerio per omnia indignus succedo; contigit ut nutu divino circa Beati ipsius transitum, anno trigesimo tertio ad montem Alvernae tanquam ad locum quietum amore quaerendi pacem spiritus declinarem, ibique existens, dum mente tractarem aliquas mentales ascensiones in Deum, inter alia occurrit illud miraculum, quod in praedicto loco contigit ipsi beato Francisco, de visione scilicet Seraph alati ad instar Crucifixi. In cuius consideratione statim visum est mihi, quod visio illa praetenderet ipisus patris suspensionem in contemplando et viam, per quam pervenitur ad eam. Nam per senas alas illas recte intelligi possunt sex illuminationum suspensiones, quibus anima quasi quibusdam gradibus vel itineribus disponitur, ut transeat ad pacem per exstaticos excessus sapientiae christianae. Via autem non est nisi per ardentissimum amorem Crucifixi, qui adeo Paulum ad tertium caelum raptum transformavit in Christum, ut diceret: Christo confixus sum cruci, iam non ego; vivit vero in me Christus; qui etiam adeo mentem Francisci absorbit, quod mens in carne patuit, dum sacratissima passionis stigmata in corpore suo ante mortem per biennium deportavit. Effigies igitur sex alarum seraphicarum insinuat sex illuminationes scalares, quae a creaturis incipiunt et perducunt usque ad Deum, ad quem nemo intrat recte nisi per Crucifixum. Nam qui non intrat per ostium, sed ascendit aliunde, ille fur est et latro. Si quis vero per ostium introierit, ingredietur et egredietur et pascua inveniet. Propter quod dicit Ioannes in Apocalypsi: Beati qui lavant vestimenta sua in sanguine Agni, ut sit potestas eorum in ligno vitae, et per portas ingrediantur civitatem; quasi dicat, quod per contemplationem ingredi non potest Ierusalem supernam, nisi per sanguinem Agni intret tanquam per portam. Non enim dispositus est aliquo modo ad contemplationes divinas, quae ad mentales ducunt excessus, nisi cum Daniele sit vir desideriorum. Desideria autem in nobis inflammantur dupliciter, scilicet per clamorem orationis, quae rugire facit a gemitu cordis, et per fulgorem speculationis, qua mens ad radios lucis directissime et intensissime se convertit. Igitur ad gemitum orationis per Christum crucifixum, per cuius sanguinem purgamur a sordibus vitiorum, primum quidem lectorem invito, ne forte credat quod sibi sufficiat lectio sine unctione, speculatio sine devotione, investigatio sine admiratione,, circumspectio sine exultatione, industria sine pietate, scientia sine caritate, intelligentia sine humilitate, studium, absque divina gratia, speculum absque sapientia divinitus inspirata. Exerce igitur te, homo Dei, prius ad stimulum conscientiae remordentem, antequam oculos elevas ad radios sapientiae in eius speculis relucentes, ne forte ex ipsa radiorum speculatione in graviorem incidas foveam tenebrarum. Placuit autem distinguere tractatum in septem capitula, praemittendo titulos ad faciliorem intelligentiam dicendorum. Rogo igitur, quod magis pensetur intentio scribentis, quam opus, magis dictorum sensus quam sermo incultus, magis veritas quam venustas, magis exercitatio affectus quam eruditio intellectus. Quod ut fiat, non est harum speculationum progressus perfunctorie transcurrendus, sed morosissime ruminandus. Beatus vir, cuius est

auxilium abs te, ascensiones in corde suo disposuit in valle lacrymarum, in loco, quem posuit. Cum beatitudo nihil aliud sit, quam summi boni fruitio; et summum bonum sit supra nos: Sed supra nos levare non possumus nisi per virtutem superiorem nos elevantem. Quantumcumque enim gradus interiores disponantur, nihil fit, nisi divinum auxilium comitetur. Divinum autem auxilium comitatur eos qui petunt ex corde humiliter et devote; et hoc est ad ipsum suspirare in hac lacrymarum valle, quod fit per ferventem orationem. Oratio igitur est mater et origo sursum-actionis. Ideo Dionysius in libro De mystica theologia volens nos instruere ad excessus mentales, primo praemittit orationem. Oremus igitur et dicamus ad Dominum Deum nostrum: Deduc me, Domine, in via tua, et ingrediar in veritate tua; laetetur cor meum, ut timeat nomen tuum. In hac oratione orando illuminatur ad cognoscendum divinae ascensionis gradus. Cum rerum universitas sit scala ad ascendendum in Deum; et in rebus quaedam sint vestigium, quaedam imago, quaedam corporalia, quaedam spiritualia, quaedam temporalia, quaedam aeviterna, ac per hoc quaedam extra nos, quaedam intra nos: Haec est igitur via trium dierum in solitudine; haec est triplex illuminatio unius diei, et prima est sicut vespera, secunda sicut mane, tertia sicut meridies; haec respicit triplicem rerum existentiam, scilicet in materia, in intelligentia et in arte aeterna, secundum quam dictum est; fiat, fecit, et factum est; haec etiam respicit triplicem substantiam in Christo, qui est scala nostra, scilicet corporalem, spiritualem et divinam. Secundum hunc triplicem progressum mens nostra tres habet aspectus principales. Unus est ad corporalia exteriora, secundum quem vocatur animalitas seu sensualitas: Quoniam autem quilibet praedictorum modorum geminatur, secundum quod contingit considerare Deum ut alpha et omega, seu in quantum contingit videre Deum in unoquoque praedictorum modorum ut per speculum et ut in speculo, seu quia una istarum considerationum habet commisceri alteri sibi coniunctae et habet considerari in sua puritate; hinc est, quod necesse est, hos tres gradus principales ascendere ad senarium, ut, sicut Deus sex diebus perfecit universum mundum et in septimo requievit; sic minor mundus sex gradibus illuminationum sibi succedentium ad quietem contemplationis ordinatissime perducatur. In cuius rei figura sex gradibus ascendebatur ad thronum Salomonis; Seraphim, quae vidit Isaias, senas alas habebat; post sex dies vocavit Dominus Moysen de medio caliginis, et Christus post sex dies, ut dicitur Matthaeo, duxit discipulos in montem et transfiguratus est ante eos. Iuxta igitur sex gradus ascensionis in Deum, sex sunt gradus potentiarum animae per quos ascendimus ab imis ad summa, ab exterioribus ad intima, a temporalibus conscendimus ad aeterna, scilicet sensus, imaginatio, ratio, intellectus, intelligentia et apex mentis seu synderesis scintilla. Hos gradus in nobis habemus plantatos per naturam, deformatos per culpam, reformatos per gratiam; purgandos per iustitiam, exercendos per scientiam, perficiendos per sapientiam. Secundum enim primam naturae institutionem creatus fuit homo habilis ad contemplationis quietem, et ideo posuit eum Deus in paradiso deliciarum. Sed avertens se a vero lumine ad commutabile bonum, incurvatus est ipse per culpam propriam, et totum genus suum per originale peccatum, quod dupliciter infecit humanam naturam, scilicet ignorantia mentem et concupiscentia carnem; ita quod excaecatus homo et incurvatus in tenebris sedet et caeli lumen non videt nisi succurrat gratia cum iustitia contra concupiscentiam, et scientia cum sapientia contra ignorantiam. Quod totum fit per Iesum Christum, qui factus est nobis a Deo sapientia et iustitia et sanctificatio et redemptio. Qui cum sit Dei virtus et Dei sapientia, sit Verbum incarnatum plenum gratiae et veritatis, gratiam et veritatem fecit, gratiam scilicet caritatis infudit, quae, cum sit de corde puro et conscientia bona et fide non ficta, totam animam rectificat secundum triplicem ipsius aspectum supradictum; scientiam veritatis edocuit secundum triplicem modum theologiae, scilicet symbolicae, propriae et mysticae, ut per symbolum recte utamur sensibilibus, per propriam recte utamur intelligibilibus, per mysticam rapiamur ad supermentales excessus. Qui igitur vult in Deum ascendere necesse est, ut vitata culpa deformante naturam, naturales potentias supradictas exercent ad gratiam reformantem, et hoc per orationem; ad iustitiam purificantem et hoc in conversatione; ad scientiam illuminantem et hoc in meditatione; ad sapientiam perficientem et hoc in contemplatione. Sicut igitur ad sapientiam nemo venit nisi per gratiam, iustitiam et scientiam; sic ad contemplationem non venit nisi per meditationem perspicuam, conversationem sanctam et orationem devotam. Sicut igitur gratia fundamentum est rectitudinis voluntatis et illustrationis perspicuae rationis; sic primum orandum est nobis, deinde sancte vivendum, tertio veritatis

spectaculis intendendum et intendendo gradatim ascendendum, quousque veniatur ad montem excelsum, ubi videatur Deus deorum in Sion. Quoniam igitur prius est ascendere quam descendere in scala Iacob, primum gradum ascensionis collocemus in imo, ponendo totum istum mundum sensibilem nobis tanquam speculum, per quod transeamus ad Deum, opificem summum, ut simus veri Hebraei transeuntes de Aegypto ad terram Patribus repromissam, simus etiam Christiani cum Christo transeuntes ex hoc mundo ad Patrem, simus et sapientiae amatores, quae vocat et dicit: Transite ad me omnes, qui concupiscitis me, et a generationibus meis adimplemini. A magnitudine namque speciei et creaturae cognoscibiliter poterit Creator horum videri. Relucet autem Creatoris summa potentia et sapientia et benevolentia in rebus creatis secundum quod hoc tripliciter nuntiat sensus carnis sensui interiori. Sensus enim carnis aut deservit intellectui rationabiliter investiganti, aut fideliter credenti, aut intellectualiter contemplanti. Contemplans considerat rerum existentiam actualem, credens rerum decursum habitualement, ratiocinans rerum praecellentiam potentialem. Primo modo aspectus contemplantis, res in se ipsis considerans, videt in eis pondus, numerum et mensuram; pondus quoad situm, ubi inclinantur, numerum, quo distinguuntur, et mensuram, qua limitantur. Ac per hoc videt in eis modum, speciem et ordinem, nec non substantiam, virtutem et operationem. Ex quibus consurgere potest sicut ex vestigio ad intelligendum potentiam, sapientiam et bonitatem Creatoris immensam. Secundo modo aspectus fidelis, considerans hunc mundum attendit originem decursum et terminum. Nam fide credimus, aptata esse saecula Verbo vitae; fide credimus, trium legum tempora, scilicet naturae, Scripturae et gratiae sibi succedere et ordinatissime decurrisse; fide credimus, mundum per finale iudicium terminandum esse; in primo potentiam, in secundo providentiam, in tertio iustitiam summi principii advertentes. Tertio modo aspectus ratiocinabiliter investigantis videt, quaedam tantum esse, quaedam autem esse et vivere, quaedam vero esse, vivere et discernere; et prima quidem esse minora, secunda media, tertia meliora. Videt nihilominus, quaedam esse mutabilia et incorruptibilia, ut caelestia; ex quo advertit, quaedam esse immutabilia et incorruptibilia, ut supercaelestia. Ex his ergo visibilibus consurgit ad considerandum Dei potentiam, sapientiam, et bonitatem ut entem, viventem et intelligentem, mere spiritualem et incorruptibilem et intransmutabilem. Haec autem consideratio dilatatur secundum septiformem conditionem creaturarum, quae est divinae potentiae et bonitatis testimonium septiforme, si consideretur cunctarum rerum origo et ordo. Origo namque rerum secundum creationem, distinctionem et ornatum quantum ad opera sex dierum divinam praedicat potentiam cuncta de nihilo producentem, sapientiam cuncta lucide distinguentem et bonitatem cuncta largiter adornantem. Magnitudo autem rerum secundum molem longitudinis, latitudinis et profunditatis; secundum excellentiam virtutis longe, late et profunde se extendentis, sicut patet in diffusionem lucis; secundum efficaciam operationis intimae, continuae et diffusae, sicut patet in operatione ignis, manifeste indicat immensitatem potentiae, sapientiae et bonitatis trini Dei qui in cunctis rebus per potentiam, praesentiam et essentiam incircumscriptus existit. Multitudo vero secundum diversitatem generalem, specialem et individualement in substantia, in forma seu figura et efficacia ultra omnem humanam aestimationem, manifeste trium praedictarum conditionum in Deo immensitatem insinuat et ostendit. Pulcritudo autem rerum secundum varietatem luminum, figurarum et colorum in corporibus simplicibus, mixtis et etiam complexionatis, sicut in corporibus caelestibus et mineralibus, sicut lapidibus et metallis, plantis et animalibus, tria praedicta evidenter proclamat. Plenitudo autem rerum, secundum quod materia est plena formis secundum rationes seminales; forma est plena virtute secundum activam potentiam; virtus est plena effectibus secundum efficientiam, id ipsum manifeste declarat. Operatio multiplex, secundum quod est naturalis, secundum quod est artificialis, secundum quod est moralis, sua multiplicissima varietate ostendit immensitatem illius virtutis, artis et bonitatis, quae quidem est omnibus "causa essendi, ratio intelligendi et ordo vivendi". Ordo autem secundum rationem durationis et influentiae, scilicet per prius et posterius, superius et inferius, nobilius et ignobilius, in libro creaturae insinuat manifeste primi principii primitatem, sublimitatem et dignitatem quantum ad infinitatem potentiae; ordo vero divinarum legum, praeceptorum et iudiciorum in libro Scripturae immensitatem sapientiae; ordo autem divinarum Sacramentorum, beneficiorum et retributionum in corpore Ecclesiae immensitatem bonitatis, ita quod ipse ordo nos in primum et summum, potentissimum, sapientissimum et optimum evidentissime manuducit. Qui

igitur tantis rerum creaturarum splendoribus non illustratur caecus est; qui tantis clamoribus non evigilat surdus est; qui ex omnibus his effectibus Deum non laudat mutus est; qui ex tantis indiciis primum principium non advertit stultus est. Nam ob hoc pugnabit orbis terrarum contra insensatos et econtra sensatis erit materia gloriae, qui secundum Prophetam possunt dicere: Delectasti me, Domine, in factura tua, et in operibus manuum tuarum exultabo. Quam magnificata sunt opera tua, Domine! Sed quoniam circa speculum sensibilibus non solum contingit contemplari Deum per ipsa tanquam per vestigia, verum etiam in ipsis, in quantum est in eis per essentiam, potentiam et praesentiam; et hoc considerare est altius quam praecedens: Notandum igitur, quod iste mundus, qui dicitur macrocosmus, intrat ad animam nostram, quae dicitur minor mundus, per portas quinque sensuum, secundum ipsorum sensibilibus apprehensionem, oblectationem et diiudicationem. Generantia sunt corpora simplicia, scilicet corpora caelestia et quatuor elementa. Nam ex elementis per virtutem lucis conciliantis contrarietatem elementorum in mixtis habent generari et produci, quaecumque generantur et producuntur per operationem virtutis naturalis. Generata vero sunt corpora ex elementis composita, sicut mineralia, vegetabilia, sensibilia et corpora humana. Regentia haec et illa sunt substantiae spirituales sive omnino coniunctae, ut sunt animae brutales, sive coniunctae separabiliter, ut sunt spiritus rationales, sive coniunctae separabiliter, ut sunt spiritus caelestes, quos philosophi Intelligentias, nos Angelos appellamus. Quibus secundum philosophos competit movere corpora caelestia, ac per hoc eis attribuitur administratio universi, suscipiendo a prima causa, scilicet Deo, virtutis influentiam, quam refundunt secundum opus gubernationis, quod respicit rerum consistentiam naturalem. Secundum autem theologos attribuitur eisdem regimen universi secundum imperium summi Dei quantum ad opera reparationis, secundum, quae dicuntur administratorii spiritus, missi propter eos qui hereditatem capiunt salutis. Homo igitur, qui dicitur minor mundus, habet quinque sensus quasi quinque portas, per quas intrat cognitio omnium, quae sunt in mundo sensibili, in animam ipsius. Intranter igitur per has portas tam corpora simplicia quam etiam composita, ex his mixta. Quia vero sensu percipimus non solum haec sensibilia particularia, quae sunt lux, sonus, odor, sapor et quatuor primariae qualitates, quas apprehendit tactus; verum etiam sensibilia communia, quae sunt numerus, magnitudo, figura, quies et motus; et "omne, quod movetur ab alio movetur", et quaedam a se ipsis moventur et quiescunt, ut sunt animalia: Intranter igitur quantum ad tria rerum genera in animam humanam per apprehensionem totus iste sensibilis mundus. Haec autem sensibilia exteriora sunt quae primo ingrediuntur in animam per portas quinque sensuum; intrant, inquam, non per substantias, sed per similitudines suas primo generatas in medio et de medio in organo et de organo exteriori in interiori et de hoc in potentiam apprehensivam; et sic generatio speciei in medio et de medio in organo et conversio potentiae apprehensivae super illam facit apprehensionem omnium eorum quae exterius anima apprehendit. Ad hanc apprehensionem, si sit rei convenientis, sequitur oblectatio. Delectatur autem sensus in obiecto per similitudinem abstractam percepto vel ratione speciositatis, sicut in visu, vel ratione suavitatis, sicut in odoratu et auditu, vel ratione salubritatis, sicut in gustu et tactu, appropriate loquendo. Omnis autem delectatio est ratione proportionalitatis. Sed quoniam species tenet rationem formae, virtutis et operationis, secundum quod habet respectum ad principium, a quo manat, ad medium, per quod transit, et ad terminum, in quem agit: Aut attenditur proportionalitas, in quantum tenet rationem potentiae seu virtutis, et sic dicitur suavitas, cum virtus agens non impropotionaliter excedit recipientem; quia sensus tristatur in extremis et in mediis delectatur. Aut attenditur, in quantum tenet rationem efficaciae et impressionis, quae tunc est proportionalis, quando agens imprimendo replet indigentiam patientis, et hoc est salvare et nutrire ipsum, quod maxime apparet in gustu et tactu, Et sic per oblectationem delectabilia exteriora secundum triplicem rationem delectandi per similitudinem intrant in animam. Post hanc apprehensionem et oblectationem fit diiudicatio, qua non solum diiudicatur, utrum hoc sit album, vel nigrum, quia hoc pertinet ad sensum particularem; non solum, utrum sit salubre, vel nocivum, quia hoc pertinet ad sensum interiorem; verum etiam, quia diiudicatur et ratio redditur, quare hoc delectat; et in hoc actu inquiritur de ratione delectationis, quae in sensu percipitur ab obiecto. Hoc est autem, cum quaeritur ratio pulchri, suavis et salubris: Ratio autem aequalitatis est eadem in magnis et parvis nec extenditur dimensionibus nec succedit seu transit cum transeuntibus nec motibus alteratur. Abstrahit igitur a loco, tempore et motu, ac

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per hoc est incommutabilis, incircumscribibilis et omnino spiritualis. Diiudicatio igitur est actio, quae speciem sensibilem, sensibiliter per sensus acceptam, introire facit depurando et abstrahendo in potentiam intellectivam. Et sic totus iste mundus introire habet in animam humanam per portas sensuum secundum tres operationes praedictas. Haec autem omnia sunt vestigia, in quibus speculari possumus Deum nostrum. Nam cum species apprehensa sit similitudo in medio genita et deinde ipsi organo impressa et per illam impressionem in suum principium, scilicet in obiectum cognoscendum, ducat; manifeste insinuat, quod ille qui est imago invisibilis Dei et splendor gloriae et figura substantiae eius, qui ubique est per primam sui generationem, sicut obiectum in toto medio suam generat similitudinem, per gratiam unionis unitur, sicut species corporali organo, individuo rationalis naturae, ut per illam unionem nos reduceret ad Patrem sicut ad fontale principium et obiectum.

Chapter 2 : Bonaventure - Wikipedia

Works of St. Bonaventure Series, Volume II by Philotheus Boehner, O.F.M. and Zachary Hayes, O.F.M. This new translation of The Journey of the Soul into God - Itinerarium Mentis in Deum - signals a milestone in Bonaventurian scholarship in North America.

Life and Works On 2 February , Br. Bonaventure was appointed Minister General in charge of the Franciscan Order. He is thought to have been forty years old at the time—the minimum age for a Minister General—giving him a birth date of Bonaventure was born Giovanni di Fidanza in Bagnoregio in Tuscany. The Arts curriculum at Paris then consisted of the seven liberal arts, supplemented by some works of Aristotle. His writing reflects this education; a master of logic and rhetoric, he was less deeply read in the Aristotelian and Islamic philosophical texts than his Dominican contemporaries, Albert and Thomas. About the time young Giovanni began to study Arts, Alexander of Hales, Master of Theology and initiator of the practice of commenting on the Sentences of Peter Lombard, took the Franciscan habit. His conversion gave the Franciscans a Chair in Theology, the Dominicans having acquired two Chairs during the university strike of 1269. Bonaventure attended lectures and disputations in theology from 1270 to 1273. Writing about 1274, the Franciscan chronicler Salimbene said: Bonaventure of Bagnoregio to read at Paris, which he had never yet done because he was not yet installed in a Chair. He then read the whole Gospel of St. Luke, a commentary that is very beautiful and complete. This was in 1274. Once Master, he revised the Commentary Commentaria in Quatuor Libros Sententiarum , his major philosophical and theological work. In the Masters and students of the University of Paris went on strike, all but the friars. The two Dominicans and William of Meliton, O. He assumed the Franciscan Chair in theology immediately, but taught only at the Franciscan convent, unrecognized by the University. Bonaventure performed all three tasks of a Master of Theology from 1275 to 1277. He revised his commentary on Luke and composed commentaries on John and Ecclesiastes. He also held three sets of disputed questions. The questions On the Knowledge of Christ De scientia Christi , which develop his illumination theory of knowledge, probably came out of his inception as Master in 1275. The questions On the Mystery of the Trinity De mysterio Trinitatis , which elaborated his view of God, were likely the last ones he wrote Hayes , 40–44; , 24–26. Both were composed in a lofty style that gives no evidence of the conflict embroiling Paris at the time. But six months earlier Bonaventure had been appointed Minister General. The Minister General followed with three tracts written in 1276 for the spiritual edification of the friars: The journey follows the route first charted by St. Augustine—from the exterior world to the interior mind, and from the interior but inferior human mind to the superior mind, namely, to God. Bonaventure allegorically understood the six wings of the angelic Seraph Francis saw to stand for six ways God can be approached and therefore arranged his Journey into seven chapters. The two highest wings of the Seraph symbolize seeing God in himself, first in the way reason sees God as having one divine nature c. For each step, Bonaventure used material from earlier writings; but the Journey, like all his later works, is only a sketch the Minister General knew he would never have the leisure to complete. The result is his writing achieves a combination of scriptural imagery, philosophic depth, mystical yearning, and density more meditative than demonstrative. Francis, which he did in 1277. In he returned to Paris, where his friars were under attack both from conservatives in the Theology faculty and from radicals in Arts. Bonaventure began a series of writings devoted primarily to moral matters: Collations on the Ten Commandments Collationes de decem praeceptis , Lent of 1277; Collations on the Seven Gifts of the Holy Spirit Collationes de septem donis Spiritus sancti , Lent of 1278; a defense of the friars bearing the Socratic title Apologia pauperum Defense of the Mendicants , On 10 December 1278, Etienne Tempier, bishop of Paris, condemned certain erroneous Aristotelian propositions. During Easter-tide of 1279 Bonaventure delivered his magisterial Collations on the Hexameron Collationes in Hexaemeron. During the three year Papal vacancy, from 29 November 1278 to 1 September 1279, Bonaventure preached an important sermon in Viterbo and was probably instrumental in the invention of conclave. He is said to have been offered the

papacy by the electors and to have suggested Teobaldi Visconti instead. Bonaventure of happy memory, Bishop of Albano, who was a man eminent for his knowledge and eloquence homo eminentis scientie et eloquentie , a man outstanding for his sanctity and acknowledged for the excellence of his life, both religious and moralâ€”Br. Philosophy, Faith, and Theology Without exception, every word of philosophy Bonaventure ever wrote is contained in works explicitly religiousâ€”in sermons, works of spiritual direction, and theology. Commentators writing during the twentieth century neo-thomistic revival compared Bonaventure with three other thinkers: Aristotle, Augustine, and Aquinas. Mandonnet thought he had no philosophy of his own, but was an Augustinian theologian, pure and simple, all of whose conclusions depend on faith. Gilson thought Bonaventure developed an Augustinian philosophy within his theology: Bonaventure the mystical synthesis of mediaeval Augustinianism was fully formed, just as that of Christian Aristotelianism was fully formed with St. Van Steenberghen thought his philosophy a failed Aristotelianism separate from but at the service of his Augustinian theology. He felt no need for detailed knowledge of the text of Aristotle. As a philosopher and theologian, he was perfectly capable of using such borrowed principles to draw his own conclusions, ones which he himself said depended more on Alexander of Hales than on any philosopher: Even when he draws Augustinian conclusions, Bonaventure does not employ Augustinian arguments. In truth, Bonaventure was, broadly speaking, an Aristotelian in his philosophical principles, but not in his conclusions. A better way to describe his philosophical conclusions and his way of drawing them is that his thought was Franciscan in inspiration and Bonaventurean in execution. The pressing issue concerning philosophy, faith, and theology in the s was how to set up theology as an Aristotelian demonstrative science. Albert had done so in his commentary on the Sentences â€”9 , which Bonaventure had on hand when writing his own commentary. The task theology had set itself, then, was to discover and present systematically the truths set out in that most unsystematic of booksâ€”the Bible. These causes in turn clarify the relations between philosophy, faith, and theology. Since science exists as an intellectual habit in the mind of the knower, the efficient cause of any book of theology is the author who wrote it, Peter Lombard in the case of his Sentences, Bonaventure himself in the case of his commentary. This simple point distinguishes faith, whose sole efficient cause is God working through grace, from both philosophy and theology, whose efficient cause is the human mind, though even here God has a role to play. When he came to clarify the end of theology, Bonaventure understood that Aristotle had sharply distinguished practical scienceâ€”whose end is deedsâ€”from theoretical scienceâ€”whose end is knowledge. Determining that material cause of theology is the same as settling on its subject. On this point, there had been considerable dispute among the Masters. Theology, by contrast, cuts across all genera and includes God, who is not confined within any genus. Bonaventure was familiar with many accounts of the subject of theology: To throw light on these conflicting answers, Bonaventure turned to his study of the Arts. Priscian had noted three different senses of the subject of grammar. Bonaventure does not explicitly address the principles of theology. Consequently, Bonaventure adds a telling qualification to his description of the subject of theology. If so, then theology must have the kinds of principles that make possible both kinds of arguments: What makes all such basic truths theological is their argumentative function. Theological arguments may draw from revelation by using revealed truths as premises and they may draw from reason by using rational truths as premises. Both kinds of arguments are theological because of the use to which they are put. In this way, philosophical reasoning has an integral place within the domain of Bonaventurean theology. Bonaventure showed how philosophical reasoning works in theology in the very structure of his disputed question On the Mystery of the Trinity. Each question is divided into two articles, the first proven using rational premises and the second proven using premises drawn from faith. In Question 1, for example, God is rationally proven to exist in Art. Theology, then, consists most fundamentally in the understanding that results from joining rational arguments and faith-based arguments together. Bonaventure argues for each point by combining one claim based on reason with another based on revelation, as though they were wall and buttress of the cathedral of theology. Physical Creation In the first step of the Journey Bonaventure focuses upon the sensible objects of the physical world around us, both taken in themselves and

in reference to our sense awareness of them. Like all creatures, sensible things are understood to be signs that ultimately can direct humans to the divine art or wisdom through which all things have been made. But a creature is called a vestige based on properties which point to God as triple cause—efficient, formal, and final cause; for example, the properties: All creatures, from rocks to angels, are signs in the sense of shadows and traces of God, for they all bear a relation of causal dependency upon God as their source; but only rational creatures can have the divine as an object of their activities and, for that reason, can conform themselves to the divine will and become likenesses of God. Bonaventure constructs a view of the physical world that is indebted to both of his fundamental sources, but ultimately gives the Scriptural text and the related Patristic tradition precedence whenever his sources come into conflict. His manner of synthesizing those sources into a coherent and impressive whole is what gives his views on nature their distinctive character. Indeed, the prohibitions of and regarding the teaching of the Aristotelian writings on natural philosophy had given way to the direct teaching of Aristotle in the Faculty of Arts by the time Bonaventure took his master of arts degree at the University of Paris, and by the time he left the University, the Aristotelian corpus in its entirety was a subject of examination for candidates for degrees in the Faculty of Arts. Yet the Aristotelian doctrine of the eternity of the world was given various interpretations. Some favored a benign interpretation, claiming that all Aristotle meant in *Physics VIII* was that the world and its motion did not arise from some earlier motion, but rather time, moveable things, and motion were all coeval and concomitant. Following the lead of the latter, Bonaventure rejects, albeit with some hesitation, the benign reading of the Stagirite; in all likelihood, Aristotle did intend to teach that the world was beginningless: And this view [i. Indeed, this view seems so reasonable that the most excellent of the philosophers, Aristotle, fell into this error, at least as the saints impute it to him, his commentators expound him, and his own words indicate. According to Bonaventure, only two theories regarding the origin of the cosmos are really tenable: The third possibility, namely that the world is both produced from nothing and eternal, Bonaventure vehemently rejects on the grounds that such a position is inherently contradictory: To posit that the world is eternal or eternally produced, while positing likewise that all things have been produced from nothing, is altogether opposed to the truth and reason, just as the last reason stated showed. Indeed, it is so opposed to reason that I do not believe any philosopher, however small his intellectual abilities, took this position. For this involves, in itself, an obvious contradiction. To posit, however, that the world is eternal on the supposition that matter is eternal seems reasonable and understandable— [18] Returning to the last argument, we find the reasoning to which Bonaventure refers. The argument is an elegant synthesis and restatement of the position of Parisian theologians since the time of William of Auxerre, but is especially indebted to the *Quaestiones* of Alexander of Hales. Everything that depends entirely for its being on something else is produced by that thing from nothing. The world depends entirely for its being on God.

Chapter 3 : The Theory of Illumination in St. Bonaventure

ST. BONAVENTURE (-) ITINERARIUM MENTIS IN DEUM PROLOGUS IN ITINERARIUM MENTIS IN DEUM. 1. In principio Primum principium, a quo cunctae illuminationes descendunt tanquam a Patre luminum, a quo est omne datum optimum et omne donum perfectum, Patrem scilicet aeternum, invoco per Filium eius, Dominum nostrum Iesum Christum, ut intercessione sanctissimae Virginis Mariae, genitricis.

In several prophetic visions of the seraphim, their wings are covered in eyes to signify consciousness. Thus they represent three types of consciousness – as he puts it, the awareness of things outside us in the physical world, of things within us in the psyche, and of things above us in God. The first two wings enable us to know the natural world in which our bodies are situated. Bonaventure calls them Sensation and Imagination. Freedom at this first level, the first pair of wings covering the feet, has to do with choice between possibilities in this material world. In order to achieve this, both wings are needed – that is, both Sensation and Imagination – because we can hardly be said to have a real choice if we can only see what exists in front of us, without being able to imagine alternative courses of action. Nevertheless, at this level there is not yet full moral freedom, no fully developed sense of good and evil, because our choices tend to be dominated simply by pleasure and pain. Bonaventure calls them Reason and Understanding, the latter being illuminated, he says, by the three theological virtues, beginning with Faith. With the help of Reason we can see the invisible patterns within things, and with Faith our eyes reformed or enlightened by grace we can grasp the providential pattern or meaning behind them. This is also the level of the virtuous habits that develop in us the divine image. But both wings are necessary because without a supernatural faith in the transcendent source and locus of the Ideas, Reason will quickly close in upon itself, the sacred reality of beauty and divine Wisdom will be denied, and the cosmos will be regarded as a mere piece of machinery to be taken apart and put back together, as has happened in much of modern thought. And just as, when one has fallen, he must lie where he is unless another is at hand to raise him up, so our soul could not be perfectly lifted up out of these things of sense to see itself and the eternal Truth in itself had not Truth, taking human form in Christ, become a ladder restoring the first ladder that had been broken in Adam. As for the third and highest pair of wings, Bonaventure calls them Intelligence and Conscience using the technical term *synderesis*, meaning the faculties that enable us to contemplate first Being, and then the Good. This is the level at which a dialogue with other religions could become truly fruitful. But the third level is also where we become able to hear the voice of the transcendent – that which transcends even Being, or if you prefer reveals the inner meaning of Being. Like an Eagle flying above the Man, the Lion and the Bull, it rises above the rational, the irascible, and the appetitive parts of the soul. The human person bears this image of the Trinity as its supreme end or the goal of its existence. This is where we derive or intuit the norm of human holiness, and that is why Bonaventure likens the sixth wing to the sixth day of creation, the day on which Man was created. In Christ that human image is seen in its perfection. So the fifth and sixth wings of the Seraph touch the face of the supreme mystery hidden from all ages. Together, they bring us face to face with the unity of human and divine natures in Christ, the Alpha and Omega, who reveals being as Trinitarian love. Posted by Stratford Caldecott at.

Chapter 4 : St. Bonaventure

he "Itinerarium Mentis in Deum" has been described as an essentially Franciscan tract, guiding learned men in the spirit of St. Francis to his mode of contemplative life.

Bonaventure, July 15, Born around A. As minister general, he solidified the order in a time of growth. Bonaventure lived humility, poverty and single-minded devotion to Christ as a learned teacher and cardinal-archbishop. Bonaventure was within, washing dishes. In obedience to the Rule, he finished before receiving the visitors. Bonaventure died in A. Prayer of Francis of Assisi, Reading 1 When Hezekiah was mortally ill, the prophet Isaiah, son of Amoz, came and said to him: Put your house in order, for you are about to die; you shall not recover. I have heard your prayer and seen your tears. I will heal you: I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city. See, I will make the shadow cast by the sun on the stairway to the terrace of Ahaz go back the ten steps it has advanced. The word of the Lord. To the gates of the nether world I shall be consigned for the rest of my years. You saved my life, O Lord; I shall not die. No longer shall I behold my fellow men among those who dwell in the world. Those live whom the LORD protects; yours is the life of my spirit. You have given me health and life. Gospel Jesus was going through a field of grain on the sabbath. His disciples were hungry and began to pick the heads of grain and eat them. Or have you not read in the law that on the sabbath the priests serving in the temple violate the sabbath and are innocent? I say to you, something greater than the temple is here. If you knew what this meant, I desire mercy, not sacrifice, you would not have condemned these innocent men. For the Son of Man is Lord of the sabbath. Anything negative we do to our neighbor, which our Lord would not have opted to do can be considered a way of condemning another. But God never condemned neither did He reject anyone. Even on our worst days God still calls us by our name and holds out his hand to us. He patiently waits for us even if we continue to reject His hand and close our ears to His call. It is sad to note that no man has come close to the way God had addressed the worst of sinners as we condemn people according to our whimsical standards that we ourselves distinctly set for every man. If God did not send His Son into the world to judge the world, but that the world might be saved through Him, how come we whom He has saved continue to judge and condemn others? Did no one condemn you? From now on sin no more. Jesus is full of mercy and love that He has never condemned anyone. Today, Jesus is inviting us to give the same love and mercy to his people. In Jesus, I hope and pray. Reflection 2 " I desire mercy not sacrifice Jesus and his disciples appear to break the law by being hungry and taking some grain on the Sabbath. He explains the practical meaning of the law and that he, the Lord of the Sabbath, desires mercy and not sacrifice. One day it came. But then, right in the middle of the vision, the monastery bell rang. It was the time to feed the poor who gathered daily at the monastery gate. If he failed to show up with food, the unfortunate people would leave quietly, thinking the monastery has nothing to give them that day. The old monk was torn between his earthly duty and his heavenly vision. But before the bell stopped ringing, the monk made his decision. With a heavy heart, he turned his back on the vision and went off to feed the poor. Nearly an hour later, the old monk returns to his room. When he opened the door, he could hardly believe his eyes. And Jesus quotes from the prophet Hosea 6: Whenever Jesus saw suffering people he was shaken and moved. He felt the depth of their sorrow. He felt it even more deeply than they did. It seems that he was more sick, hungry and sorrowful than they were. Only when he has tasted and experienced our suffering and pain can it be changed; only then can newly life come forth. Lastly, let us be challenged by the words of St. Reflection 3 " Is there room for mercy in the law? When our daughter was age four, my husband and I tried to sign her up for school a year before the local laws said she could start. A bright and sociable darling, she needed the daily stimulation that Kindergarten could provide, because whenever she got bored, she became a troublemaker. We presented her case to the school authorities, who judged her without meeting her or testing her. When she graduated from high school, instead of having the problems that the school board had predicted, she was as a well-adjusted, ambitious young lady

with high honors and a few college courses already completed. The question raised in both situations was: Which is more important, the policy or the person? The policy that the Pharisees were trying to protect is one of the 10 commandments: Keep the Sabbath day holy. An over-eager man-made policy had been layered on top of it to ensure obedience. It forbade any kind of work that day, including the smallest act of plucking grain. Is it merciful when altar servers are scolded during Mass over mistakes, embarrassing them as they try to serve the Lord? Is it merciful to give parents a disapproving look when their restless children make noise in church? What about putting someone into jail for a crime he committed, even though his regrets are strong enough to prevent him from doing it again? Or kicking a teenage girl out of the home because she got pregnant and chose not to have an abortion? Or condemning a couple who marry outside the Church, when what they really need is someone to compassionately journey with them into conversion, so that when they finally want a Church wedding, it will be much more of a genuine, sacramental commitment with the Lord than it would have been on their first wedding day? Even the official Code of Canon Law encourages mercy. Love is the foundation of every divinely inspired rule, and mercy is the tool for bringing people into a genuine desire to obey the rules. Or better yet, what is the primary intention behind this command? The religious leaders confronted Jesus on this issue. It was a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was intended to bring everyday work to a halt and to provide needed rest and refreshment. In defending his disciples, Jesus argues from the Scriptures that human need has precedence over ritual custom. In their hunger, David and his men ate of the holy bread offered in the Temple. Jesus also quoted of the Sabbath work involved in worship in the Temple. This kind of work was usually double the work of worship on weekdays. Jesus then quotes from the prophet Hosea 6: I desire mercy, and not sacrifice. While the claims of ritual sacrifice are important to God, mercy and kindness in response to human need are even more important. Where there is love and wisdom, there is neither fear nor ignorance; where there is patience and humility, there is neither anger nor annoyance; where there is poverty and joy, there is neither greed nor avarice; where there is peace and contemplation, there is neither care nor restlessness; where there is the fear of God to guard the dwelling, there no enemy can enter; where there is mercy and prudence, there is neither excess nor harshness; this we know through your Son, Jesus Christ our Lord. Hope is given us by Christ who, on earth, offered himself up for us on the cross; in heaven, appears in glory before the face of God the Father on our behalf; and in the Mass is offered anew by Holy Mother Church. Help is from the Communion of Saints; from the patronage of angels, the prayers of the blessed in the Church Triumphant, and the merits of the just in the Church Militant. Reflection 6

“ St. Bonaventure, Franciscan, theologian, doctor of the Church, was both learned and holy. Born in Bagnoregio, a town in central Italy, he was cured of a serious illness as a boy through the prayers of Francis of Assisi. Later, he studied the liberal arts in Paris. Inspired by Francis and the example of the friars, especially of his master in theology, Alexander of Hales, he entered the Franciscan Order, and became in turn a teacher of theology in the university. Francis, both through the life of Francis which he wrote at the behest of the brothers and through other works which defended the Order or explained its ideals and way of life. The morning of the fifteenth of July, , in the midst of the Second Council of Lyons, Pope Gregory X and the Fathers of the Council were shocked to learn that toward dawn Brother Bonaventure, bishop of Albano, had sickened and died. An unknown chronicler provides his impression of the Franciscan cardinal: Full of virtue, he was beloved of God and man. At his funeral Mass that same day, many were in tears, for the Lord had granted him this grace, that whoever came to know him was forthwith drawn to a deep love of him. Bonaventure so united holiness and theological knowledge that he rose to the heights of mysticism while yet remaining a very active preacher and teacher, one beloved by all who met him. To know him was to love him; to read him is still for us today to meet a true Franciscan and a gentleman. God calls each one of us to be a saint. From Wikipedia, the free encyclopedia:

Chapter 5 : Itinerarium Mentis in Deum by Bonaventure

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The greater number of them deal with philosophy and theology. So much so that De Wulf considers him the best medieval representative of Augustinianism. Bonaventure adds Aristotelian principles to the Augustinian doctrine, especially in connection with the illumination of the intellect and the composition of human beings and other living creatures in terms of matter and form. The mystic Dionysius the Areopagite was another notable influence. While these may be taken as representing, respectively, physical science yet in its infancy, and Aristotelian scholasticism in its most perfect form, he presents the mystical and Platonizing mode of speculation that had already, to some extent, found expression in Hugo and Richard of St. Victor, Alexander of Hales, and in Bernard of Clairvaux. To him, the purely intellectual element, though never absent, is of inferior interest when compared with the living power of the affections or the heart. Like Thomas Aquinas, with whom he shared numerous profound agreements in matters theological and philosophical, he combated the Aristotelian notion of the eternity of the world vigorously though he disagreed with Aquinas about the abstract possibility of an eternal universe. Bonaventure accepts the neo-Platonic doctrine that "forms" do not exist as subsistent entities, but as ideals or archetypes in the mind of God, according to which actual things were formed; and this conception has no slight influence upon his philosophy. All the sciences are but the handmaids of theology; reason can discover some of the moral truths that form the groundwork of the Christian system, but others it can only receive and apprehend through divine illumination. To obtain this illumination, the soul must employ the proper means, which are prayer, the exercise of the virtues, whereby it is rendered fit to accept the divine light, and meditation that may rise even to ecstatic union with God. The supreme end of life is such union, union in contemplation or intellect and in intense absorbing love; but it cannot be entirely reached in this life, and remains as a hope for the future. He offers several arguments for the existence of God, including versions of St. Contrary to Aquinas, Bonaventure did not believe that philosophy was an autonomous discipline that could be pursued successfully independently of theology. Any philosopher is bound to fall into serious error, he believed, who lacks the light of faith. 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. 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. He agrees with Saint Albert the Great in regarding theology as a practical science; its truths, according to his view, are peculiarly adapted to influence the affections. He discusses very carefully the nature and meaning of the divine attributes; considers universals to be the ideal forms pre-existing in the divine mind according to which things were shaped; holds matter to be pure potentiality that receives individual being and determinateness from the formative power of God, acting according to the ideas; and finally maintains that the agent intellect has no separate existence. On these and on many other points of scholastic philosophy the "Seraphic Doctor" exhibits a combination of subtlety and moderation, which makes his works particularly valuable. Bonaventure is always the work of a theologian; he writes as one for whom the only angle of vision and the proximate criterion of truth is the Christian faith. This fact influences his importance for the history of philosophy; when coupled with his style, it makes Bonaventure perhaps the least accessible of the major figures of the thirteenth century. This is true, not because he is a theologian, but because philosophy interests him largely as a *praeparatio evangelica*, as something to be interpreted as a foreshadow of or deviation from what God has revealed. It is difficult to imagine a contemporary philosopher, Christian or not, citing a passage from Bonaventure to make a specifically philosophical point. One must know philosophers to read Bonaventure, but the study of

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Bonaventure is seldom helpful for understanding philosophers and their characteristic problems. Bonaventure as a theologian is something different again, as is Bonaventure the edifying author. It is in those areas, rather than in philosophy proper, that his continuing importance must be sought.

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Chapter 6 : Saint Bonaventure (Stanford Encyclopedia of Philosophy)

Works of St. Bonaventure: Itinerarium Mentis in Deum - Kindle edition by Zachary Hayes, Philotheus Boehner. Download it once and read it on your Kindle device, PC, phones or tablets.

A six-winged, nimbed seraph Taken from the ceiling of the painted chamber, Palace of Westminster, during repairs in Painted when the room was restored after the Palace was destroyed by fire in the Reign on Henry IIIrd Painted panel; oil and gesso on oak millimetres inc. There he had the mystical experience of the speculation of a poor man in the desert. On La Verna Bonaventure found the secret of the peace of the seventh day in the unitive experience of Saint Francis who met on that spot the Crucified Seraph and whose flesh was stamped with the holy stigmata. The Itinerarium is certainly a work of great philosophical speculation, but at the same time Bonaventure is conscious that he had to face a mystery which one cannot penetrate except with the power of the sapientia crucis of Francis. The key for reading and interpreting the Itinerarium consists in this humble stooping towards the true wisdom which comes from the speculatio of Christ Crucified. That is why Bonaventure admonishes us: On La Verna Bonaventure understood the dynamism of this experience of mystical union: The point of arrival of the long journey of the soul in search for God is found in this transforming experience of Francis, which Bonaventure himself experienced and proposes to his readers: In front of this icon one has to stop and contemplate. The Seraphic Doctor tries to explain how this contemplation comes about. He says that it is a question of the apex affectus height of affection which goes way beyond any operation of a rational kind, it is a docta ignorantia which hides the mysteries of theology in the most luminous darkness of a silence full of wisdom. Bonaventure makes use of mystical terms present in the treatise De mystica theologia by Dionysius the Areopagite. In this way he arrives at the centre of the value of philosophical speculation which stops in front of the coincidence of opposites of the mystery of the cross, which is both darkness and light at the same time. If the Itinerarium departs from the speculation of a poor man in the desert, who could well be an indication of Saint Francis himself, one could say that it concludes with the representation of this poor man as an icon of Christ, who is poor and naked upon the cross, of that Christ who is "the origin of all wisdom. It sets forth in very few pages a whole system of metaphysics; it illustrates a philosophical method; it typifies the thinking of one of the great monastic orders of the West; it stands at the beginning of Renaissance science as one of those documents in which the future can be seen in germ. That encyclical with its emphasis upon Thomism has given many people, both Catholic and non-Catholic, the impression that the philosophy of Saint Thomas Aquinas is the "official" philosophy of the Roman Catholic Church. The result of this miscomprehension has been disparagement of writings other than Thomistic. Yet even in the thirteenth century Catholic philosophers were far from being in agreement, either on matters of doctrine or method. One has only to mention such figures as Alexander of Hales, the master of Saint Bonaventura; Roger Bacon; and the various monks of Saint Victor, to realize that the confusion and disagreement which certain writers of today find in our own time were just as characteristic of a period to which they refer as one of universal concord. The metaphysical point of view of Saint Bonaventura can be traced back to Plotinus, if not to Philo. Fundamental to his whole system is that fusion of the three hierarchies of Neo-Platonism: Elementary students of logic are accustomed to the doctrine that individuals can be grouped into classes which belong to certain species; that these species are again susceptible to classification in certain genera; that these are capable of being grouped into still larger orders and families, until we come to the class which includes all other classes and which is usually called being. This hierarchy of classes in the textbooks of classical logic is called the Tree of Porphyry. In non-philosophic work we find the same sort of thing illustrated in the Linnaean classification of plants and animals. Thus the class of vertebrates is more inclusive than the class of mammals, and the class of animals is more inclusive than the class of vertebrates. If we assume, as most classical writers did, that such a classification reproduces the structure of reality, that classes are ordained by God and are not simply convenient groupings made by man for his own purposes, then we can

see in this order of beings a scale of creatures which might be thought of as a map of all things, a tree not only of life but of all existence. But an added assumption is usually introduced into the discussion at this point, the assumption of both Plotinus and Saint Bonaventura, that the more general a class, the more real and the better. Throughout the "Itinerarium" Saint Bonaventura emphasizes that knowledge in the last analysis comes down to seeing, to contemplation, to a kind of experience in which we know certain things to be true without further argument or demonstration. On the lowest level, this occurs in sensory observation, on the highest in the mystic vision. Along with this insistence on direct experience as the source of all truth runs a practice which goes back at least to Philo-Judaeus in the Hebraic-Christian tradition: In Philo, who was mainly interested in the Pentateuch, the allegorical method was employed in interpreting Scripture. It was believed by him that if every verse in the Bible was accepted literally, then we should have to believe things which were contrary to reason. Thus we should have to believe that God, Who is not in space, actually walked in the Garden of Eden; that He spoke as human beings speak with a physical voice; that He literally breathed into Adam the breath of life as we breathe our breath into things. But to hold such beliefs is to deny the spirituality and ubiquity of God, and that is repugnant to our religious and philosophical theories. Consequently Philo maintained that these and similar texts must be interpreted allegorically, and he naturally believed that he had the key to the allegory. Similarly the "Itinerarium," which begins as a meditation upon the vision which Saint Francis had on Mount Alverna, continues as an interpretation in philosophical terms, not only of the vision itself, but also of certain passages in Exodus and Isaiah in which details of the vision are paralleled. The Seraph which Saint Francis saw, and which had three pairs of wings, has to be interpreted as a symbol of a philosophical and religious idea. Furthermore, it will be seen that even the physical world itself becomes a sort of symbol of religious ideas. This was in keeping with many traditions which were common in the Middle Ages--ideas that appeared in the Bestiaries and Lapidaries, and which we retain in weakened form in some of our pseudoheraldic symbols, such as the Eagle, the Lion, and the Olive Branch; or the use of certain colors, such as blue for hope, white for purity, red for passion. Among these more popular symbols was that of the macrocosm and the microcosm, according to which a human being exactly mirrored the universe as a whole, so that one could pass from one to the other and find corresponding parts and functions. Few, if any, of the saints seem to have felt such an intimate relationship with the physical world as the founder of the Order to which Saint Bonaventura belonged. The full effect of this appears in the first chapter of the "Itinerarium," in which we are told that God may be seen in His traces in the physical world. This is the basis of what sometimes is called natural theology; for if we can actually see the traces of God about us in the order of natural law, then we have a start toward knowledge of the divine mind which is sure. It is only a start, Saint Bonaventura maintains, but it is the proper start. It means that one does not have to be a great rationalist, an erudite theologian, a doctor, to know religious truths. One has only to look about one and observe that certain laws obtain; that there is order; that all things are "disposed in weight, number, and measure. That is, he would be far from saying that his conclusions would not stand up under rational criticism, but would insist that his method, to use modern language, is empirical rather than rational. To take a trivial example from another field, we could prove that a person had committed a crime either by circumstantial evidence or by direct testimony. If we can produce two or three persons who actually saw him commit the crime, we do not feel that we must corroborate what they say by a rational demonstration that he could have committed it, that he had a motive for committing it, that he threatened to commit it, that no one else could have committed it, and so on. We like to think that a good case gives us both kinds of evidence, but frequently we have to be satisfied with one type or bits of both types. Saint Bonaventura might be compared to the man who insists on direct testimony; Saint Thomas to him who puts his trust exclusively in circumstantial evidence, though the comparison would be superficial. The mystic, like the strict empiricist, has a kind of knowledge which is indisputable. No one can deny what the mystic sees any more than one can deny what the sensory observer sees. The philosopher who bases all knowledge upon the direct observation of colors, sounds, shapes, and so on, has knowledge which he readily admits is uncommunicable, in spite of the fact that most of us use words for our elementary sensations

in the same ways. But whether John Doe, who is looking upon a patch of red, sees precisely what Richard Roe sees, could be doubted and has been doubted. For the psychological equipment, the sensory apparatus of the two men may and probably does contribute something to even the most simple sensory experiences. Doe and Roe are exactly alike in all relevant ways, then one may reasonably conclude that their sensations are exactly alike. If we distinguish between existential and qualitative identity, and we all do, then we may say that Doe and Roe have qualitatively identical but existentially nonidentical sensations. Similarly with the mystic vision. If one man has such a vision, he is not made uneasy the fact that another does not have it. The other man has only to follow the discipline which will lead him to it. Saint Bonaventura traces the steps on this road, one by one, until he reaches his goal. The mysticism of Saint Bonaventura was peculiar in that it was based on a theory of knowledge in which all degrees of knowledge were similarly direct, immediate, and nonrational. Thus we have the possibility of real, rather than notional, assent in all fields of knowledge. We are not forced to know about things; we can know them. We have, to use other familiar terms, direct acquaintance with, rather than descriptions of, them. In other words, there is never any real need for rational discourse, for erudition. The simplest man of good will can see God as clearly as the most learned scholar. That made a philosophy such as this a perfect instrument for the Christian, for throughout the Christian tradition ran a current of anti-intellectualism. Christianity was held to be a religion, not merely a body of abstract knowledge. It was an experience as well as a theory. A man of faith could have as certain knowledge of God as the man of learning. This did not discourage the Christian from attempting to build up rational systems which would demonstrate to the world of scholars what the religious man knew by faith. But what Kant was to say of the relationship between concepts and precepts, the Christian could have said of that between faith and reason, or religion and philosophy: The difficulty with the extremists who maintained that either one or the other faculty was sufficient was that faith and reason were both supposed to assert something. Whether you believed by faith or by reason, you believed in ideas which presumably made sense, could be stated in words, could be true or false. If you believed in one of these truths by faith, without reason, you were in the position of a man who had no knowledge of what he was believing nor why, nor even whether there was any good reason for believing in it rather than its contradictory. It was all very well for a man like Tertullian to maintain that there was more glory in believing something irrational--inept--than in believing something demonstrably true. Most Christian philosophers were anxious to put a sound rational underpinning beneath their beliefs. Similarly, if you had only rational knowledge, you were like a blind man who might be convinced that there were such things as colors, analogous to sounds and odors, but who had no direct acquaintance with them; or again like a man who had read an eloquent description of a great painting, but who had never seen it. Though all Christians were in the position of maintaining that there were some beliefs, those in the mysteries, which could not be rationally demonstrated, nevertheless they all, including Saint Bonaventura, pushed their rational demonstrations as far as they were able. Thus Saint Bonaventura goes so far as to attempt a dialectical proof of the dogma of the Trinity Ch. VI, though he realizes that such a proof is not sufficient for religion. It is worth pointing out that Franciscan philosophy as a whole tended to put more emphasis upon the observation of the natural world than its great rival, Thomism, did. Even in the "Little Flowers" of Saint Francis, only in a remote sense of the word a philosophical work, there is a fondness for what we call Nature which led him at times close to heresy. Later there were Franciscans like Roger Bacon, Duns Scotus, and their great friend and protector, Robert Grosseteste, whose interest in what we would call science, as distinct from philosophy, was almost their main interest. Indeed, one might without too much exaggeration maintain that the impetus to the study of the natural world through empirical methods came from the Franciscans. This appears in the early chapters of the "Itinerarium," where observational science becomes not simply the satisfaction of idle curiosity, but the fulfillment of a religious obligation. But it goes without saying that a man of science may discover truths which contradict what he has believed on faith and that a man of faith may look to science, not for everything which it is capable of revealing, but only for those things which corroborate his faith. The best illustration of this conflict is found in the use made of arithmetic by allegorists, as early as Philo. Few

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mathematicians today would play upon the curious properties of numbers- -virgin numbers, perfect numbers, superabundant numbers, numbers which are the sums of such numbers as three and four--to prove religious truths. Few men of religion would, I imagine, seek validation of their religious beliefs in the properties of numbers, finding it extraordinary that there are four Gospels, four points of the compass, four winds, four elements earth, water, air, and fire , four seasons, four humors, four temperaments. But all men will usually feel uneasy in the presence of contradiction and will do their best to bring all their beliefs into harmony with one another. The question reduces to the motivation of knowledge, the question of why exploration is pushed into fields which previously have been terrae incognitae. And when one compares science as it was before the fourteenth century and that which it became after that date, one sees that only a strong emotional propulsion would have produced the change of interest. That propulsion, we are suggesting, came from the Franciscans. The student who has no acquaintance with the philosophy of Saint Bonaventura can do no better than to begin with the "Itinerarium. It is thus one of those representative documents which it behooves all students of intellectual history to know.

Chapter 7 : Bonaventure, Saint | Catholic Answers

*This theme is most beautifully developed in St. Bonaventure's best known work, his *Itinerarium Mentis in Deum* (Journey of the Mind into God). His most extensive and systematic work of theology is his *Commentary on the Sentences of Peter Lombard*.*

The Theory of Illumination in St. So much so that De Wulf considers him the best representative of Augustinianism. Bonaventure adds Aristotelian principles to the Augustinian doctrine especially in connection with the illumination of the intellect according to Gilson. Other philosophical writers will see Platonic tendencies also in St. Nevertheless, we see in the Theory of Illumination a uniquely Bonaventurian synthesis with a great influence from St. He says, "It is possible to contemplate God not only outside us and within us but also above us: Bonaventure will take these three illuminations and show how they will lead us to God. This "light" which is quoted above is the same light talked about by St. Augustine concerning the Divine light which helps us see Eternal Truths. Bonaventure will systematically show how the outward, inward, and upward light leads to glory, praise, and honor of the Father, Son, and Holy Spirit. Bonaventure talks about a light outside of us in Creation which shines forth to reveal the power, wisdom and benevolence of God. He says, "The Supreme power, wisdom, and benevolence of the Creator shine forth in created things in so far as the bodily senses inform the interior senses". The bodily senses serve the intellect by seeing vestiges of God in creatures. In the potential excellence of things, man investigates rationally the weight, number, and measure of things. This leads to seeing mode, species, order, substance, power, and activity. In the habitual course of things, the world is considered according to its origin, development, and end. These considerations though involve the way of faith. Finally, in the actual existence of things we contemplate intellectually a certain hierarchy of existence. We see some things merely exist; others exist and live; and others exist, live, and discern. We see things are corporeal; some partly corporeal and spiritual. We reason there must be others which are wholly spiritual. Again, we go from the changeable and corruptible to the changeable and incorruptible. This leads us to consider the unchangeable and incorruptible. This hierarchy of existence leads to the existence, living, intelligent, purely spiritual, incorruptible, and immutable God. Another aspect of the light in Creation outside of us is seeing God in visible Creation. He is in creatures by His essence, power, and presence. We abstract from the doors of our senses that which is purely spiritual. We see an Aristotelian influence on St. Bonaventure concerning this method of abstraction. These abstracted concepts are made by reason which abstracts from place, time, and change so that we can make judgements with certitude. Certitude can only come from the Eternal Art, "by which, through which, and according to which all beautiful things are formed". Thus, "creatures of this visible world signify the invisible things of God Further, we are lead to God because "the effect is the sign of the cause; the thing exemplified, of the exemplar; and the way, of the end to which it leads". As we look within at our natural powers, we see the imprint of God on our souls. Bonaventure says that if we consider the three powers of the soul and their relationships, we will see God through ourselves as through an image. Concerning the relationships of the three powers of the soul, St. Bonaventure goes more into the realm of Theology than philosophy. We will consider here more of the individual faculties and how they are illumined by God. The memory retains and represents to us successive, simple, and everlasting things. By the retention of the past, present, and future the memory is an image of eternity which extends itself to all times. The memory retains simple things which are the principles of continuous and discrete quantities. These principles or simple forms can only come to the memory from above. Everlasting things concern the principles and axioms of the sciences which are changeless truths. These changeless truths in the memory come from a changeless light present in itself. From the intellect we come to see an image of God. The intellectual activity consists in understanding terms, propositions, and inferences. With terms we go from definitions of the least general to the more general. We must understand the highest and most general term to know the less general. Thus, we must know being per se to know the definition of a particular substance. We must have some

knowledge of Absolute Being. How can we know specific being is defective and incomplete unless we have a knowledge of a Being free from all defect? With propositions we must have certainty that they are true to comprehend their meaning. The mind itself is changeable and yet we know truth is changeless. Created light is subject to change. Thus, the intellect must be informed from some other light which is unchangeable. This light comes from God. With inferences the conclusion follows necessarily from the premises. The necessity of the inference does not come from the contingent existence of a thing in matter or a fictional existence in the mind. Therefore it must come from an exemplarity in the Eternal Art concerning the relational character of things. So we see the intellect must have some connection or joining with eternal Truth itself in order to understand any truth with certitude. The Will consists in counsel, judgement, and desire. From each of these aspects of the Will St. Bonaventure will show how they are enlightened or are stamped with the image of God. Counsel involves inquiring into that which is better. To know that which is better we must have an idea of that which is the best. This notion of the highest good must of necessity be impressed upon those who give counsel. Again with judgement we see an impression of the Divine. Our judgements are made according to law. We must be certain the law is right to use it. Our mind judges itself and yet does not judge the law. Therefore, the law is above our mind and is stamped on it. Desire is concerned with what moves it most. The object loved most moves it most. We love happiness most. Happiness is only attained when we have reached our best and highest end. Therefore, we seek the highest Good. In summary, all three faculties of the soul lead to God and are enlightened by Him. He says we " And thus our mind can be guided through itself to contemplate that eternal Light". Augustine in this statement as he is quoted concerning his doctrine of the illumination of the mind from above to see Eternal Truths. Bonaventure goes on to elaborate on two ways of contemplating the invisible and eternal things of God. In one method the soul fixes its gaze on Being Itself. When we consider Being Itself, we are looking at " For example, non-being is the privation of being. It cannot come into our intellect except through being. We see that one necessarily implies the other. Therefore, "that Being which is called pure being and simple being and absolute being is the first being, the eternal, the most simple, the most actual, the most perfect, and the supremely one". Bonaventure says "these, things are so certain that their opposites cannot be thought of by one who really understands being itself". He says, " the highest good is unqualifiedly that in comparison with which a greater cannot be thought. And this good is such that it cannot rightly be thought of as non-existing, since to be is absolutely better than not to be". Bonaventure says that good is claimed to be self-diffusive. Therefore, the highest good is the most self-diffusive. He goes from here to discuss the proper attributes of the Divine Persons. Bonaventure goes through the illuminations of God which are contained outside of us, within us, and above us. We are illuminated outside of us by vestiges of God when we consider the potential excellence of things, the habitual course of things, and the actual existence of things. God also shines forth in visible Creation in creatures themselves. We abstract from the sense image that which is purely spiritual. So the visible leads to the invisible things of God. Within ourselves or our soul we find the Memory, Intellect, and Will stamped with and leading to illuminations from above.

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Chapter 9 : All Things Made New: The Ascent to God

The Mind's Road to God: English translation of the Quaracchi Edition of St. Bonaventure's Itinerarium mentis in Deum (English: HTML) c/o the Crossroads blog.quintoapp.com Itinerarium mentis in Deum.