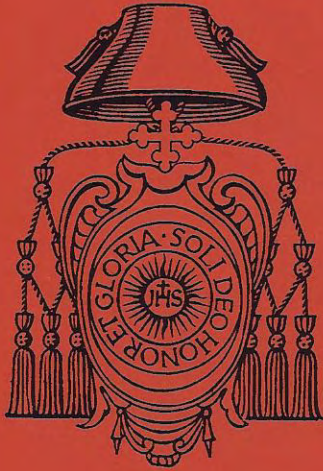


VOLUME XIV

# Works of St. Bonaventure



## Collations on the Seven Gifts of the Holy Spirit

Introduction and Translation by Zachary Hayes, O.F.M.  
Notes by Robert J. Karris, O.F.M.

WORKS OF  
ST. BONAVENTURE

COLLATIONS ON THE SEVEN GIFTS  
OF THE HOLY SPIRIT

BONAVENTURE  
TEXTS IN TRANSLATION  
SERIES

General Editor  
Robert J. Karris, O.F.M.

Volume XIV

COLLATIONS ON THE SEVEN GIFTS  
OF THE HOLY SPIRIT

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# INTRODUCTION

## 1. HISTORICAL CONTEXT

In approaching the texts contained in this volume it is important to keep in mind what is meant by the term *collation* in the context of medieval literature. It is clear that it designates some sort of public presentation. But at least in the case of the collations contained in this volume, we are not dealing with sermons that would have been preached in a eucharistic setting. Rather, we are dealing with conferences or university lectures which would have been given, for the most part, outside of a liturgical context.

St. Bonaventure delivered these particular conferences during the Lenten season, that is, from February 25 to April 7, 1268<sup>1</sup> to an audience drawn from the members of the university community at Paris which would have included the young friars who were students there at that time. The following timetable gives the dates on which the conferences were given and helps explain why Conferences V-VII have much to say about the Blessed Virgin Mary:

Feb. 25	First Conference	First Sunday of Lent
March 4	Second Conference	Second Sunday of Lent
March 11	Third Conference	Third Sunday of Lent
March 18	Fourth Conference	Fourth Sunday of Lent
March 24	Fifth Conference	Vigil of Annunciation
March 25 (am)	Sixth Conference	Feast of Annunciation

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<sup>1</sup> J. Guy Bougerol, *Introduction to the Works of Bonaventure* (Paterson, N.J.: St. Anthony Guild Press, 1964), 128-29.

March 25 (pm)	Seventh Conference	Feast of Annunciation
April 1	Eighth Conference	Palm Sunday
April 7	Ninth Conference	Holy Saturday

Bonaventure's formal academic career had ended some years earlier, in 1257, after which he took up his work as General Minister of the Franciscan Order. And as is the case with many medieval works, we are not reading a text personally written by Bonaventure, but a text based on the notes taken by one or more of those who had listened to his presentations. These notes, when approved by the speaker, would be known as a *reportatio*, and would be understood to be the official text. In the case of the collations we are concerned with here, we are told that eventually the text was presented to Bonaventure himself.<sup>2</sup>

## 2. USE OF SCRIPTURE

It was a common practice in medieval preaching to open a sermon with a biblical text which sets out the main theme of what is to follow. Bonaventure follows this homiletic custom in these collations. Then, before the speaker begins to develop the principal theme, a second topic known as the pro-theme is frequently introduced.<sup>3</sup> This also is commonly highlighted with a biblical text. After the pro-theme has been stated and commented on at least briefly, the speaker returns to the main theme and begins the development. This also was a significant part

<sup>2</sup> Bougerol, *Introduction*, 126.

<sup>3</sup> See Timothy J. Johnson, "The Prothemes of Bonaventure's *Sermones Dominicales* and Minorite Prayer," in *Franciscans at Prayer*. Edited by Timothy J. Johnson, *The Medieval Franciscans 4* (Leiden: Brill, 2007), 95-122 on how the protheme is inseparable from the preacher's prayer for divine assistance.

of medieval homiletic practice and is followed quite commonly by Bonaventure. It will be seen in these conferences.<sup>4</sup> Medieval authors commonly made use of Scripture in ways that may seem largely foreign to our contemporary understanding of the Bible. It is not unusual to encounter biblical texts in very abridged forms which modern writers would probably not use. Also, it was a common medieval practice to chain a series of biblical texts together, sometimes merely by a common word that appears in the diverse texts.<sup>5</sup> Conference VIII, 10 provides an illustrative example: “Consequently, Baruch 3:14 says: ‘Learn where prudence is, where strength, and where understanding, that you may also know at the same time where are length of days and food and where is light for the eyes and peace.’ The text says: ‘That you may also know at the same time where are length of days and food and where is light for the eyes and peace.’ And where is it? Certainly, ‘length of days is in her right hand.’<sup>6</sup> And Psalm 35:10 says: ‘The fountain of life is with you,’ etc.<sup>7</sup> If you have ‘light for your eyes,’ you will act prudently.”

And at times, it may be a single word that becomes the center of the author’s attention, at times in its Latin

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<sup>4</sup> See M.M. Davy *Les sermons universitaires Parisiens de 1230-1231: Contribution à l’histoire de la prédication médiévale*. Études de philosophie médiévale 15 (Paris: J. Vrin, 1931), 3-76 for a description of the characteristics of thirteenth century homiletics. See also Bonaventure, *Opera omnia*, 9: 4-5. All Latin references to Bonaventure’s writings will be to the critical edition of Quaracchi.

<sup>5</sup> Some contemporary biblical scholars call this practice of interpreting scripture by scripture as “intertextuality.”

<sup>6</sup> The reader will note that Bonaventure is quoting Prov 3:16 because it contains the phrase “length of days” and refers to Wisdom. Proverbs 3:16 reads: “Length of days is in her (wisdom’s) right hand, and in her left hand are riches and glory.”

<sup>7</sup> The reader will notice that although Bonaventure only quotes the first part of Ps 35:10, the second part is also in his purview. The second part of Ps 35:10 is: “... and in your light we will see light.” This second part of Ps 35:10 helps Bonaventure explain the “light” of Bar 3:14.

form, and at times in terms of its etymology. An example occurs in Conference VI, 4. A contemporary translation such as the New Revised Standard Version renders the Hebrew of Isaiah 7:14: “Look, the young woman is with child and shall bear a son, and shall name him Immanuel.” For his part, Bonaventure follows the Latin Vulgate of Isaiah 7:14. We quote: “Therefore, Isaiah 7:14 says: ‘Behold a virgin will conceive and bear a son, and his name will be Emmanuel.’ The name Emmanuel is interpreted to mean ‘God with us.’ It would not be fitting for the Virgin to have any son except a divine son. And it would not be fitting for God to have any mother but the Virgin.” Thus, in this brief quotation from Bonaventure we see his use of etymology (“God with us”) and his employment of the Vulgate (“virgin”). Bonaventure was very much a man of his time and place, and makes use of the Scriptures in ways which may seem strange to readers of our time and place who bring a very different orientation to the understanding of the Bible. The contemporary reader is encouraged not to judge Bonaventure’s work in the light of contemporary biblical criticism, but in terms of the practice of his own time with its roots going back to common Patristic understanding of the sacred texts.

This raises another matter. The biblical citations as they appear in Bonaventure’s writings may seem quite different at times from what we find in contemporary editions of the Bible. In approaching the task of translation, we have chosen to translate the Latin biblical text as given by Bonaventure and not to update it according to contemporary translations from Hebrew, Aramaic, or Greek. We have decided to do this since in many instances the point of Bonaventure’s argument depends on the text as given in Latin. If it were replaced by a contemporary translation of the critical non-Latin text, the point of the argument might well be lost.

### 3. PROBLEMS TO BE DEALT WITH

It is important to keep in mind the problems with which Bonaventure had to deal if we are to understand his reflections adequately. The conferences presented here would have been Bonaventure's last major effort to address the friars and likely other members of the University of Paris prior to his final *Collations on the Six Days*. As we have indicated above, they were given during Lent of 1268 and may well be seen as an appeal to maintain peace and harmony within the community of friars, and harmony between the friars and the secular masters at the university in as far as possible.

As General Minister of the Order who personally had a strong background in the intellectual life of the medieval university, Bonaventure is greatly concerned with the problems that would be confronting the young friars in the university context. Outstanding among these problems would be issues raised by the character of the philosophical movement of the time. Christian authors had long used the Platonic and neo-Platonic philosophical tradition in developing Christian theology. But now they are confronted with something new: the invasion of Aristotelian philosophy in its Averroistic form into the context of Christian culture. This is a style of philosophy that appeared to be far more secular in orientation than the long-familiar neo-Platonism with its seemingly other-worldly overtones. The Platonic sense of other-worldly, eternal, archetypical ideas is now transformed into the theory of forms immanent in earthly creatures. This more secularistic-sounding philosophy is coming from Muslim intellectual centers of North Africa into Spain, and from Spain into the university centers now developing elsewhere in Europe. Of course, this included Paris where

Bonaventure himself would have spent considerable time prior to his work as General Minister.

Bonaventure's understanding of the Averroistic problem sees this philosophical movement as a form of extreme rationalism which held some positions that were in obvious conflict with elements of the Christian religious tradition, and, as an intellectual orientation, would subject even the articles of faith to the critical judgment of reason. Specific problems would have been: 1) The Aristotelian rejection of the doctrine of exemplarity which had been so strong in the neo-Platonic tradition of philosophy and any style of Christian theology that engaged that philosophy for many centuries; 2) the denial of any relation of God to the world – a denial which seemed to be involved in Aristotle's philosophical concept of the Prime Mover; 3) the problem of ethical determinism and its relation to astrological understandings of the time in relation to Christian convictions concerning human freedom and ethical responsibility; 4) the denial of any form of human existence which transcended the actual historical experience of human life and could be seen as either a reward or a punishment for the quality of life lived within history; 5) the affirmation of the eternity of the world, a view which appeared to conflict with the Biblical theology of creation; 6) the existence of a single Agent Intellect operating in all human beings and which, according to Aristotle, was not the creator of the world.<sup>8</sup>

It is obvious that these are not only medieval problems, but some of these issues remain problems for many intellectuals in the contemporary Western world, though perhaps in different forms. Hence it might be of considerable interest to see how a man of Bonaventure's stature dealt with them in his time and place.

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<sup>8</sup> Bonaventure addresses these problems in a special way in Conference VIII, 16-20.

Bonaventure was well acquainted with philosophy and could use it creatively in developing his own theological insights. This is particularly clear in his early *Commentary on the Sentences*<sup>9</sup> and in the three outstanding sets of *Disputed Questions*<sup>10</sup> which he has left for posterity. But the radical form of the philosophical movement which confronted the young students at Paris seemed, to Bonaventure, to push too far, and in fact included convictions such as those mentioned above that stood in conflict with some basic Christian doctrines. This could not be left unattended.

Other problems of a very different nature confronted Bonaventure as General Minister of the Franciscan Order. These involved the corrupt conditions within the church at that period of history, and the friars' pastoral ministry in the area of church reform under such conditions.<sup>11</sup> Then within the university itself there was the question of the much-debated place of the mendicant Franciscans in this highly intellectual world of medieval culture, and the tension between the friars and the secular masters.<sup>12</sup>

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<sup>9</sup> Bonaventure, *Opera Omnia*, vol. 1-4.

<sup>10</sup> See *Saint Bonaventure's Disputed Questions on the Mystery of the Trinity*. Introduction and Translation by Zachary Hayes, WSB III (St. Bonaventure, NY: The Franciscan Institute, 1979); *Disputed Questions on the Knowledge of Christ*. Introduction, Translation and Notes by Zachary Hayes, WSB IV (Saint Bonaventure, NY: Franciscan Institute Publications, 2005 [1992]); *Disputed Questions on Evangelical Perfection*. Translation by Thomas Reist and Robert J. Karris, Introduction and Notes by Robert J. Karris, WSB XIV (Saint Bonaventure, NY: Franciscan Institute Publications, 2008).

<sup>11</sup> In this regard it is worthwhile to read Bonaventure's Second Encyclical Letter (1266) in which he rebukes friar preachers who publicly criticize the lives of the bishops. See *Saint Bonaventure's Writings Concerning the Franciscan Order*. Introduction and Translation by Dominic Monti, WSB V (St. Bonaventure, NY: The Franciscan Institute, 1994), 226-29.

<sup>12</sup> See especially Conference VII, 17-19. In 1269 Bonaventure will respond in his *Apologia pauperum* to the charges of Gerard of Abbeville.

#### 4. ORGANIZATION, STRUCTURE, AND ILLUSTRATIONS OF THESE CONFERENCES

Anyone who has studied Bonaventure realizes that he likes to organize his treatments in series of three or four or even seven. To re-familiarize veterans and to initiate newcomers into the organization of Bonaventure's thought we quote a selection from Conference I, 17-18. Readers will easily note how quickly Bonaventure moves from "a threefold grace" to a series of seven:

17. Corresponding to this there is a threefold grace: grace that heals, grace that strengthens, and grace that brings to completion. The grace that heals is given in the seven sacraments against the sevenfold deadly sickness. In the just ones it is preserved by seven works of justice which are dealt with in the seven penitential psalms... 18. Thus there are seven sets of seven. To speak of the seven sacraments, and the seven exercises of justice, and the seven works of mercy would take too long. To speak of the seven beatitudes or the seven endowments at the present time would be too difficult. Therefore, we propose to place ourselves in the middle and to speak about the seven gifts of the Holy Spirit.

It is not happenstance that Bonaventure concludes his conferences with a treatment of the seven pillars of Wisdom in Conference IX, 8-17. He writes: "In him (Christ) the gift of wisdom is brought to completion."

Marc Ozilou has detected a general threefold structure within the Conferences: "The symbolism of a tree, which signifies the fruitful and abundant growth of grace

for the person who falls under the influence of the gifts of the Holy Spirit, structures the development of the Conferences in a general tri-part way: origin, use, fruit.”<sup>13</sup> Thus, the Conferences are structured in the following general plan:

I.	Grace	origin (4-8)	use (9-12)	fruit (13-16)
II.	Fear	root (7-13)	usefulness(14-18)	perfection(19-21)
III.	Piety	beginning (10-15)	exercise (3-9) usefulness (16-19)	perfection (11)
IV.	Knowledge	origin (1-2)	use (3-18)	perfection (19-25)
V.	Fortitude	giver (5-8)	action (13-15)	recipient (9-12)
VI.	Fortitude			perfection (1-24)
VII.	Counsel	origin (1-2)	action (4-13)	perfection (14-16)
VIII.	Under- standing	giver (6) recipient (3-5)	usefulness (7-14) use (15-20)	perfection (20) <sup>14</sup>
IX.	Wisdom	origin (1, 5-8)	usefulness (2-4)	perfection (9-17) <sup>15</sup>

Those who are inspired to find more threefold structural patterns in these Conferences will be richly rewarded.

While most of Bonaventure’s works do not contain illustrations and anecdotes, these Conferences do. Obviously Bonaventure will draw most of his illustrative stories from Sacred Scripture. For example, he uses Samson thrice (I, 11; II, 10; V, 8). In Conference III, 8 he recalls Noah, Abraham, Moses, Joseph, Samuel, and David as people of mercy whose pious deeds were never lacking.

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<sup>13</sup> *Saint Bonaventure, Les sept dons du Saint-Esprit*. Introduction, traduction et notes par Marc Ozilou (Paris: Cerf, 2004 [1997]), 18.

<sup>14</sup> Bonaventure is unable to develop here what he wants to say about “heavenly contemplation.” See Collation 3 n. 2 of *Collations on the Six Days*.

<sup>15</sup> This indication of the structure of the Conferences is based on Ozilou, *Les sept dons du Saint-Esprit*, p. 18 and is to be taken as a guide and not followed slavishly. Also Bonaventure ends with the tree symbol in Conference IX, 17: “As a certain Gloss says, in terms of its root, the human being is just the opposite of the tree. The tree has its root down below, the human person has its root above.”

The Blessed Virgin Mary's story will be featured in V-VI-VII and will dominate VI. There is a story of Pope Gregory the Great in III, 15, of St. Bernard and his sister in VI, 14, and of St. Gregory of Nazianzus in IX, 10. The very long paragraph of Conference VII, 3 deals with a "certain brother in the order of the white monks" and illustrates Mary's intercessory power. Bonaventure refers very briefly to the courageous martyrs St. Lucy of Syracuse and St. Catherine of Alexandria in V, 12. Finally, there is the funny, but ultimately scandalous story about the meaning of the horns and lappets of a bishop's miter in IV, 17.

## 5. CONTENT OF THESE CONFERENCES

In general, from a *theological* perspective the themes which stand out in Bonaventure's treatment of the *Gifts of the Holy Spirit*<sup>16</sup> concern the doctrine of grace as the context for discussing the gifts of the Holy Spirit. The theological understanding of grace is presented in the trinitarian model so characteristic of Bonaventure's theology, together with the significance of Christ for the life of grace and the role of the Blessed Virgin Mary in the mystery of salvation. And from a *philosophical* perspective we note issues such as a proper hierarchy of the human sciences, the ultimate ground of truth, and the extreme positions of the radical philosophical movement of the time. It is in this broader context that Bonaventure situates his argument for the legitimacy of the mendicant orders which enters into these conferences.

1) *The mystery of grace*. In his opening remarks Bonaventure refers to the conferences he had given in the preceding year. There he had dealt with the Ten Com-

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<sup>16</sup> See *De septem donis Spiritus Sancti* in *Opera Omnia* V, 455-503.

mandments.<sup>17</sup> Now he is concerned specifically with the understanding of grace and its significance in the Christian life. He presents a trinitarian and Christological understanding of the mediation of grace. In this model, which is a characteristic of much of Bonaventure's systematic thought, grace is seen to come down from the Father of Lights, through the Word, incarnate, crucified, and inspired. The Holy Spirit, who proceeds from the Father and the Son, communicates both grace and love to human persons. Bonaventure issues a call to the friars to respond to the gift of grace by the style of their life in community and by the quality of their relation to all their fellow humans. The response to grace will involve faithfulness in relation to God; strength in life for the individual person involved; and generosity in relation to other people. The proper response to grace as Bonaventure describes it is to love God above all things, to love oneself, and to love all one's fellow human beings, both one's friends and one's enemies. Given this understanding of grace, Bonaventure can now move on to discuss the gifts of the Holy Spirit.<sup>18</sup>

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<sup>17</sup> See *De decem praeceptis* in *Opera Omnia*, 5:505-32. See also *St. Bonaventure's Collations on the Ten Commandments*. Introduction and Translation by Paul J. Spaeth, WSB VI (St. Bonaventure, NY: The Franciscan Institute, 1995).

<sup>18</sup> See Part V, c. 5 in *Breviloquium*. Introduction, Translation and Notes by Dominic V. Monti, WSB IX (Saint Bonaventure, NY: Franciscan Institute Publications, 2005), 187 for Bonaventure's introductory description of the gifts: "Concerning the branching out of grace into the habits of the gifts, the following points must be held. Although there are many gifts of 'grace gratuitously given', and in a general sense it would not be incorrect to call all divinely infused habits gifts of God, yet in a particular and proper sense, the term 'gift' refers to the seven gifts of the Holy Spirit.... In its supreme bounty, the restoring principle gives grace, not only the habits of the virtues for correcting the deviations of the vices, but also to deliver us from the hindrances of their after-effects through the habits of the gifts. Hence it follows that the infused gifts must be of sufficient number to provide assistance to this end. Now, because our soul needs help in seven respects, there is thus a seven-fold reason why seven gifts of the Holy Spirit are required."

2) *Fear of the Lord*. This gift opposes pride which is to be tempered by a proper respect for the divine power and wisdom, and fear of divine punishment. Bonaventure engages us in moving reflections on the awesome power of God, the all-seeing wisdom of God, and the mystery of divine judgment. This gift moves one toward living the life of grace more fully, with a stronger sense of obedience and a greater confidence in God. Fear of the Lord is, in a sense, the beginning of the spiritual journey which finds its final point, as we shall see later, in the gift of wisdom where the soul finds the deepest form of union with the divine.

3) *Piety*. Bonaventure's use of this term seems to be very different from the common understanding of it in our time. For many people today, it refers to a rather simplistic form of religious observance. In Bonaventure's treatment, the gift of piety involves a virtue that opposes envy and opens the human person to an ever deeper love of God and of neighbor. Bonaventure places piety in a middle position between patience and charity. One must live from a spirit of filial love and respect for God. One must also have love in relation to one's neighbor and put up with their weakness in loving patience. Probably thinking of the problems among the friars at that time, Bonaventure comes to ask: Where is piety today? To him, impatience and anger seem to be very common. Appealing to the tradition that sees the human person to be created in the image of God, Bonaventure calls upon his listeners to enact that mystery of God-likeness by living a life of deep compassion.

4) *Knowledge*. This topic opens to Bonaventure the possibility of addressing the issue of the human sciences, and specifically of philosophy, in a Christian context. It is clear that the controversy about the nature and place of philosophy stands in the background, together with a style of theology conditioned by that philosophy. From

Bonaventure's viewpoint, the intellectual journey, which is so deeply involved in the study of the sciences, should be part of a larger human experience that should lead finally to a deep experience of contemplation and loving union with God. The many steps that are involved in the growth of knowledge within history by means of all the human arts,<sup>19</sup> in Bonaventure's view, will be brought to complete fulfillment in heaven. Bonaventure opens our eyes to the multiple forms of knowledge which include the richness of the philosophical disciplines at the level of natural knowledge, and the depth of theological knowledge which probes into the mysteries contained in supernatural revelation in Scripture and unfolds the multiple levels of meaning in the biblical text. Within history, the gift of knowledge reaches a high point not simply in some form of abstract knowledge, but in the experience of loving contemplation of the ultimate Mystery which is both truth and goodness. This, in turn, comes to its fullest consummation in the experience of eternal life in a glorification which transcends history.

5) *Fortitude*. Bonaventure devotes two conferences to the gift of fortitude. In the first of these conferences he sees fortitude as opposing spiritual laxity, and instilling a hunger for righteousness. Here he introduces Mary, the Blessed Virgin, as an example of Christian fortitude. As a gift of God, fortitude helps us in our journey to God and enables us to deal with the problems along the way, strengthening our faith, hope and love.

6) *Fortitude*. In the second conference on fortitude, Bonaventure continues his reflections from the previous day. He highlights the role of Mary in relation to the incarnation of the divine Word and her compassionate accompaniment of the divine Word throughout his painful

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<sup>19</sup> See *St. Bonaventure's On the Reduction of the Arts to Theology*. Translation with Introduction and Commentary by Zachary Hayes, WSB I (St. Bonaventure, NY: Franciscan Institute, 1996).

experience of history. She is an outstanding model of the virtue of fortitude.

7) *Counsel*. In his opening comments Bonaventure recalls what he said in praise of Mary in the morning Conference and repeats his concern here. But he then moves on to new material of concern; namely, the criticism of the mendicant friars by the secular masters of the university. Here he engages in a refutation of the opponents of the mendicant orders who raise objections against these new forms of religious life.<sup>20</sup>

8) *Understanding*. This gift instills purity of heart, thus making possible a better understanding of supernatural realities and opening one to a deeper understanding of divine truths. Without rejecting philosophy as such, Bonaventure argues that the extreme form of the philosophical movement of the age lacks this gift.<sup>21</sup> Bonaventure mentions some specific philosophical errors that would confront the students at the university such as the eternity of the world, the necessity of fate, and the oneness of the human intellect operating in all human beings.

9) *Wisdom*. This is the high point of Bonaventure's treatment of the gifts of the Holy Spirit. Wisdom is that gift which helps to build up the dwelling place of God within us. The image of the seven columns on which this house is founded is drawn from Proverbs 9:1 and James 3:17. This involves purity, peace, leniency, kindness, mercy, impartiality and sincerity – all these are stages on the way to wisdom. But finally, Christ is seen as the foundation of all these gifts and the ultimate fruit of wisdom. Here Bonaventure closes by citing John 17:3 concerning everlasting life: "Now this is everlasting life, to know you,

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<sup>20</sup> See VII, 17-19 and pp. 11-14 of this Introduction for more detail.

<sup>21</sup> See VIII, 16-20 and pp. 11-14 of this Introduction for more detail about "the extreme form of the philosophical movement of the age."

the only true God, and him whom you have sent, Jesus Christ.”

## CONCLUSION

A careful reading of these collations or conferences will reveal some of the basic characteristics of Bonaventure's style of thought. At one level his vision takes in many individual things in the world of God's creation. For Bonaventure, much as was the case with St. Francis himself, each creature reveals something of the divine Creator. But at another level, Bonaventure sees these individual beings in a broad, cosmic context. In a sense, all come together in his vision like the themes of a great symphony. We see Bonaventure here engaged in what was a clearly a life-long search for knowledge of the truth.

But there is another dimension to his vision. Important as knowledge may be, it is, for Bonaventure, not enough. The beauty he discovers throughout God's creation evokes a deep sense of wonder and love for creation, in the spirit of St. Francis, for the God who out of the purest creative love has called all created reality forth from nothing. A purely rational approach to reality may open one to remarkable insights into the mystery of God's creation, but it is not to be the end of the spiritual journey.

While a rational approach to reality, much as we know it today in the natural sciences, may have some positive significance still for Bonaventure, it is necessary to move beyond the level of purely intellectual insight to the level of supernatural revelation, and from the level of knowledge, whether natural or supernatural, to the level of affect and love. The journey of the search for knowledge should culminate in the experience of genuine wisdom. It is in the wisdom found at this level that the hunger of the

human heart and mind will find a greater depth of peace and joy already within history. And for Bonaventure, this sort of historical experience is but a limited anticipation of that loving vision that will be found in its fullness in eternity.

Such a vision of the intellectual journey in the project of human life may well be of significance for those involved in the intellectual world of today. Without denying the importance of the intellectual life, the question remains: Is a purely intellectual experience of the modern spirit any more adequate to meet the deepest hunger and yearning of the human person for harmony, peace, joy and fulfillment today than was the deepest philosophical experience of Bonaventure's time and place? If not, then we ask, as Bonaventure asked in the thirteenth century, where does one search for that fulfillment today? The reflections offered in these collations of an outstanding medieval intellectual-mystic may be of considerable help in suggesting possible ways of approaching such a question in our contemporary world.

## ABBREVIATIONS AND SHORT TITLES

- Breviloquium* *Breviloquium*. Introduction, Translation and Notes by Dominic V. Monti. WSB IX; Saint Bonaventure, NY: Franciscan Institute Publications, 2005.
- CSD* *The Works of Bonaventure V: Collations on the Six Days*. Translated by José de Vinck. Paterson: St. Anthony Guild Press, 1970.
- CUA Catholic University of America
- CFS Cistercian Fathers Series
- CCSL Corpus Christianorum. Series Latina.
- DQKC* *Disputed Questions on the Knowledge of Christ*. Introduction, Translation and Notes by Zachary Hayes. WSB IV. Saint Bonaventure, NY: Franciscan Institute Publications, 2005 (1992).
- DQMT* *Saint Bonaventure's Disputed Questions on the Mystery of the Trinity*. Introduction and Translation by Zachary Hayes. WSB III. Saint Bonaventure, NY: The Franciscan Institute, 2000 (1979).
- FA:ED* *Francis of Assisi: Early Documents*, Volumes 1-3. Edited by Regis Armstrong, J.A. Wayne Hellmann, William Short. New York: New City Press, 1999-2001.
- FC Fathers of the Church
- GGHG Gregory the Great's Homilies on the Gospels. *Gregorius Magnus, Homiliae in Evangelia*. CCSL cxli. Edited by Raymond Étaix. Turnhout: Brepols, 1999.
- Hurst *Gregory the Great: Forty Gospel Homilies*. Translated from the Latin by David Hurst. Cistercian Studies Series 123; Kalamazoo, Michigan: Cistercian Publications, 1990.
- LCL Loeb Classical Library