

physical restoration of the monastery, which had suffered from the ravages of the Normans, as well as with the spiritual reform of the monks. In 953 John went to CORDOBA, where he spent 3 years as the envoy of OTTO I to the Umayyad Caliph Abd-er-Rahman III (d. 961). After the death of Einold, John became abbot and played a leading role in the monastic reform movement of which Gorze was the center. The exact date of John's death is not known, but it is known that he died in the 40th year of his monastic profession.

Feast: Feb. 27 or March 7.

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[H. DRESSLER]

JOHN OF HOVEDEN

John of Hoveden (present-day Howden in Yorkshire) is the name of several illustrious men in the 13th century. The most famous was an English religious poet, d. after 1275. It is difficult to determine the facts of his life. He may be the astrologer of that name, who is known to have been born in London. The poet reputedly studied at the University of OXFORD, and although the official records of the school do not report his attendance, his scientific outlook as reflected in his poetical works tends to corroborate an Oxford education. It is certain that by 1268 he was a clerk of Queen Eleanor of Provence, wife of King HENRY III of England and mother of King EDWARD I. It seems that he was one of the first prebendaries of the collegiate church of Howden, where he undertook to rebuild the choir and was eventually buried. It is known that he was made canon and prebendary of the king's free chapel in Bridgnorth Castle, Salop; some aver that he had vacated this position by 1275; others claim that he still held it in 1284 but not in 1291. The mystical poetry of Hoveden was of an uncommonly high order, original and wide-ranging. His masterpiece was undoubtedly the *Philomena*, a work of 4,000 lines on the birth, Passion, and Resurrection of Christ. His eight other Latin poems include the *Canticum amoris*, which is a kind of preliminary sketch of the *Philomena*, and the 723-stanza *Quinquaginta cantica salvatoris*. The *Quindecim gaudia BMV*

dwells on the 15 joys of Mary; the very similar *Cythara* treats of the love and Passion of Christ. The *Quinquaginta salutationes* is on the sorrows of Mary. The *Viola* praises the Virgin in 250 verses, while the short work *Lyra* is especially interesting because in its musical setting it is a *conductus duplex* in the manner of the Notre-Dame school. Hoveden's only surviving poem in Anglo-Norman is the *Rossignol* (see L. W. Stone), addressed to Queen Eleanor and on the same theme as the *Philomena*. He is also credited with a scientific treatise, *Practica chilindri* (ed. E. Brock, *Essays on Chaucer*, Chaucer Society 1868).

As a religious poet of 13th-century England, Hoveden belongs in the front rank beside JOHN PECKHAM. An inheritor of the Bernardine and Franciscan tradition of spirituality (see FRANCISCAN SPIRITUALITY), he was a precursor of the great 14th-century mystics, and Richard ROLLE DE HAMPOLE especially shows Hoveden's influence (see HYMNOLOGY).

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[M. J. HAMILTON]

JOHN OF JANDUN

Averroist master of arts at Paris; b. Jandun, Ardennes, France, c. 1275; d. Todi, Italy, 1328. He studied arts at the University of Paris, where he taught and became an intimate friend of MARSILIUS OF PADUA. In 1316 he obtained a canonry at Senlis. The foremost advocate of Latin Averroism in his day, he described himself as "a mimic of Aristotle and AVERROËS" [*In Metaph.* (Venice 1525) folio 84]. In his commentaries on Aristotle's *De anima* (Venice 1473), *Physics* (Venice 1488), *De caelo et mundo* (Venice 1501), *Parva naturalia* (Venice 1505), and *Metaphysics* he strongly defended all the basic teachings of Latin Averroism, especially the eternity of the world and motion, unicity of the human intellect, denial of personal immortality, and personal responsibility in moral actions (see AVERROISM, LATIN; INTELLECT, UNITY OF; SCHOLASTICISM, 1). Unlike SIGER OF BRABANT and BOETHIUS OF SWEDEN, he explicitly taught the doctrine of a double truth and gave greater weight to truths demon-

strated by reason than to truths revealed by faith (*see* DOUBLE TRUTH, THEORY OF). While teaching in Paris he collaborated with or at least gave some kind of assistance to Marsilius of Padua in the composition of *Defensor pacis*. When authorship of this antipapal work became known in 1324, he was forced to leave Paris with Marsilius. In 1326 he sought the protection of LOUIS IV the Bavarian, together with Marsilius of Padua, WILLIAM OF OCKHAM, and MICHAEL OF CESENA. In 1327 many propositions extracted from *Defensor pacis* were condemned by JOHN XXII; John of Jandun was explicitly mentioned in the bull of condemnation. Louis IV nominated him bishop of Ferrara in 1328, but it is doubtful that he was ever consecrated.

Besides commenting on the works of Aristotle, he wrote *De laudibus Parisius, Quaestiones de formatione foetus, Quaestiones de gradibus et pluralitate formarum, Tractatus de specie intelligibili, Duo tractatus de sensu agente*, and a commentary on Averroës' *De substantia orbis*.

While professedly admitting all the truths of faith, he adamantly denied that reason could prove that the higher faculties of man's soul—the possible intellect, the agent intellect, and the will—are immaterial and spiritual. Similarly, he believed in creation *ex nihilo*, although this doctrine seemed to him to be absolutely incomprehensible. He remarked, "I believe that this is true, but I do not know how to prove it; good for those who do" (*sed demonstrare nescio; gaudeant qui hoc sciunt*). Because of many such remarks, it is impossible to know whether John scoffed at Christian faith or merely sneered at the simplicity of theologians who pretended to prove what they held only on faith.

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[J. A. WEISHEIPL]

JOHN OF JERUSALEM

Fourth century Palestinian bishop; d. 417. John succeeded Cyril as bishop of Jerusalem in 387. His relations with JEROME and RUFINUS OF AQUILEIA were excellent at first—all shared in enthusiasm for ORIGEN. In 393, however, EPIPHANIUS OF SALAMIS, following his emissary,

the monk Atarbius to Palestine, preached a thunderous sermon against Origen in John's own church and presence. While Rufinus was unimpressed and John indignant, Jerome joined Epiphanius in attacking John. John denied the Bethlehem monks access to the holy places in Jerusalem and refused to baptize their converts or bury their dead. In the fall of 396 Jerome published his virulent broadsheet, *To Pammachius, against John of Jerusalem* [*Patrologia Latina*, ed. J. P. Migne, 217 v., indexes 4 v. (Paris 1878–90) 23:371–412].

THEOPHILUS OF ALEXANDRIA, whose sympathies then lay with John and Rufinus, effected a reconciliation at Easter in 397. When the quarrel between Jerome and Rufinus flared up again, John held aloof; he attended Paula's funeral in 404. When PELAGIUS, whose ally Caelestius had already been condemned at Carthage, came to Palestine, John received him kindly, whereas Jerome was hostile; AUGUSTINE sent Orosius to Bethlehem to alert the monks. Pelagius confronted Orosius at a Jerusalem diocesan synod in July 415. Orosius (*Lib. Apol.* 3–7) alleged that Pelagius taught a doctrine opposed by Augustine; but "I," said John, "am Augustine here." There was, apparently, interpreter trouble; but verbal agreement was reached, to Orosius's annoyance, on the formula, "God can enable the earnest man to avoid sin," and John declared Pelagius innocent. In December John attended the metropolitan synod at Diospolis, where Pelagius was again acquitted. John is probably the bishop of Jerusalem mentioned in Egeria's *Pilgrimage*.

Arabic Manuscripts of Mount Sinai, edited by A. S. ATIYA, lists unpublished sermons of John (codex 309). The evidence very slightly favors John's authorship of the *Mystagogical Catecheses* ascribed in most manuscripts to his predecessor Cyril. The tenth century Munich manuscript attributes them to John, and three other manuscripts attribute them to "Cyril and John." While the converse often happens, the works of famous men are not easily attributed to unknown authors. John may have simply borrowed his predecessor's *Mystagogiae*; or if they are his own, they may be quite heavily indebted to Cyril. It is probable that the need to complete Cyril's pre-baptismal catecheses, which originally, at least in some manuscripts, circulated alone, was felt, John's *Mystagogiae* were added, and either (W. TELFER) the difference in authorship was not always copied or (T. SCHERMANN) scribes gradually displaced John's name in the manuscripts by that of the famous catechist.

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