

T H E K I N G S H I P

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S A I N T A N T H O N Y G U I L D P R E S S

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Minister Provincial.


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TRANSLATOR'S NOTE

This monograph on the Kingship of Christ by the distinguished Franciscan scholar Father Ephrem Longpré, was originally delivered in the form of an address at the National Congress of Milan. Its sublime doctrine, the key to Franciscan philosophy, theology and piety, is here developed in the penetrating light of Saint Bonaventure's and Blessed Duns Scotus' analysis, with the sources clearly indicated for further study and research. For this reason it was thought worthy of reprint in the "Pax et Bonum" Series, which is doing so much to interpret fundamental Franciscan spirituality fairly to the world.

This is an attempt to present the work, in substantially close translation, to those not acquainted with the French language. Some defects of course, will be found in the rendering, but a sincere effort has been made to acquaint readers with the contents of the original opus. Those who are equipped may always refer to the article itself, either in the "Pax et Bonum" Series published by the Librairie Saint-François, 2107, rue Dorchester Ouest, Montreal, 1927, or in the *Acta* of the National Congress of Milan published under the title *La Regalità di Cristo*. Milan. 1926. by Father Agostino Gemelli, O. F. M.

If this modest work may be considered a contribution, it is humbly offered in union with the prayer of Holy Mother Church that Christ the King may be known and "that all peoples scattered and dispersed by sin may be gathered together again under His sweet empire."

Daniel J. Barry, O. F. M.

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C O N T E N T S

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THE KINGSHIP

O F

JESUS CHRIST

ACCORDING TO SAINT BONAVENTURE

AND BLESSED DUNS SCOTI S'

FRANCISCAN biographers tell us that after Francis had so nobly renounced his possessions before the Bishop of Assisi, he set forth clothed in a mantle adorned with a white cross, singing all the while the praises of the Lord. To all who sought to restrain him, Francis declared: "I am the Herald of the Great King!"

Messenger of Christ, the King of Love, Who revealed that love through His Sacred Heart, His sufferings on the cross, and the supreme gift of the Eucharist — such indeed is Francis of Assisi. And that too is the historical and religious signification of the glowing idealism of those many saints, martyrs and mystics who have followed in the fiery footsteps of Saint Francis. Moreover, this homage of Christ by love and deed has claimed also that of the intellect and of metaphysical intuition. Thus it came about that, in the course of the thirteenth century, the Franciscan masters of Paris and Oxford raised to Christ the King a theological monument of very extensive proportions. We shall review these early doctrinal efforts in this brief synthesis, which harmoniously continued

development of the teaching on Christ the King **rt-m**

Part I

SAINT BONAVENTURE

Saint Bonaventure and Duns Scotus represent the two pinnacles of Franciscan theology on the Kingship of Christ.

What assures to Saint Bonaventure a pre-eminent doctrinal importance in this matter³ is the fact that he often contemplates the royal dignity of our Lord, thereby deter-

mining the royal dignity of the Emperor. With

this solid beginning, Saint Bonaventure proceeds categori-

cally to state that the Kingship of Christ is not only the most perfect of all kingdoms, but also the most ancient, because it is the origin of all other kingdoms.

and of the mystical life and Christian metaphysics. He thus raises up an incomparable throne of honor to Christ by constructing a lofty and far-reaching synthesis. And over this synthesis Saint Bonaventure drapes like a mantle the royal dignity of Christ. — Of his own

words: "He is the King of Kings and Lord of Lords."

He thus raises up an incomparable throne of honor to Christ by constructing a lofty and far-reaching synthesis.

And over this synthesis Saint Bonaventure drapes like a mantle the royal dignity of Christ.

claiming the spiritual and temporal Kingship of our

Lord.⁴ The plenitude of sovereign *majesty* resides in

Christ, declares Saint Bonaventure,⁵ in addition to the

super-eminence of His *judiciary* power and *priestly* author-

ity. With respect to the Kingship of Christ, the Trinity

and of honoring Him,* the Trinity has constituted our Lord

the King of Kings and Lord of Lords.

He thus raises up an incomparable throne of honor to Christ by constructing a lofty and far-reaching synthesis.

And over this synthesis Saint Bonaventure drapes like a mantle the royal dignity of Christ.

supreme dominion, the Word Incarnate will judge the world at the end of time in all the splendor of His glory.⁹ This royal investiture is not merely indirect, but absolute.¹⁰ On Christ alone has it been undividedly conferred.¹¹ It has no limitations whatever,¹² for the angels themselves are subject to the Word made flesh, and they fulfill His commands. Over all those who are placed under God Christ reigns, even in His human nature, which has been exalted above the angels.¹³ In addition to being universal in its domain, this royal investiture perdures likewise for all future ages.¹⁴ Thus Christ is in complete reality the King of Kings,¹⁵ and sits on the summit of all hierarchies.¹⁶

Jesus Christ is primarily the eternal and supreme King in virtue of His hypostatic union with the Word. This follows as a natural right.¹⁷ Christ was not anointed with the sacred oils which in the Old Law consecrated kings and princes. Rather, the Holy Spirit Himself placed the diadem on His brow when, with the co-operation of the Virgin Mary,¹⁸ He united to the Word the human nature and reposed thereon.¹⁹ The very name of The Christ indicates the natural right which He possesses to universal empire.²⁰ "As *man*, the Saviour has been actually exalted above all the kings of heaven and earth. This supreme Kingship follows in virtue of the assumption of Christ's humanity in the unity of one Divine Person, and by reason of the divine charismata which were bestowed upon Him in abundance in addition to the wisdom of His illuminated understanding."²¹ Nevertheless, to this first title there is added a second, in virtue of the bloody oblation

■yl* a yy syy,

p of Calvary.²² The majesty of our Lord had to manifest
itself to the world in a kingdom of love.²³

I Of this high dignity as well as of His divinity, Christ
was always aware. Hence, at His birth He manifested
I Himself to the magi as the "Prince of Nations" foretold
f by the prophets.²⁴ Later on He approves of His disciples
I when they call Him "Master" and "Lord."²⁵ However,
I during His mortal life our Saviour did not wish to exer-
ise often the privileges and rights inherent in His tem-
poral sovereignty.²⁶ He even refused these honors when
they presented themselves. His mission, which was com-
pletely spiritual, would have in fact suffered from pres-

Itige of this sort He had come to rule hearts by faith in
His divinity.²³ and He knew that "the salvation of the
people rested, not upon His temporal reign, but upon His
spiritual Kingship.'Only once did Christ allow the
multitudes to acclaim Him as King, na.nJy. ... the
oc.'Jio:.. -f 11.' tri.ii 'ohal c-try in:» Jcr..'jkm. li:.. 'Ii.σ
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I Seraphic Doctor explains, that condescension had none
I other than spiritual motives. These motives were: to επ-
i LJ.x:: > 'Ov.y ... i km. : . -m,.. ! tm em-
I mies of God. and to add further to the ignominy of the
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? tuai Kingship and exercised its sovereign power. Like a
i true king, Christ promulgated the New Law,²⁷ gave com-
mands to all nature²⁸ and to the powers of darkness,²⁹
< forgave those who repented.³⁰ and snatched mankind from
I the dominion of evil to lead it back to the kingdom of
f God.³⁶ One of the greatest manifestations of that Kir-<

ship was the institution of the Eucharist.³⁷ Saint Bonaventure, who had learned from Saint Francis devotion to the Body of Christ, could not fail to observe that the Sacred Host in the tabernacles is precisely the permanent sign of the regal glory of Christ. Moreover, it was not enough for our Lord merely to manifest Himself as King of Love. He wished to prove this Kingship. It was as a King, and with the emblems of His Kingship,³⁸ that Christ wished to die at Jerusalem, the city of priests and kings.³⁹ That death took place only after Christ, in the presence of the authority of Rome,⁴⁰ had solemnly declared Himself to be King.

The foregoing considerations are all contained in tradition, and are inspired by Sacred Scripture. Therefore, if we are to find the original Bonaventurian thought on the theology of Christ the King, we must seek elsewhere. As heir to the exemplarist doctrine of Saint Augustine and Robert Grosseteste, Saint Bonaventure places the Word, the transplendent fountainhead of eternal reasons, at the center of causal relations, revealing acts and ordained ends which re-unite the whole world to the First Cause. But, as a distinguished medievalist, Etienne Gilson, recently observed: "That conception of the relations between the Word and the world was still too abstract and too metaphysical for a disciple of Saint Francis. Above all, it could not be exclusive, for after the drama of the stigmata on Mount Alverno the religious, metaphysical and artistic thought of the thirteenth century, without descending from its heights, was fixed upon the contemplation of the sacred humanity of Christ. It was to be thus for centuries. Furthermore. Saint Bonaventure

had read the following text from the Gospel of Saint John (1, 26) and had been greatly moved by it: 'In the midst of you there has stood One Whom you do not know.' By the light of this Scriptural reference, and under the double influence of Augustinianism and the Franciscan spirit, the Seraphic Doctor was led to consider the Incarnate Word as the Mediator and multiform Center of all the orders of being and thought.⁴¹ Add to these considerations all the logical and mystical imputations which convey so lofty a conception of Christ. 'Christ,' says Saint Bonaventure, 'is the central rock; all things revolve around Him at His center.' Hint that all things must be reunited to Him.

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and He alone, stands between God and :ner He >:e
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God, which operations have a terminal point, "medium in officio." By His Word, God had created the world;⁴⁵ by the same Word. God was to confer on it that "new creation" of which Saint Paul speaks.⁴⁶ There you have the entire *economy of Christ*. The unity of His Person embraces the two extremes of being, divinity and humanity.⁴⁷ As man, Christ is part of all creation,⁴⁸ and in consequence He realizes the highest ideal of the synthesis of being and occupies the center of the whole ontological order: the "medium essentiae."⁴⁹ Being thus constituted and illumined with the treasures of divine, angelic and human knowledge, Christ stands between God, the angels and men.⁵⁰ He is the vital center of the entire supernatural order, the 'medium vitale.' Who by grace reunites under the scepter of God in mutual love and peace all things that sin had estranged.⁵¹ Christ's vivifying influence, which is the flower and fruit of the cross, shines upon all mankind.⁵² This same influence extends even to the angels, at least in an accidental and restricted manner.⁵⁴ As the center of that circle of diffusion, Christ, like the heart which communicates movement to the body.

"in Whom God gives us *life*,"

Yet more remains to be said. The Incarnate Word

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from Aristotle or Plato that one must first seek the life
 of the intellect, but rather from the Word Incarnate.⁷⁰
 Christ Himself, continues Saint Bonaventure, is truly the
 integral object of theology because He is the synthesis of
 divine and human being, and the mystical center of the
 supernatural order.⁷¹ In Him are found likewise the
 moral ideal and the living norm of justice and law, which
are the foundations of ethics and the political sciences.⁷²
 Moreover, logic and metaphysics cannot be perfected out-
 side of Christ.⁷³ The entire universe, indeed, is a vast
 sacrament of the Divinity. All beings pour our allegories
 and symbols as an effigy of the Trinity. Consequently,
 there is a correspondence between God and creation. But
 it is not the syllogism of Aristotle that reveals these
 points of analogy. It is Christ taken as the middle term
 of all our reasoning.⁷⁴ Christ gives to metaphysics its
 keystone, for, as the eternal Word and also in His sacred
 humanity. He is the exemplary Cause of all things. The
 true metaphysician is the one who raises himself over
 and above the blind attempts of Aristotle. In that way
 he rises above the contingent; and, as the exemplar Cause, with the
 uncreated Art, the single Cause of all things. Thus, under
 the power of the **br.ra...** **t.amir.q**—the re-
 vealed Knowledge and human science—is the order of
 things.

If the Incarnate Word is the center of all things, it is
 not surprising that the Incarnation occupies a middle
 place between the series of the elect who precede it and
 the series of the predestined who follow it. That place
 of the Incarnation in the middle of the ages is exceed-
 ingly fitting. But it is more than that. It emphasizes also

the universal mediation of Christ. Under this aspect, the Word Incarnate is the "rational center" of history, the One Who gives meaning to both Testaments and authenticates them.⁷⁶ Again, if the cross of the Saviour has been planted in the middle of the world, it is because Christ, in addition to His other prerogatives, is the "natural center of the physical universe."⁷⁷ In the principal circumstances of His mortal life, no less than in the splendors of heaven where the Apocalypse shows Him "in the middle of the seven golden lampstands," Christ invariably occupies the central place.⁷⁸ In view of all these facts, nothing is more logical and more natural, according to the Bonaventuran synthesis. It is precisely the mystery of Christ that He is the Mediator in all things, "tenens medium in omnibus!"⁷⁹

Thus does Saint Bonaventure majestically develop the doctrine of the Kingship of Christ. First he hails the Word incarnate as the King of Kings, the great masterpiece of God,⁸⁰ the crowning of the universe,⁸¹ the supreme end to which the human race has been ordained,⁸² He Whom the Blessed Trinity loves more than the entire

up to Christ an incomparable throne of honor in the very center of creation.⁸³ It is true that Saint Bonaventure — contrary to Alexander of Hales — makes the Incarnation dependent on prevision of the fall of man.⁸⁵ In that respect there is still wanting to Saint Bonaventure's co-

...pit.. . . . afirmation, namely, the statement of the *id solute rr;>nacy* of Christ in the divine plan.⁸⁰ But at least after such an effort to centralize all things around the Word made flesh, the theology of Christ the

King was on the road to final intuitions and Duns Scotus

I | f » III f ||| : ||| |||| " 111 ||||| ^

Part II

BLESSED JOHN DUNS SCOTUS

With Blessed Duns Scotus, Franciscan thought of the thirteenth century attains its highest expression. The selfsame genius who places the diadem of the Immaculate Conception on the brow of the Blessed Virgin adds the final jewels of glory to the royal crown of Christ. Duns Scotus is truly the leader of that group who have perceived that Christ and the Heart of Mary are foremost in the divine wishes. Because of this group's profound investigations into the mysterious counsels of God, they have been called by the venerable Carmelite, Marie Aimée de Jésus, 'les illuminés de l'amour.'⁸⁷

IT-Hr +■; r?n of the great metaphysician of Oxford, Duns Scotus, the affirmations of tradition concerning the Kingship of Christ emerge with renewed clarity and vigor. The doctrine is expressed, however, without the effusion of symbols and sentiments dear to Saint Bonaventure. Under the supreme dominion of God, Scotus points out, Christ is King* by reason of the supreme excellence which the hypostatic union confers upon Him. Although the principal power resides in His divinity, nevertheless the dominion of the Word Incarnate is of the tughest order: "eminentissima quae potest esse sub principali potestate."⁸⁹ The very angels are -u ® Him.- In -addition to rhe hypostatic union, Jesus Christ lays daim to the title of King in vrntue of the bloody

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oblation of Calvary, whereby He alone is the meritorious cause of redeeming grace?1 Because Christ has been freely constituted "the true Victim immolated for the human race,"92 He has acquired a new right to an empire of love: "Ideo multum tenemur ei."93 Thus the concept of Duns Scotus, exactly as the doctrine of Same Bonaventure, largely rests the Kingship of our Lord upon the two theological bases recalled in the Encyclical *Quas Primas*.

The inspired words of Saint Paul to the Colossians: "That in all things He may have me first place (1,18), together with the doctrinal synthesis built up around Christ by the Seraphic Doctor and brilliantly fatten up again after him by Peter Oivi. ' served to urge Duns Scotus on to deeper profundities. The doctrine of Robert Grosseteste?' who had taught the Incarnation of the

r^ independently of the fall of Adam, was also in the *memorabilia* of the Franciscan School of Oxford. Roger Marston recalls with veneration96 the doctrine of Grosseteste. Moreover, Scotus' own teacher, William of Ware?7 accepts the doctrine in its entirety. Besides, the meta-

definitively worked out if theology had not produced the solution to certain fundamental questions. Is

primary and absolute intention of the Trinity, or is He, on the other hand, à simply occasional Being? Is or is not His Kingship dependent upon the absolute and uncondi-
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s': is the secondary Final Cause of the universe and the
fl; Sanctifier of angels and men?

Up to the time of Duns Scotus, the question of the
final motive of the Incarnation had not been framed with
all desirable precision. The object of previous research
was to know whether the Word would have become
incarnate *even if Adam had not fallen*.⁹³ This question
was posed with the full realization that the problem was
difficult to resolve." Whether we solve the question nega-
tively, or whether we take the affirmative opinion with
Cardinal Matthew d'Aquasparta⁹⁰ and William of
Ware⁹¹ it is under that aspect that the majority of the
theologians of the thirteenth century view the difficulty'.
Blessed Raymond Lull was the exception, for his theol-
ogy regarding Christ the King is not unlike that of Duns
Scotus.⁹² Scotus, however, will have no part in the above
of the Incarnation. He does not move upon that
disciples—the most authori-
tative of the Christian community. His concern is the
Incarnation of the Word. Is Scotus
One? William of Auvergne
himself says: "He incarnated
the Word in the womb of the Virgin Mary."
The answer is: "No, because the
other great lights of the Church. Saint Rerurhnc if
Senar in the Sacrament of the Eucharist!"

The Incarnation of the Word is the central point of
the Christian faith. It is the point where the divine
and the human meet. The Incarnation is the
fulfillment of the promise made to Abraham.
The Incarnation is the foundation of the Christian
faith. It is the basis of the Christian religion.
The Incarnation is the source of the Christian
salvation. It is the way to the Father.
The Incarnation is the love of God for the world.
The Incarnation is the gift of God to the world.
The Incarnation is the joy of God for the world.
The Incarnation is the life of God for the world.
The Incarnation is the light of God for the world.
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The Incarnation is the life of God for the world.
The Incarnation is the light of God for the world.
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The Incarnation is the peace of God for the world.

God is charity?!"* He exhausts its very idea and loves Himself infinitely: "Primo diligit se." 19 But all perfect, generous and disinterested love calls forth other loves, according to the excellent psychology of Richard of Saint Xxr. which psychology Blessed Duns Scotus adopts in verse. "God does not will, therefore, only Himself. He also wills other beings who will love Him, because He will love Himself in them." Vi.: "omnib'igemo" ¶ His supremely ordered and rational will, God wills these other beings in the very order in which they may correspond to His first purpose of love: "Deus diligit se propter se, et ideo magis diligit immediatum sibi in illo ordine." 2 Any one of His wishes is consequently neither purely occasional nor determined by a circumstance extrinsic to Himself. On the contrary, the divine decrees which concern Christ, and which, like an immense fresco, are unfolded in time and eternity — the predestination of the elevation to the supernatural order, and creation—all arise from the infinite and perfect love which God owes Himself. They originate primarily in the purest essence of charity and it is in this order that they are: "Non video praedestinationem alicujus esse occasionatam: sed Deus, diligendo se, praedestinavit alios ad se." 113

In other words, the ultimate-metaphysical basis ; of Dnn« Scorns' tht -is :< tins: /■ .
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iprimarily the knowledge by which God knows

Himself and knows all other beings, so likewise is God's essence the primary reason for His intrinsic willing and for His love in Himself and beyond.

Since this is so — and what theologian of the Middle Ages, from the time of Saint Anselm to that of Duns Scotus, has not subscribed definitively to these principles? — it remains only to make the application of this metaphysics of love and the divine will to the question laid down. Duns Scotus resolutely takes this task upon himself. He undertakes it even more firmly and logically than Blessed Raymond Lull, whose intuitions notwithstanding are here remarkable. Duns Scotus finds in the infinite love of the Heart of Christ the solution of the problem which had thoroughly agitated medieval thought since the *Cur Deus Homo* of Saint Anselm. The end of God is the glorification of the divine essence by love. In the realization of that purpose, the homage of the Incarnate Word outweighs every other adoration possible. It follows, therefore, that the primary object of the divine will "ad extra" is the Sacred Heart of Christ, and that the immensity of the love of our Lord, independently of the love of all others, is the first and adequate reason of the Incarnation. "I hold, therefore," concludes Duns Scotus, "that God first loves Himself. Following this, God loves Himself in other beings, and that love is without question ordinate. God wishes to be loved by that One Who is able to love Him supremely — that is, of the love of a being extrinsic to God, or a created being. Finally, God

would have had to love Him supremely if He had not fallen!" Thus Christ is the primary

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Trinity and the initial object of all Its decrees by the very fact of the infinite love of His Sacred Heart, "qui potest eum summe diligere."

To this conclusion, so glorious a tribute to Christ. Blessed John Duns Scotus clings with his whole soul, placing at its service the resources of his powerful dialectic. It became a rule to exalt Christ without measure.¹²¹ The Word made Flesh, Whose excellence and the love of Whose Sacred Heart place Him immediately after God, *must* be the primary intention of the Holy Trinity. This primacy is demanded by the perfect order and reasonableness of the divine will.¹²² Being predestined for the glory and the grace of the hypostatic union, Scotus continues, the Word Incarnate cannot come into the system of the supernatural and natural world as it were accidentally. As a general thesis, predestination to glory is in point of fact a gratuitous *gift*, logically anterior to complete prevision of sin and demerit. Consequently, no being could be called to glory or predestined to replace a creature who has failed in a trial: no one of the elect is able to rejoice over the loss of another. Such is the opinion of Saint Augustine and Saint Anselm. Therefore, concludes Duns Scotus¹²³ following William of Ware,¹²⁴ Christ Himself has not been decreed after the manner of occasional substitution. On the contrary, God has definitely determined all things which concern the Incarnate Word, if not the bloody Sacrifice of Mount Calvary.¹²⁵ independently of the fall of Adam. And God has determined these things for that one essential motive that accounts

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pire of Christ. Only Vital du Four¹³⁴ and the Catalanian

Raymond Lull¹³⁵ had held the opposite opinion in favor of that glorious prerogative. Duns Scotus insists strongly on this point, taking up again the clear asser-

tion of Saint Cyril of Alexandria. Although inferior to the angels in His human nature considered in itself, Christ is nevertheless higher than the angelic hierarchies by reason of His union with the Word: "Concedo quod anima Christi est primum in hierarchia suprema."¹⁵⁰

Therefore, the illuminations which come from God reach the blessed spirits through Christ: "Illa illuminationes sunt ordinatae: primo, huic animae (Christi) et ab hac illuminantur angeli."¹⁵⁷ In the same manner there flows upon the angels supernatural grace, a grace specifically

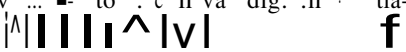
the same as that which is communicated to man. Duns Scotus steadfastly refuses to admit the contention that "he is advanced in the order that the incarnation prevents an angel being from ascending upon a higher being.

Furthermore, the

order of grace. There are no mentions of the order of grace. The nature in itself, according to the prophet; or the grace and the disposition: God.¹⁵⁹

Therefore, it prevents us, therefore, that the

order of grace to the angels, that the new to the divine light.



Manifestly, it is inferior to Christ. Therefore, we have come

in all His glory, for from His assumption into the Word, the Beatific Vision irradiated His soul. The redemption of the human race, however, demanded the abasements of the cross.¹⁴⁰ "Man having become the enemy of God through sin, God decided not to remit that fault, except at the price of an offering which was *more agreeable* to God than the offense had been displeasing to Him. Now, one can conceive of nothing which could be more agreeable to the Trinity than the fault of the human race was odious to It except, namely, the homage of a Person more beloved by It than all mankind was or could have been even if man had not sinned. Such a Person mankind was not able to find in its bosom, because man had been entirely given over to perdition. The Trinity decreed, therefore, to give to the human race that beloved Person, and to incline Him to offer His homage for all His brothers. This Person is none other than Christ, to Whom God has given grace without measure. In His homage there ap-

Christ, grace — the primary reason for all union with Goch' — was communicated to all mankind. By a unique privilege, grace embraced the soul of the Blessed Virgin at the first moment of her existence and preserved her from the original stain,⁴⁵ dwelling therein in all its fullness.*" After the Blessed Virgin, the supernatural influence reached all men and especially the elect. " In this manner, all beings without exception are under the sa:-

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before all else to establish the fact that the true primacy of the Incarnation is in the preordained love of God for Himself. Consequently, the mystery of Christ does not depend upon the original fall.*6 "That which was occasional and accidental⁴⁷ was the sin of Adam, hence the redemption and the rôle of the Redeemer in the Incarnate Word. But the Incarnation, the very existence of the God-Man, was never willed in a merely occasional manner. To Christ, then, belongs the first place in the order of provisions and in the logical instants of the decree which established the universal plan of creation. "To Christ, God and Man, belongs the first loving thought of the Holy Trinity Who, wishing to create, fixes at once upon that Creature Who could render to It the greatest glory. To Christ, before angels and men, belongs the place of honor among those predestined to glory. To Christ, finally, belongs the primacy over all the elect, since their sanctification is dependent upon the plenitude of grace which is in Him: that Christ is the second fact Duns Scotus'9 imp Lull¹⁰ and Ubertin de point. Truly, there is of our Divine Lord.

Such... in its es monument erected to Franciscan doctors Bonavenmre has *giver*.

placing the Word incarnate at the center of all things, "tenens medium in omnibus." But the edifice would have been uncrowned *if* Duns Scotus had not radically corrected several lines of the plan.¹⁵ It remained for Scotus to go beyond the Bonaventurian synthesis and to bring forth his two great assertions: first, the absolute primacy of the Sacred Heart in the divine plan; second, the universal sanctification of the angels and men in Christ.

As history amply testifies, the drought of Blessed Duns Scotus has profoundly stirred the field of theology.¹⁶ Saint Francis de Sales has consecrated it forever by inscribing it in the first chapters of his golden book entitled the *Treatise on the Love of God*. Therein he declares that the thought of Duns Scotus is "according to the order of Providence, according to the Holy Scriptures and the doctrine of the early writers, we are able to discover it there." It is likewise the thought of Duns Scotus, as Goyau has observed, that has inspired the French mysticism of Monseigneur Gay. In Italy, the thought of Scotus was the basis for the eloquence and the social activity of Saint Bernardine of Siena; for the ecstatic flight of Saint Magdalen de Pazzi; in the nineteenth century, for the lofty philosophical conceptions of Benedetto Croce and the ecclesiastical thought of the late nineteenth century. Therefore, by expressing the view that Duns Scotus more and more in-creases the temporary theology and Catholic Action, and thus contributes to an ever-increasing glorification of Christ the King.

NOTES

1. This is the main body of aS address delivered by Fr. Ephrem Longpré, O. F. M., at the Milan National Congress. The *Acta* of this Congress were published by the University of the Sacred Heart, under the title *La Règjuà di Cm: io* (Milan, 1926).

2. Saint Bonaventure, *L. Quaracchi*. VIII, 509.

3. Cf. Barth, de Barbtius *P. Ortoleva da Mistretta, O. F. M., F. Vo'm. iκ: t: :noe:io.*

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11. *In Luc.*, c. 20, ? 48-49, VII, 516-517: "Nulli dedit Deus regnum supremum, sacerdotium æternum et iudicium universorum nisi Christo,"

12. *In Luc.*, c. 20, n. 49, VII, 516: "Exprimit ipsius Filii Dei imperium universale cum addit: *Donec ponam inimicæ tuos scabellum pedum tuorum* ... quia per virtutem omnipotentem et regit bonos et conculcat jgpersoSiJt

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14. *In Luc.*, c. 11, n. 46, VII, 292; *In Hexaëm.*, coll. 3, η. 18, V, 546.

15. *In Luc.*, c. 20, η. 49, VII, 517; *Sermo V in dominica in albis*, IX, 293: "Est princeps excellens, ideo stat ad promulgandum perfectionis edicta, au decernendum iudicia ur.iversa, ad largiendum sterna donativa, ad ptæstanâum tribulatis auxilia." etc.

"i' - , < I is. n' V, it> I- principalis Christus es', coli. 22. 4, V, 438: "In spiritualibus fundamentum est supremum . . . Christus, qu: est caput, locum supremum tenet in hierarchia nostra."

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18. Se'-ra X'X *in S.it.:.'ite Don.:*, IX. 12!

In Luc. c 4, n. 36. VII. 9": 'Nota quod rumana r.atura in Christo r-e: v.rctem îçir.tus Sancti fuit concepta et per ejus enitiã d<viræ ca-

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26. *IV Sent.*, d. 24, p. 1, a. 1, q. J, ad 4, IV, 642; cf. *IV Sent.*, 'gr[e,Wj1]:'|a2|4V®7».->>>f#a,

27. *In Luc.*, c. 12, n. 23, VII, 316, *Apologia pauperum.* c. 9, n. 11, iWiBOSa S II II IIIISIII IIiBMi^β^'ΔiδIi i i i i i I

28. *In Joan.*, c. 6, n. 34, VI, 324; *In Lac.*, c. 19, n. 47, VII, 489 b: "Ipse enim desiderat principari cordi, quia ipse solus est Dominus."

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30. *Apologia pauperum*, c. 9, η. 10, VIII, 297: "Ex his clarum est quod Christo exhibitus fuit honor regalis, non prophetalis seu sacerdotalis, ut dicit: quem tamen acceptavit propter mysterium nostr® salutis et propter exemplum humilitatis," etc. Saint Bonaventure here opposes Gérard d'Abbeville, who held that Christ had been honored only as a prophet. *In Luc.*, c. 19, n. 43, VII, 487: 'Potestatem regalem ostendit se Christo habere tripliciter: primo, per excellentiam in imperando; secundo, per discipulorum obedientiam ... ; tertio, per populorum reverentiam in laudando. Excellentia igitur potestatis regie in Christo ostenditur per imperium ipsius pium, providum et potestativum. Tale namque imperium decet regem clementissimum, sapientissimum et potentissimum.'

31. *In Luc.*, c. 19, n. 60, VII, 494 b; *In Joan.*, c. 12, n. 26, VI, 41<

32. *It Lac.*, c. 6, n. 9, VII, 13".

33. *In Luc.*, c. 4, n. 83, VII, 108.

34. *In Luc.*, c. 11, n. 46, VII, 292.

35. *In Joan.*, c. 8, n. 16, VI, 356.

36. *III Sent.*, d. 19, a. 1, q. 3, HI, 405-407.

37. *Sermo II in cama Domini*, IX, 250-252: "Christus Dominus et *Dei* Elius incarnatus congrue significatur per regem Assueram, qui interpretatur beatus, quia *ipse est rex gloriæ*, qui rationabiliter dicitur rex gloriosus ... quia liberalissimus, potentissimus. sap:emissimus, mansuetissimus... Quia ergo est rex liberalissimus, ideo in signum sur liberalitatis largissime fecit grande convivium et delectabile, qma rex potentissimus, in signum su® potestatis altissim® fecit grande miraculum et admirabile vel memorabile ... Haec hodie legimus celebrata, scilicet paschale convivium, sacramentale mysterium," etc.

38. *In Luc.*, c. 23, n. 46-48, VII, 5-4: c. 19, n. 51-34, VI, 496-49".

39. *In Luc.*, c. 13, n. 69, VII, 555; c. 18, n. 53, VII, 468,

40. *In Joan.*, c. 18, n. 65, VI, 488.

41. *In Hexaëm.*, coll. 1, η. 10-59, V, 530-335; cf. coll. 18, n. 9-13, V, 116; *In Joan.*, coll. IV, VI, 540-542-, *In ^e-*, c. 24, n. 46, VIII, 598; *Sermo I et II in dam. 3 Adventus.* IX, 3~^.

42. *In Luc.*, c. 20, n. 25, VH, 508 b: 'Imaginandus est Christas tanquana lapis centralis in toto corpore Ectiesi®. quod circumferenti® circuli comparatur; ad quemquidem omnes line® Je met® angulum faciunt et unitntri m -ps- t.r.r.a ., ruaCo indiv:sibilitatis.,in quo fit osculum linearu. crucis in media sui concurrentium in untie.' *Itiner, mentis ad Deum.* c. 4, n. 5, V, 507; "Ieus Christus simul et proximus et Deus, simul etiam

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rex et amicus, simul Verbum increatum et incarnatum, formator noster et reformator, ut alpha et omega, qui etiam summus hierarcha est.'

43. *Zn Hexaëm.* coll. 1, n. 10, V, 350.

44. *Ibid.* n. 14, V, 531; *Sentis 11 in dom. 3 Adientus*, IV, 60 a: "Dei Filius media est persona in Trinitate."
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46. *Sermo I in dom. 3 Adventus*, IX, 57 a: 'Certe congruum fuit ut qui medium tenebat in throno, medium teneret in officio et qui medium in via fuerat creationis medium existeret in via recreationis, ut per Verbum mundus reficeretur per quod factus fuerat.' Cf. *De reductione artium ad theol.* n. 2), V, 325.

47. *Ibid.*, IX, 57 b: "Christus est medium congruum mirabilis colligantis in Incarnatione, qua in ipso mirabiliter duo conjunguntur extrema, videlicet primum divinitatis et ultimum humanitatis.

48. *Sermo 1 in dof'r 2 is Quadragesima* IX, 218 b; *Z* Hexaem.* coii. 3. n. 13, V, 345.

49. *In Hexaëm.*, coll. 1, η. 12, V, 331; *Sermo de corpore Christi*, n. 31, V, 563: "Ia Christo est thesaurus omnis essentiae."

5J. *Iu Hexaëm.* coll. 3. η. 14-16, V. 345.

51. *Sermo lin dont. 3 Adventus*, IX, 57: "Christus fuit medium vitalis
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52. & *Joan.*, coll. 4, η. 4, V, 540: "Christus fuit medius inter hominem et Deum, inter hominem et angelum, inter hominem et hominem"; *Sermo II in dom. 3 Adventus*, IX, 61; especially, *III Sent.*, d. 9, a. 2, q. 2, ΠϚ 409-411.

53. *Breviloq.*, p. 4, c. 5, V, 245-246: "Omnes *justi*, ubicumque sint et quandocumque fuerint, unum efficiunt corpus Christi mysticum, sensum et motum suscipiendo ab uno capite influente secundum fontalem, radicalem et originalem plenitudinem omnis grati® in Christo habitantis sicut in forte': cf. *HI Seu!*, d. 13, a. 2, q. 1 et 2, 111, 283-288.

54. *III Sent.*, d. 13, a. 2, q. 3, ΠΙ, 288-290. In a text of later date than the *Commentarium in Sententias*, the *Sermo de corpore Domini*, n. 13, V, 563, Saint Bonaventure appears to give to the grace of Christ a stronger influence: 'In Christo es: thesaurus omnis gratiae; ipse enim est *plenus gratia et veritate*, de cuius plenitudine hauriunt angeli et homines. Ipse enim fontalem plenitudinem habet... Irs Christo est thesaurus omnis glori*. Quidquid emm habent angeli glori® et homines, quicumque *salvandi sunt usque in diem* iudicii, de ipso quasi de thesauro hauriunt sive pertinere.* ad stolato corporis sive anitnse."

55. *Sermo I in dom. 3 Aitentus*. IX. 58 i; *In Hexaëm.* coll. 3, η. 17 et 19, V, 346. *ht Joan.*, coll. 4, η. 10, VL 541.

56. *Iff Sent.*, *prooemium*, III, 2.

57. *In Joan.*, coil. IV, n. 7, VI, 541: "Fuit etiam Christas quasi medium morale circa quad est rectitudo virtutis"; *Sermo I in dont. Adventus*, IX, 5": "Christus fuit congruum medium regulans discipline in conversatione," etc.: *In Hexarm.* coll. I, η. 31-33, V, 335.

58. *De plantatione paradisi*. n. 8-9, V, 576.

59. *Ibid.*, n. 9, V, 57'.

60. *Itinerarium mentis ad Deum*, prol-, B. J, V. 296.

61. *Ibià. c. 4, a. 2, V, 306*: "Quantamctunqie sit illuminatus quis lumina *aattue et scientiæ acquisitx, non potest intrare in se ut in se ipso* zHfiteWir >n r^iminn njci mwKanf. PhlrF^i "

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-f hi.U^uq., p. 4, c. 4, 24:' 3..a... I d L... C. :u.' ... miap f-ifi* <ρπi"; ?« coil. iV. '., c4i- : i. - r. ... ĩ m : u.n riti -m... quod est certitudo veritates: ■ ĩ <... : u-r extr.- ù rJr Jns. ifs< e;uin incduii ir* - -' -ir; ... tu, ... v v ,n iteifu*. t: uinusque veritatem patefecit ... -f .e. ... 01' ... r. :i. v, 4...5. in Lue., c. 24, r. 5', VII, 601. ■ c ... V. (VI. -i.; 'fuit iterum Christus quasi : r -...: l. ... J cv v...: d< 'i utis; unde in Psalmo:

...tus est salutem in medio terræ." Cf. *In Hexaëtn.*, coll. 1, n. 18-25, V, **tf||SSIII|Syyy Iittt£ e 111 ey*yy yyyyytffy7;^**

78. *Ibid.*, n. 11, VI, 542: "Nota quod Christus stetit, medius jacuit, medius sedit, medius pependit, medius ambulavit," etc. Cf. *Sermo II in dom. 3 Adventus*, IX, 60, et *Sermo II, IX*, 64 b. Christ is in the midst of all in much the same way as the middle term of a chain of reasoning can be observed in the figures of the syllogism. Is *Joan.*, coli. IV, n. 5,

80. *Sermo in Trinitate*, IX, 355 a: "Effectus potissimus descendens ab origine causante omnia fuit Incarnatio Christi."

81. *De reductione artium ad theol.*, n. 20, V, 324: "Appetitus qui est in materia ordinatur ad rationes intellectuales, ut nullo modo perfecta sit generatio, nisi anima rationalis uniatur materiae corporali. Per similem igitur rationem potest argui quod summa perfectio et nobilissima in universo esse non possit, nisi natura in qua sunt rationes intellectuales, et natura ia qua sunt rationes idéales simul concurrant in unitatem personae, quod factum est in Filii Dei incarnatione. Prædicat igitur tota naturalis philosophia per habitudinem proportionis, Dei Verbum, natum et incarnatum, ut idem sit alpha et omega, natum scilicet in principio et ante tempora, incarnatum vero in fine saeculorum."

82. *III Sent.*, d. 32, a. 1, q. 5, ad 3, HI, 706: "Non enim Christus ad nos finaliter ordinatur ad ipsum quia non caput propter membra, sed mem-

85- *III Sent.*, d. 32, a. 1, q. 5, III, 705-706: "Absque omni calumnia potest concedi et dici quod Deus magis dilexerit et diligat Christum quam **||tiβiB·?^tiβI@tiβti@Γ1/Ii I IJJ JJ .itii/Ku>ix^**

84. *The theology of Christ the King* is so closely linked with the "central dignity" of the Incarnate Word that L. Janssens, O. S. B., *De Deo-Homine*, Fribourg in B., 1902, V, 546-552, treats of it only as a function **eiyijyyjjrjjj XIE.**

85. *HI Sent.*, d. 1, a. q. HI, 21-28. On the doctrine of Alexander of Hales, see *Summa theologica*, p. III, q. 2, m. 13, Cologne, 1622, HI, 21, and F. Risi, *Sul motive primario della Incarnazione del Verba, Home*, 1898, I, 2-8. Cf. Fr. Chrysostom, *Doctrina et cultus Christi Regis in ordine Fratrum minorum*, in the *Antonianum*, Rome, 1926, I, 291-293.

86. *Itinerarium*, c. 6, n. 7, V, 312: "Dum mens nostra contemplatur in Christo ... videndo simul in uam primum et ultimum, summum et imum, circumferentiam et centrum, alpha et omega, causatum et causam, creatorem et creaturam, *librum scilicet scriptum intus et extra*, jam pervenit ad quamdam rem perfectam," etc.

87. Cf. F. Godts, C. Ss. R., *Jean D. Scot et l'immaculée Conception*, in *V.e Fitecisaine*, Paris, 1925, V, 739.

88. *Reportata Parisiensia*, . . . d. 48, q. 2, n. 9, x x i v . 607; cf. Vat. Lit. 1290. f.° 44 ' Illi humanat nature (a Chnsro obligamur sicut domina nostra; tamen sub dominatione, quia adhuc est sub supremo Domino in quantum Deus est dominus omnium."

89. *Oxonienne*, 4, d. 43, q. 1, n. 9, XX, 518. Cf. *Ox. i.* d. 19. q. 1, n. 5, XVIIH, 606-607: "Præmus prxsidens non potat .sse , . De: "

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solus... Secunda clavis, scilicet non principalis, tamen præcellens, potest intelligi quantum ad duplicem præeminendam. Unam quidem in universalitatis, aliam in firmitate sententiæ definitive.... Hæc clavis? cum attaque præminetia proprie est Christi qui novit omnia

- *if* the thought of Duns Scotus is found in *J. de Montefortino, Summa Scoti*, nov. ed., Rome, 1901, Pars 3, q. 59, V, 540-549. 48, q. 1, n. 10, XX, 520: "*Christus* habet imperium icax respectu p.,restatis angelorum.- *R. P.* 4. d. 48, q. 2, n. 7, XXIV. •6: In Christo est natura conjuncta cum persona Verbi et ideo isto

li.J. η. 9, XXIV, fier. Vat. Lat. 4290, τ° 44 r: •Natura humana o Ct principium cu-usdam dominii, scilicet principium reparationis «t tedemptoris in ratione causas *meritorie, non tamen in ratione*

l Is φ 5, η. H, XXIII, 565. » q. 1, n. 10, XIV, 738: "De facto, sua grati», passionem rainant et obtulit Patri pro nobis et ideo multum tenemur ei. Ex quo bter potuisset homo redemi et u«a ex sua libera voluntate sic

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finem certum, ut videlicet pateretur pro homine, sic dico quod non fuisset incarnatus, et isto modo intelliguntur Sancti qui dicunt quod non fuisset incarnatus nisi homo peccasset.”

102. In his *Quæstiones per artem demonstrativam solubiles*, q. 24, ed. Mayence, IV, 50, Lull poses the question thus: *Utrum in Incarnatione Dei fuerit principalis divina Ostensio et Dilectio vel nostra Redemptio*. On this subject see Mgr. Maura y Gelabert, Bishop of Orihuela, *El optimismes del B. Raymundo Lullio*, Barcelona, 1904, 29-41. Blessed Duns Scotus has some beautiful meditations on Christ the King in his *Uber Contemplationis*, I, 2, c. 58, ed. Mayence, IX, 148-151.

105. Ft. Chrysostom, *Le motif de l'incarnation*, Tours . . . ■ .
104. *Ox.*, 3, d, 7, q. 3, XIV, 348-359: "Tertio quæritur prædestinatus fuerit esse Filius Dei"; *ibid.*, n. 3, XIV, 55., . Hie sunt >>dubies«Priuej<«etrein·spr@testin*tio"p«Ee»gat*ne«ssari- . . . ----- —ura- humane; quod videntur sonare multæ auctoritates quæ st . . . nunquam fuisse incarnatum si homo non cecidisset." The ■ *Oxonienne* is quoted from ms. 137, f.º 149 r. of the public iibrarv of ■Assisi;— R.P. 3, d, 7, q. 4, XXIII, 301-304.....

105. *Sermo de universali regno et dominio Jeta Cèritii. in Opera Omnia*, Venice, 1591, 1, 493-500. The thought of Sain- ■ been very ably presented by Fr. Ludovic de Castelplano. *AGri. . nti con- lixlio del l'Eierno*. 1. 1. secti 7. Naples, 1g^2, I, 29-39.

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Ox: 2. d. 20, q. 2, n. 2, XIII. 120; R. P. 2, d. 20, ç. 2. n. 2, XXIII,
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-MI, XXIII, 508: Vult Deus ex c^i c primc bene sibi unquūn-

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«BMβ'ββMβMMβiβil^ρ^B^M iMiBββββM
@β»»M@βBM i^ | «8M@i^P · βMβ · 8β 1@»·

teresting to encounter in this work, written in Paris in 1289, the two chief contentions of Duns Scotus. These, as well as another argument of Scotus, namely, that Christ could not have been called forth by the fault of Adam, are indicated also by Lull in his *Quæstiones per artem demonstratam solubiles*, q. 29, ed. Mayence, IV, 50, where the following thesis is established: "In Incarnatione Dei fuit principalis divina Ostensio et Dilectio, non autem nostra redemptio."

120. *R. P.* 3, d. 7, q. 4, n. 5, XXIII, 303. In ms. F. 69 of the chapter library of the Cathedral of Worcester, which we transmit without any change or revision in the text—an echo of the *Paris Lessons* of Duns Scotus—the passage is as follows: "Dice ergo sic: quod primo Deus diligit se, secundo diligit se aliis et iste est amor castus, tertio vult se diligi ab Eo qui potest eum summe diligere, loquendo de amore alicujus extrinseci, et quarto prævidit unionem illius naturæ quæ debet eum summe diligere, etsi nullus cecidisset."

121. *Ox.* 3, d. 13, q. 4, n. 9, XIV, 463: "In commendando enim Christum malo excedere quam deficere a laude sibi debita," etc.

122. *R. P.* 3, d. 7, q. 4, n. 4, *Dico tamen*, XXIII, 303. In ms. F. 69 of Worcester, the text reads thus: "Dico quod lapsus non fuit causa prædestinationis Christi, immo etsi nec homo nec angelus fuisset lapsus, nec plures homines creandi quam Christus, adhuc fuisset Christus prædestinatus sic: quia omnis ordinate volens primo vult finem, deinde intermediatius immediatiora; sed Deus est ordinatissime volens, ergo sic vult: primo ergo vult se et post se immediate quantum ad extrinsecam est anima Christi; ergo primum post velle intrinsecam, voluit gloriam istam Christo; ergo ante quodcumque meritum et ante quodcumque demeritum, prævidit Christum tibi esse uniendum in unitate suppositi."

123. *Ibid.* n. 4, Item ut declaratum, XXIII, 303. Worcester, *cod. cit.*: "Item, ut declaratum est in primo libro, in materia de prædestinatione, prius est præordinatio et prædestinatio circa electos quam aliquid fiat circa reprobos in acta secundo ne aliquis gaudeat ex perditione, alterum quasi sibi sit lucrum; ergo ante lapsum prævisum et ante omne demeritum fuit totus processus præordinatus circa Christum." *Ox.* 3, d. 7, q. 3, n. 3, XIV, 354. Its ms. lat. 15, 3 - 18 v, of the National Library in Paris, the text is in full accord with that of this edition. It reads thus in the Assisi ms. already cited, E^o 149 r: "Sine præjudicio potes: dici quod cum prædestinatio cujuscumque ad gloriam præcedat ex parte objecti naturæ pnescientiam peccat: vel damnationis cujuscumque secundum præmonem ultimam dictam. 4^o: 45 primi libri, multo magis est hoc verum de prædestinatione illius Animæ quæ prædestinabatur ad summam gloriam. Universaliter enim ordinate volens prius videtur velle hoc quod est fini propinquius et ita scilicet: prius vult gloriam alicui quam gratiam, ita etiam inter prædestinatos prius vult gloriam, ordinate prius videtur gloriam quam alicui alteri animæ vult alteri gloriam et gratiam quam prævideat illi opposita istorum habituum. Ergo a primo, prius vult Animæ Christi gloriam quam proinde Adam claudere. Cf. *Ox.* j. d. 19, . . . a. 6^o xiv>

124. *Cod. cit.* i.° 165 v.

125. *J? P.* 3, d. q. 4, n. 5, XXIII. 505. According to the Worcester ms.: "Quomodo ergo sunt intelligendæ auctoritates Sanctorum potentium quod Deus non fuisset mediator nisi aliquis fuisset peccator et multe aliæ auctoritates quæ videntur sonare in contrarium. — Dico quod gloria est ordinata anima- Christi et carni sicut putes: «arm Competere, e: sicut fuit collata animæ ia assumptione, ideo statim fuisset collata carni, nisi quod propter majus bonum fuit illud dilatatum, ut per mediatorem, qui potuit et debuit, redimeretur humanum genus a potestate diaboli, quia majus bonum fuit gloria Beatorum redimendorum per passionem carnis quam gloria carnis; et ideo in quinto instanti vidit Deus mediatorem venientem passurum, redempturum populum suum, et non venisset, ut passurus, ut redempturus nisi aliquis prius peccasset; neque fuisset gloria carnis dilata nisi fuissent redimendi, et statim fuisset totos Christus glorificatus." Cf. *Ox.* 5, d. '. q. 5, XIV, 555 a.

126. *R. P.* 3, d. 19. q. 1, n. 13, XXIII, 40'.

127. *R. P.* 3, d. '. q. 4, n. 4, Item si lapsus, XXIII, 503. The text <4 the Worcester ms. is shorter: Item, si lapsus esset ratio prædeterminationis Christi, sequeretur quod 'ummum opi- Det es^et maxime i^casirnatum, quia gloria omnium non erit tanta intensive quanta fuit Christi." — *Ox.* -, a. -. c. a. 3, XIV. 35s j- The As-isi ms. .tic ti: reads thus. Nic fuisset redemptio, nisi homo peccasset, faciendi. Sed non propter istam solam causam videtur Deus prædeterminasse illam Animam ad tantam gloriam, cum illa redemptio sive gloria animæ redimendæ non sit tantum bonum quantum est illa gloria animæ Christi. Nec est verisimile tam summum bonum in entibus esse occasionatum propter minus bonum; nec est verisimile ipsum prius præordinasse Adam ad tantum bonum ad quantum Christum, quod tamen sequitur; inuno, quod absurdus est, sequitur etiam quod prædeterminando Adam ad gloriam prius prævidisset casurum quam prædeterminasse! Christum ad gloriam, si prædeterminatio illius Animæ tantum esset pro redemptione aliorum."

128. Following R. Marston, *cod. rit. i.*° 154 v, Grosseteste argues thus: "Valde videtur magnum inconueniens ut -ummum quod habemus per gratiam, videlicet quod filii Dei nominemur et simus, et creaturif excellentissima, videlicet anima Christi, occasionata sit tantummodo per peccatum." ...

129. C04. r/r. f.° 103 v: "Item, summum m genere humano quantum ad bonum nature et grati» non potest esse occasionatum; sed humanitas Christi est summum in genere humane quantum ad naturam et gratiam adoptionis filiorum, quantum ad gratiam quæ non solum est propter «informatam voluntatur ir humanitas Christi et gratia non est occasionatum; sed c-ccasionata tuisser <i non fuisset nisi homo peccasset; hoc igitur non est ponendum."

130. *Ox.* 3, d. 13. q. 4, n. I~, XIV, 4~1-4'2.

•31. *Ox* c d 15. q. 4, n. S. XIV. 46! : *R. P.* 4, J. 8. q. t. n. 9. XXIV.

sacramentum | Eucharistia | significat gratiam essentialem, •cince- f xristu.m 'erum qu; es: caput omnis gratia." Or, rh:s subject see J. Je Mr-ntcri rtme, Sa 'Bwj tcio:o^icx D. Scoti, p. 3, q. 8. .l. 4, Rome,

132. *Ox*, 4, d. 2, q. 1, n. 11, XVI, 248: "Posset dici quod in universis operibus Dei non fuit aliquod opus mere gratis nisi sola Incarnatio Filii Dei"; *R. P.* 4, d. 2. c. 1. n. 11. XXIII. 572. Cf. Montefortiro, *loc. at.* q. 8. a. 4. V, 119

133. *Summa theolog.* p. 3, q. 12, n. 2. art. 2, Cologne, 1622, III, 78-9.

134. *Quedltheium 2: q. utrum anima Christi et Virginis glorias# pr#raleant et magis sunt Deo accept# quam tota curia caelestis*, in ms. 95, f.º 5ª b. of the public library of Todi: "Quantum pertinet ad animam Domini Jesu videtur mihi quod pravalet omni et toti creaturae.... Patet hoc ex comparatione Christi ad return universum respectu cujus habet utnmem capit'. Non enim in Christo est solum gratia singularis qua excellit altos personas, nec solum gratia unionis qua humanitas Dei Verbo unita fuit, sed etiam gratia capitis quo totum corpus militantis et triumphantis ecclesiae vitam et motum suscepit et quantum ad homines et quantum ad angelos. Quod sit caput omnium, Ephes., 1: *Ipsum*, inquit Apostolus, *dedit caput super omnem ecclesiam*, ubi Glossa: "Dicitur caput secundum humanitatem secundum quam unitur ei Ecclesia natura et gratia." Quod sit caput angelorum, Coi. 2: *In ipsum*, inquit *habitat omnn tlenituda dit-mitatis corporaliter. qu<e est caput omm- p'incipiau, et pr>r-tat*; ergo cum in capite sit major vita et sensus, a q, -sensus et mote- .irrnibas .411- influitur, sequitur quod, si omnes angeli et beati a Christo mfluerriam suscipiunt, saltem ratione unionis, quod in ipso est, major grana quam in ti't- dn> : >ipote mystico, etc. Cf. Fi C. "i c. < F M L I. : : : V. I la'ttque de maître Vital du Four, in F>>tc Ftanctscait.c. Pans. 1926,

135. *Art de contemplacio*. c. 7, ed. Probst, in *Eeilri.sc Ce<c,-ic::e der Phil. des Mütelalters, XIII*, Müce . . . i. . . is the splendor of the sun that it gives light the mum. th.: st.: and the heavens; but, as the mercy and humility .f thy Son .ire greater than me iesplenqer.ee of the sun. there Comes t> t<, us ar-d t- the angels, a greater eft-rt if benediction from the Fruit >f thy womb than i, the splendor of the sun and of other ere . . .

136. *R. P.* 3, d. 14, q. 2, n. 25, Xλ.

137. *Ox*. 3, d. 14, q. 2, n. 20, XIV

VS. *Ox*. 3, d. it. q. 4. r.º 6, XIV. . . t . . . eiacem -peciei." et., *R. p* 3, d. 14, q. . . >v.

139. To seize the whole of ScotU' i u. (. i . i : he is meetingand his response, *R. P.* 3, d. 1λ q' f- . l 'lnJ P -- XXiII 35!, 339: Item, ordo attenditur secundum influentes Superios" ad inferius et non e contra; igitur illud quod e>t nfenus in aaturjfnon potest influere in super-us in nierarchia- *<d u i < . ti f t , mam gratiam, ipsa influeret in natu.* . . . t-χ replies: Oppositum. Anima Christi fuit e-pax Bhjs umonia in qua fuit somma gratia coilata... Ad aliud, cum dicitur superius süür; n\la^a influit in inferius, dico quod hoc est verum ir. hierai\ha tktivrx' rdvjnm tamen in hierarchia grati>. Inflrma natura er.im k hferLcnam natur@ potest influere in supremam, t * i ■■■■ i i i ; naturæ sit superior in hierarchia grai i i . m- i

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piendo infimant naturam beatificabilem, quia noluit quod illa natura haberet de gratia cui plus competeret de congruo, sed fecit infirram natur.-- in una hierarchia supremam in aha." In this passage, Scotus is speaking only of sanctifying grace, as is observed by Minges, O. F. M., *Compendium theologi# dogm. specialis*. Ratisbon, 1921, I, n. 543. p. 300. Cf. *R. P.* b, d. 14, q. 2, n. 25, XXIII, 354.

140. *R. P.* 3, d. 7, q. 4, n. 5, XXIII, 303.

141. *Ox*. 4, d. 2, q. 1, n. ', XVI, 246. Cf. *Ox*. 3, d. 19, q. 1, n. 10. XIV, -24; *Ox*. 3, d. 20. q. 1, p. lit, XIV, *R. P.* 4, d. 2, q. i. r 7-12, XXIII, 570-572.

142. *R. P.* 44, d. 4, q. 3, n. 6. XXIII, 601 a.

143. *Ox*. 3, d. 3, q. 1, n. 4-10, XIV, 161-165. Cf. Klein, *lac. cit.* p. 138-139.

144. *Ox*. 4, d. 4, q. 6, n. 4, XVI. 454.

145 *R P* 4 a V, η ι , - XYIII s-m. c.a.

f a J- '■ i : . . . Di - _ : ; n-iT'i., r a . n . r ' net ■ . ■ . etum sol -c : ; gratum offerre Deo Patri, quia se ip'um hostiam immolandam pr<- n.'biq et noluit hoc obsequium pro se, quia non indicait. sed or.' tictcs< : j-i'ttnu-> .. D'trtMt mm Du.' << p pr.ts.< . O'imi t n r s -x ci g >j' bu inu n fiab- ! in.tium. urr.unq^ . . aln.ii. ■' t . r . it:.-, ! ! ahq. . t uir. . i. amic-u-n., u- ---:c.s t t - i -t n phu- ■<' . u.m offenJib. t ■ t un < - i . t cketis t r ■' pr. :)xf: - < . Oe.. f. 5 Duns Scotus Stresses his thought very strongly; "V.detui mihi

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l f" ?r S qi' -or ■ Il : t . . . i' : ^Ok-i-r tu B ai : . I. 't'.

148. Fr. Raymond. a<t. cit. iis-

l l s.;L tt icl'c ■ l -II I- t Iu t n-lhil in view of those predes-ired of whom Christ is the hrst. A' P. J. is ' l. -, il, XXihl. - ax . i q l i . vult propter illos aha quae sint remotiora, puta hunc mundum 'ensib- l r : ,u.u: fn

' L:r a'ebinta Ma: t ■ : m. .! X <l 7k: m-rur. it Ji'us <.t- . m all other creatures, for it is the eno, the beginning and the complement t <J' e-tuic'. si i' i . ih r(i't G . .] . t has t : :o cioihe Himself m that human nature which s., b< rr, if Our Ladv ' ■) -i : ^n:um v-:;ηi- a t') -!' < l-sa propt-r 'tin, - nihilo.' etc. Justly has Fr. Ant. P-isqual, ! ■<. Aaigu-n.

