

Module Title:	Bonaventure: Life and Works
Module Code:	424 FBLW
Level:	4
Credit Rating:	20 Credits
Duration:	Student Learning Time: 200 hours
Teaching Hours:	40 Hours
Academic Responsibility:	Seamus Mulholland OFM, PhD

Module Aims:

This module will introduce students to the life and work of St. Bonaventure; acquaint students with key theological terms used by Bonaventure and highlight the importance of Bonaventure as a thinker and writer.

Learning Outcomes:

By the end of this module students will be expected to have acquired:

1. A knowledge of the important events of the three phases of Bonaventure's life
2. An understanding of the principal themes of the major works of Bonaventure
3. A knowledge and understanding of key Bonaventurian terms such as exemplarism, return, self-diffusiveness, hierarchy.
4. A basic knowledge of the major preoccupations of Bonaventure as a theologian/philosopher
5. to show an ability to distinguish between fact and opinion in relation to Bonaventure's works, and to make appropriate choices from primary/secondary sources

Indicative Module Content:

This module divides itself into three parts which correspond to the three main phases of Bonaventure's life and serves as an introduction to his life and thought: The Paris Period, the Franciscan Period, the End Period. The module begins by examining the theological and philosophical education Bonaventure received at Paris and the works that he wrote while there, especially the Commentary on the Sentences and the Breviloquium. It then moves to consider the importance and significance of Bonaventure as Minister General of the Franciscan Order and the importance and nature of the writings produced during this period, most especially the Itinerarium Mentis in Deum and the Legenda Maior of St. Francis. The final part of the module examines the last phase of Bonaventure's life as Cardinal-Bishop and the literary work of this period most especially the Collationes in

Hexaameron. Special attention will be paid to essential elements of Bonaventure's theological/spiritual vision particularly his use of the Neoplatonic tradition as diffused through Augustine, Pseudo-Dionysius and the Victorines and attention is also paid to how Bonaventure viewed the purpose theology and the life of holiness.

Learning and Teaching Strategies:

The basic format of presentation will be lectures systematically treating the subject matter as described in the Indicative Module Content. Students are given specific weekly reading assignments as well as directed toward extra-curricular reading proposed by the instructor. Research interests are quickly identified and tutorial sessions, depending on individual needs of the students, arranged for clarification and direction, inclusive of suggested extra-curricular reading. Within the classroom context of lectures, active participation of students in terms of questions and, especially, discussion is strongly encouraged as a primary way of developing analytical skills, critical thinking, and clarity of expression.

Assessment:

The module will be assessed by two essays of 2,500 words +/- 10% chosen from a selection of questions proposed by the instructor.

Illustrative Bibliography

Bougerol J.G.(1977)	<i>Introduction to the Works of St. Bonaventure,</i>	Grottaferrata
Cousins E. (1978)	<i>Bonaventure: The Tree of Life, The Soul's Journey into God; The Major Life of St. Francis</i>	New York
Cunningham L, (1979)	<i>The Mind's Journey to God</i>	Chicago
Delio I, (2002)	<i>Simply Bonaventure</i>	New York
Hayes Z.(1992)	<i>The Hidden Center: Spirituality and Speculative Christology in St. Bonaventure</i>	Franciscan Institute
-- (1999)	<i>Bonaventure: Mystical Writings</i>	
Johnson T (2001)	<i>The Soul in Ascent: Bonaventure on Poverty, Prayer, and Union with God</i>	Franciscan Press

Journals

Mulholland S.

'Bonaventure: Last Father of the Church',
The Franciscan, January (2006)

--*Bonaventure's Understanding of Theology
in the Breviloquium*, Canterbury (2005)

--*The Sine Proprio Father: A Paradox of
Bonaventure's Theology of the Trinity*,
Canterbury, (2007)