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, 44–61. New York, NY: The Continuum Publishing Company, 1994.

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[2] Ilia Delio, “Bonaventure’s Metaphysics of the Good,” *Theological Studies* 60, no. 2 (June 1999): 229.

[3] Delio, “Bonaventure’s Metaphysics of the Good,” 232.

[4] □□□□□“It is from an eternal principle eternally co-producing so that there would be a beloved and a cobeloved, the one generated and the other spirated,” St. Bonaventure, “The Soul’s Journey into God,” in *Bonaventure: The Soul’s Journey into God, The Tree of Life, The Life of St. Francis*, trans by. Ewert H. Cousins, Classics of Western Spirituality (New York: Paulist Press, 1978), chap. 6.1.

[5] Ilia Delio, “Theology, Spirituality and Christ the Center: Bonaventure’s Synthesis,” in *A Companion to Bonaventure*, vol. 48, Brill’s Companions to the Christian Tradition (Leiden, The Netherlands: Koninklijke Brill NV, 2014), 380.

[6] Ilia Delio, “Theology, Metaphysics, and the Centrality of Christ,” *Theological Studies* 68, no. 2 (June 2007): 257–258.

[7] □□□□□“O inaccessible beauty of the most high God and the pure brightness of the eternal light, life vivifying all life, light illuming every light □”, St. Bonaventure, “The Tree of Life,” in *Bonaventure: The Soul’s Journey into God, The Tree of Life, The Life of St. Francis*, trans by. Ewert H. Cousins, Classics of Western Spirituality (New York: Paulist Press, 1978), para. 47.

[8] “If, therefore, all things that can be known generate a likeness of themselves, they

manifestly proclaim that in them as in mirrors we can see the eternal generation of the Word, the Image and Son, eternally emanating from God the Father, □□□□□□□□□□□□□□□□□□□□

[16] St. Bonaventure, *Breviloquium*, vol. IX, chap. 2.9.5.

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[18] St. Bonaventure, *Breviloquium*, vol. IX, chap. 2.9.1.

[19] Lydia Schumacher, “The Early Franciscan Doctrine of Divine Immensity: Towards a Middle Way between Classical Theism and Panentheism,” *Scottish Journal of Theology* 70, no. 3 (2017): 291.

[20] □□□《□□□□□□□□□□》□□178。

[21] “The soul itself is an image of God and a likeness so present to itself and having God so present that the soul actually grasps him and potentially is capable of possessing him and of being a partaker in him, ” St. Bonaventure, “The Soul’s Journey into God,” chap. 3.2.

[22] St. Bonaventure, “The Soul’s Journey into God,” 4.1.

[23] □□□《□□□□□□□□□□》□□73。

[24] St. Bonaventure, “The Soul’s Journey into God,” chaps. 2.3-2.6.

[25] □□□《□□□□□□□□□□》□□179。

[26] “All these sciences have certain and infallible rules, like rays of light shining down upon our mind from the eternal law, ” St. Bonaventure, “The Soul’s Journey into God,” chap. 3.7.

[27] St. Bonaventure, “The Soul’s Journey into God,” chaps. 2.11-2.13.

[28] St. Bonaventure, “The Soul’s Journey into God,” chaps. 3.6-3.7.

[29] St. Bonaventure, “The Soul’s Journey into God,” chaps. 4.4-4.6.

[30] St. Bonaventure, “The Soul’s Journey into God,” chaps. 6.4-6.5.

[31] St. Bonaventure, “The Soul’s Journey into God,” chap. 6.7.

[32] “Therefore, that your mind may ascend through wonder to wondering contemplation, these should be considered together, ” St. Bonaventure, “The Soul’s Journey into God,” chap. 6.3.

[33] “Since, therefore, in this regard nature can do nothing and effort can do but little, little importance should be given to inquiry, but much to unction; little importance should be given to the tongue, but much to inner joy; little importance should be given to words and to writing, but all to the gift of God, that is, the Holy Spirit; little or no importance should be given to creation, but all to the creative essence, ” St. Bonaventure, “The Soul’s Journey into God,” chap. 7.5.

[34] “But if you wish to know how these things come about, ask grace not instruction, desire not understanding, the groaning of prayer not diligent reading…Let us, then, die and enter into the darkness; let us impose silence upon our cares, our desires and our imaginings, ” St. Bonaventure, “The Soul’s Journey into God,” chap. 7.6.

[35] St. Bonaventure, “The Soul’s Journey into God,” chap. 7.5.

[36] St. Bonaventure, *Breviloquium*, vol. IX, chap. 4.1.2.

[37] St. Bonaventure, *Breviloquium*, vol. IX, chap. 4.1.3.

[38] St. Bonaventure, *Breviloquium*, vol. IX, chap. 4.2.5.

[39] Niels Henrik Gregersen, “The Emotional Christ: Bonaventure and Deep Incarnation,” *Dialog* 55, no. 3 (September 2016): 253.

[40] Delio, “Theology, Spirituality and Christ the Center: Bonaventure’s Synthesis,” 378–379.

[41] Gregersen, “The Emotional Christ: Bonaventure and Deep Incarnation,” 249.

[42] □□□□□□ 《□□□□》□□□□□□□□□□□□□□□□□□□□□□□□28—30□□□□□□□□□□□□□□□□□□□□□□□□□□□□“But with the eye of your mind you saw the divine soul filled with the gall of every form of bitterness, now groaning in spirit, now quaking with fear, now wearied, now in agony, now in anxiety, now in confusion, now oppressed by sadness and sorrow……”, St. Bonaventure, “The Tree of Life,” para. 28.

[43] □□□□□□□□□scholastic and monastic/mystical theology□□□□□McGinn□□□。 Bernard McGinn, “Meister Eckhart and the Beguines in the Context of Vernacular Theology,” in *Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete* (New York, NY: The Continuum Publishing Company, 1994), 6.

[44] David Burr, *The Spiritual Franciscans: From Protest to Persecution in the Century After Saint Francis* (University Park, PA: The Pennsylvania State University Press, 2001), 26–28.

[45] Burr, *The Spiritual Franciscans*, 35.

[46] Burr, *The Spiritual Franciscans*, 36.

[47] □□□《□□□□□□□□□□》□90–91。

[48] □□□□□“..... because the works of Christ do not decline with time but rather progress, that this was a divine work is demonstrated by the fact that the learned did not refuse to descend and join the company of simple man.” Burr, *The Spiritual Franciscans*, 36–37.

[49] Dominic V. Monti, “Bonaventure as Minister General,” in *A Companion to Bonaventure*, vol. 48, Brill’s Companions to the Christian Tradition (Leiden, The Netherlands: Koninklijke Brill NV, 2014), 567.

[50] □□□□□□□“The six wings of the Seraph can rightly be taken to symbolize the six levels of illumination by which, as if by steps or stages, the soul can pass over to peace through ecstatic elevations of Christian wisdom, ” St. Bonaventure, “The Soul’s Journey into God,” prol.2.

[51] St. Bonaventure, “The Life of St. Francis,” in *Bonaventure: The Soul’s Journey into God, The Tree of Life, The Life of St. Francis* , trans by. Ewert H. Cousins, Classics of Western Spirituality (New York: Paulist Press, 1978), chap. 13.2.

[52] St. Bonaventure, “The Life of St. Francis,” chap. 13.3.

[53] “……and the humble figure of the Crucified, inwardly inflaming you and outwardly marking you……and bearing upon you the sign of the living God, ” St. Bonaventure, “The Life of St. Francis,” chap. 13.10.

[54] Monti, “Bonaventure as Minister General,” 570.

[55] Burr, *The Spiritual Franciscans*, 36.

[56] Joseph Ratzinger, *The Theology of History in St. Bonaventure*, 92.

[57] Delio, “Theology, Spirituality and Christ the Center: Bonaventure’s Synthesis,” 378–379.

[58] Delio, “Theology, Spirituality and Christ the Center: Bonaventure’s Synthesis,” 364.

[59] Gregory F. LaNave, “God, Creation, and the Possibility of Philosophical Wisdom: The Perspectives of Bonaventure and Aquinas,” *Theological Studies* 69, no. 4 (December 2008): 814.

[60] LaNave, “God, Creation, and the Possibility of Philosophical Wisdom: The Perspectives of Bonaventure and Aquinas,” 831.

[61] LaNave, “God, Creation, and the Possibility of Philosophical Wisdom: The Perspectives of Bonaventure and Aquinas,” 832.

[62] St. Bonaventure, “The Soul’s Journey into God,” prol.4.

[63] Joseph Ratzinger, *The Theology of History in St. Bonaventure*, 91.

[64] Delio, “Theology, Spirituality and Christ the Center: Bonaventure’s Synthesis,” 368.

[65] Maria Lichtmann, “Marguerite Porete and Meister Eckhart: *The Mirror of Simple Souls* Mirrored,” in
Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete
(New York, NY: The Continuum Publishing Company, 1994), 72.

[66] Tobin, “Mechthild of Magdeburg and Meister Eckhart: Points of Coincidence,” 55.

[67] Amy Hollywood, “Suffering Transformed: Marguerite Porete, Meister Eckhart, and the Problem of Women’s Spirituality,” in *Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete*
(New York, NY: The Continuum Publishing Company, 1994), 96.

[68] Hollywood, “Suffering Transformed,” 97–98.