

ONENESS OF LOVE FOR GOD AND FOR NEIGHBOUR ACCORDING TO JOHN DUNS SCOTUS

Ubaldo Marinus Telaumbanua*

Program Studi Ilmu Filsafat, Fakultas Filsafat, Unika Santo Thomas
Email: ubaldmt@gmail.com

Abstrak

John Duns Scotus (1266-1308) adalah pemikir besar dalam bidang teologi dan filsafat pada abad 13 (di era skolastik) setelah St. Thomas Aquino dan St. Bonaventura. Dia adalah guru besar di Universitas Oxford, Paris dan Köln, dan sungguh merupakan kebanggaan rakyat Skotlandia dan Ordo Fransiskan. Dalam berfilsafat dan berteologi Scotus mengembangkan konsep kesatuan. Allah adalah kebaikan tak terbatas bagi segala sesuatu, sehingga mencintai Allah dan mencintai sesama menyatu-padu dan tak terpisahkan. Metafisik dan juga teologinya berpangkal pada kasih dan berujung pada kasih. Kasih yang tertinggi dan tak terbatas adalah Allah sendiri.

Key words: *Oneness, infinite Being, love, charity, essence, existence, metaphysical concept, goodness, habit-habitus, the highest good, the infinite good, dear, neighbour, unity.*

Introduction:

I want to present Scotus' thought about *Oneness of Love for God and for Neighbour*. To better grasp his opinion, this study will be based on the book of Herbert Schneider O.F.M., *John Duns Scotus and the Question: Can I Love God above All? A Treatise of John Duns Scotus in Four Languages and a Commentary by Father Herbert Schneider O.F.M.*¹ I will try to get a deeper understanding of the "distinctio" (chapter) 28.

Duns Scotus (born in Scotland 1266 – died in Cologne, Germany in 1308) was a great philosopher and theologian of the Franciscan Order. About his academic career, A. Gemelli commented "*His philosophy is founded on love*".² He is known by the scholastic's titles of *Doctor Subtilis*, *Doctor Maximus*, and *Doctor Marianus*. Through his writings one can get a deeper understanding on the different metaphysical / ontological concepts like univocity of being, principle of contradiction, God's will, a hierarchy of good, God's infinite love etc. In *Ordinatio III*, distinctio 28, Scotus speaks about love of God and neighbour. "Whoever loves God must also love his brother."³ It is very interesting and fascinating how Scotus described the concept of the oneness of love for God and for neighbour, to which the commentary of Schneider is very helpful in gaining a reasonable understand of Scotus' position.

By this study hopefully one can develop further a detailed understanding of how

*Yustinus Slamet Antono, Doktor dalam bidang Ilmu Sosiologi; lulusan Universitas Indonesia, Jakarta; dosen tetap pada Fakultas Filsafat Unika St. Thomas, Sumatera Utara.

¹H. SCHNEIDER O.F.M., *John Duns Scotus and the Question: Can I Love God above All? A Treatise of John Duns Scotus in Four Languages and a Commentary by Father Herbert Schneider O.F.M.*, Mönchengladbach: Verlag Butzon & Bercker Kevelaer, 1999.

²NEW CATHOLIC ENCYCLOPAEDIA, vol. 4, Washington DC: The Catholic University of America, 1967, 1105.

³1 John 4: 21; 1 John 4: 11; Mat 22: 37-39.

Duns Scotus sees loving God and neighbour. It is hoped that this study stimulate ideas how love can incline us to God and neighbour. As Mary Beth Ingham formulates:

Indeed our desire to love rightly is perfected when we love as God loves. Any act of right loving strengthens our relationship with one another and with God. Scripture completes what human reason knows to be true. The domains of faith and reason are, therefore, not at odds, but work to complement one another.⁴

To achieve that aim, I choose the topic *Love of God and Neighbour* from Book III, distinctio 28. I will try to analyse it and then summarise Scotus' thoughts in the light of Schneider's commentary⁵. The distinctio 27 "*The Infused Virtue of Charity*" and the distinctio 29 "*Love of God and Self*" will take role to support complementary.

The main structure of this Essay would be:

1. Love - Charity and the Habit of Charity according to Duns Scotus
2. Love for Neighbour
3. Oneness of Love for God and for Neighbour

Love – Charity – the Habit of Charity according to Duns Scotus

Among the many thinkers of mediaeval period only to Duns Scotus is given the qualification as a philosopher of love. In the different publications we can read eulogy of this particularity. His theology and philosophy is tended to know God as love, and to love Him above all.

In this section during presenting the negative and positive aspect of oneness in loving God and neighbour, Scotus speaks shortly about love, charity and the habit of charity. In fact, it gives us the impression that while citing the biblical text of the commandment of loving God and brother (1 John 4: 21) Scotus was already oriented to the affirmative direction. I think we should have first a background of notion that explains to us Scotus' position regarding God himself.

God: Infinite Love

We ought to start with the notion of God as Infinite Love, because by knowing this it might be easier to understand the possibility to find the unity of love. Certainly, we do not go to analyse the notion, we only affirm the witness and the explanation of a qualified author like Charles Balic, a Franciscan scholar and an expert in Duns Scotus' works. Balic summarizes very well how Scotus united philosophy and theology in his intellectual activity. He states:

An attentive study of Scotus' doctrine reveals the intimate unity of his philosophy and theology. Although his philosophical doctrine cannot be considered corollaries of Christian faith, it would be a mistake to think that his philosophy was developed independently of the faith... the notion of Infinite Being who is Love dominates his entire theology.⁶

The main topic of this essay is love. Keeping in mind the unity of philosophy and theology in Scotus' thought and his notion of God as Infinite Being, we will find that, in

⁴M. B. INGHAM, C.S.J., *Scotus for Dunces: An Introduction to the Subtle Doctor*, New York: Franciscan Institute Publications, 2003, 144.

⁵H. SCHNEIDER, *John Duns Scotus ...*, 49-61, 122-134.

⁶NEW CATHOLIC ENCYCLOPAEDIA, vol. 4 ..., 1103.

discussing the topic of love for God and neighbour, Scotus was a genuine philosopher and genuine theologian.⁷ Speaking of God as Infinite Being and as love, Balic explains,

The basic intuition of Scotus' theological speculation is the perception of God as the Infinite Being who is Love ... Consonant with Franciscan tradition, Scotus emphasized the affective and practical role of theology rather than the abstract and speculative. For Scotus the purpose of theology is to love God above all things.⁸

Scotus as a son of St Francis follows the line of a concrete, touchable, direct, and affective theology. In the citation above, Balic returns again to emphasize the role of love as central in mind and heart of Scotus. The Infinite Being is the loving God. Therefore, the relation among God and humankind will be revealed. God in His full love creates the creatures and convokes all beings to live in his love. To love God and neighbour is really a divine vocation. Balic explains further,

The primary object of theology is God's own essence, which is love. The metaphysical concept of Infinite Being as 'I am who am' (Ex 3: 14) thus attains perfection in the Biblical definition of God as love (1 John 4: 8). Infinite Being, the proper modality of the very essence of God, is formally love, Infinite Love.⁹

For what purpose was the universe created? What is the reason that the human being exists and lives in the world? Scotus as a man of love was convinced that all things exist and continue to exist out of love. Balic synthesizes Scotus' thought as follow:

Since God is love, everything has its origin in love. God created creatures not out of necessity but out of love, in order to communicate to others the fullness of His love. Although independent and full of love in Himself, He wished to manifest His goodness, happiness, and love to others in a most reasonable and orderly way. In this communication of God's love, Scotus distinguished a hierarchy of objects, even though God, being utterly simple, willed all creatures in a single act of His will. In this hierarchy, the highest manifestation of God's love and glory is the God-Man, Jesus Christ.¹⁰

God is the Infinite Being and the Highest Love. Love of God is becoming perfect when man loves God in Himself and not out of advantage. Besides that, to fulfil the vocation to love neighbour whoever it may be (1 John 4: 21), Scotus faces a question, "should we love God and neighbour by the same habit"¹¹? The method of his teaching is to present the argument of opposing thesis, and then to offer solution and conclusion.

Question: Is it by the Same Habit We Love God and Neighbour?

As a thinker in his time, Scotus likes to argue in a manner of pro-contra, so that his position should be clear at the end of discussion.

⁷In searching to utilize Scotus' theology in the Franciscan formation nowadays, S. MULHOLLAND accentuates "As with all Scotus' theology, his starting point and his end point is love", *The CORD: A Franciscan Spiritual Review*, 55.1, 2004, 25.

⁸NEW CATHOLIC ENCYCLOPAEDIA, vol. 4 ..., 1104.

⁹NEW CATHOLIC ENCYCLOPAEDIA, vol. 4 ..., 1104.

¹⁰NEW CATHOLIC ENCYCLOPAEDIA, vol. 4 ..., 1104

¹¹According to M. Stock, *habit* describes "repetitive physical, mental, and moral behaviour, such as nervous habits or habits of thought and action, and in this sense is synonymous with custom, wont, use, and practice." M. STOCK, 'Habit' in *New Catholic Encyclopaedia*, vol. 6 ..., 880.

Negative Reasons

a. Scotus

Scotus himself pointed out the main difficulty, namely, “Each habit has but one formal object; but the goodness of God and the goodness of our neighbour represent distinct formal object ... Also the habit, whereby God is loved, is a theological habit; therefore, it has as its formal object God alone and not something created.”¹² The keyword of the negative aspect is habit or habitus. In his commentary Schneider endeavours to make an explanation.

b. Schneider’s Commentary

Schneider, as a commentator of this discussion, thinks that the term “habit” or “habitus”¹³ used by Scotus has meaning as a disposition or orientation of the soul, that someone can have it from a direct experience. Such a habitus is formed by the repetitions of the same good action. Habitus is something immanent and permanent in the life of someone, an enduring disposition. Schneider says that “*the word habitus permeates the complete process of argumentation of Scotus.*” This sentence might be not very clear, but Schneider goes on reformulating the question: “Are we one with ourselves in love, or do we differ in our relationship to God from our relationship to our neighbour?”¹⁴

Further Schneider explains that the orientation of the human being is directed towards the good. However, he says:

A difference is made between the highest good, God, and the good, that is ourselves. Love is oriented towards both. A person is made moral by the loving turning of the person towards the goal of love, that is, towards God and towards mankind as a good.¹⁵

Based on the difference, it is helpful to make notes: God is the highest good, therefore love for God differs from the love for neighbour; the tendency of the person towards God is of a theological nature, that gives meaning when we love God, God meets us with his perfect love; that Schneider adds that the love for God is aimed as a goal; love for neighbour is a means to reach that goal.¹⁶

We can say that in his commentary Schneider also faces the difficulty and even makes sharp the difference among the highest good, God and the good, our neighbour. Anyway the positive aspects will be more domain.

Positive Reasons

a. Scotus

Scotus himself cited and exposed the text from the first epistle of St. John 4: 21, “*The commandment we have from him is this: Whoever loves God must also love his brother.*”¹⁷ Scotus intended to reply “how does this habit refer to our neighbour”? In this way we accept that the habit enables the human being to love the highest good,

¹²H. SCHNEIDER, *John Duns Scotus ...*, 49.

¹³Habit from the Latin word *habere* which has meaning an internal having of oneself in a certain state or condition, *NEW CATHOLIC ENCYCLOPAEDIA*, vol. 6 ..., 881.

¹⁴H. SCHNEIDER, *John Duns Scotus ...*, 123.

¹⁵H. SCHNEIDER, *John Duns Scotus ...*, 123.

¹⁶H. SCHNEIDER, *John Duns Scotus ...*, 124.

¹⁷H. SCHNEIDER, *John Duns Scotus ...*, 51.

God, and the good, neighbour. I try to organize his argumentations¹⁸:

1. Charity is defined as the habit by which we hold God to be dear (lovable), but it is not like the jealous husbands having an excessive love to their dear wives.
2. God, the good of all, does not want to be private or proper good for any person exclusively.
3. No one has the right to appropriate the common good, God for himself.
4. One who loves perfectly wants the beloved to be loved by others.
5. Therefore, God, in infusing the love by which all tends towards him in a perfect and orderly way gives this habit by which he is held *dear* as a good that is to be loved by other as well.
6. The habit of charity is one, because it does not refer to plurality of objects, but regards as its primary object God alone insofar as he is good and is the first good. Secondly, it wills that God be loved by anyone whose love is perfect and directed to loving him as he is in himself.
7. Love of God is perfect and orderly when “loving I love both myself and my neighbour by charity, by willing that both of us love God in himself... The first object of charity is only God in himself (in Latin *quod bonum obiectum est solus Deus in se*), all the others, however, are certain intermediate objects. They are objects of quasi-reflex acts by means of which one tends to the infinite good, who is God.

From the above explanation, Scotus puts a tied relation between habit and charity. Then he lifts up the new expression of “orderly and perfect love.”

b. Schneider’s Commentary

Schneider tried to give a more understandable and extended commentary on the Scotus’ thought¹⁹:

1. Starting with the term love as a disposition or attitude by which we are fond of God and we hold God “dear”. Love in this highest form is called *caritas*.
2. We call God “dear” having attitudes in our heart and mind that God is good within himself; this disposition is free from all utility.
3. To hold God “dear” is an appreciative love, founded by *amor benevolentiae* (love based on goodwill) and *amor amicitiae* (based on friendship). Appreciative love is very contrast to *amor concupiscentiae* (a craving love), that is love based on what is useful and advantageous. This is an egoistic love.
4. God is common good, which I and my neighbour desire. My neighbour also holds God dear with his love, and for the reason as I love God, I can likewise love my neighbour. Together with him, I can hold God “dear” as the common good. Love is becoming one in relation to the common good.
5. Further statement: One achieves to the perfection of love when he holds God as common good and when he desires that others want and love God. The sign of true love of God in a person's life is his awareness that God is the common good of all, and “that all mankind is turned towards the same God as he.

After analysing the negative and positive aspects concerning the question “Is it by the same love we love God and neighbour”, Scotus presents God as the infinite good

¹⁸H. SCHNEIDER, *John Duns Scotus...*, 51+53

¹⁹H. SCHNEIDER, *John Duns Scotus...*, 125.

and the highest good. All creatures tend to Him as the source of goodness. Through *caritas* and the constant and permanent disposition called habit, man is able to love God and his neighbour. In other words love as a divine virtue can be put in action to God and to neighbour without a division. And a new teaching is that I ought to have a want that my neighbour will love God too: *"The individual person must always desire that another wants God and loves God ... Nobody can have God for himself alone."*²⁰

Love for Neighbour

In this section we want to focus our attention on the notion of neighbour and friendship. Both are used by Scotus in his doctrine about love among human being. To have a sufficient panorama, it is helpful to absorb the characteristic of Scotus' teaching, following the presentation of Beraud de Saint-Maurice.

Base on Love: Characteristic of Scotus' Teaching

Beraud de Saint-Maurice mentions a few reasons why we can consider Scotus as a teacher in our times. He puts in evidence the Scotus' message of love:

The essential teaching of Duns Scotus is that the whole of life is to be taken in its full reality. He is the Doctor of unity, order and love ... Scotus is the teacher for our times, because his teaching is adaptable to the demands of our era and he is established as one of our surest guides. His message is uniquely a message of love, and love is of greater concern than anything else.²¹

To remind the personal method of Scotus' thinking, Macedo says these following lines:

St. Thomas usually liked divisions; Scotus, on the contrary, liked to unite. This is obvious in the discussions of each... In the same way St Thomas explains justification by two distinct forms in the soul, grace and charity; Scotus, zealous for unity, would have the form consist only of charity. Consequently, throughout his profound doctrine we are always face to face with union; and it is because of this that it is so characteristically luminous. From this source (the tendency to unite) arises the fact that Scotus has unity in the highest degree and is always consistent with himself; you will never catch him disagreeing with or contradicting himself. Whoever likes unity in doctrine let him go to Scotus."²²

We keep in mind that Scotus longs for unity, differs from Thomas Aquinas who preferred to make the divisions in resolving a topic. Concerning the love for neighbour, it may helpful to ask first: where does love comes from and what is the position of love in front of the will.

Scotus is as explicit as St. Thomas in saying that the act of the intellect precedes the act of the will. But he defends the primacy of the will over the intellect-a primacy of the psychological and moral order-because the will is the seat of love, of supernatural charity. St Paul wrote: 'Major est caritas' (charity is greatest) (1Cor 13.13). This is the profound origin of Scotus

²⁰H. SCHNEIDER, *John Duns Scotus...*, 125.

²¹B. D. SAINT-MAURICE, *John Duns Scotus: A Teacher for Our Times*, translated from French by C. DUFFY, O.F.M., Chicago: Franciscan Herald Press 1958, 10-11.

²²B. D. SAINT-MAURICE, *John Duns Scotus: A Teacher ...*, 20.

voluntarism. The soul that wills is superior to the soul that knows. 'We do not love in order to know; we know in order to love.' The whole philosophy of Scotus is based on love.²³

The love that I act as a human being comes from my will, my inner life. The will in my life is the seat of my love.

*Scotus' Concept of Love for Neighbour/Friendship*²⁴

Scotus' explanation is really brief but enough to lead us within the love of God including our neighbour. The pure love will remain permanently and constantly and therefore a joyful and peaceful atmosphere will be created in life and will endure for a long time. Scotus exposes his position²⁵:

1. My neighbour is anyone whose friendship is pleasing to be beloved or anyone by whom God would want to be loved.
2. The love of the blessed in heaven is pleasing to him, therefore absolutely I must want God to be loved by them.
3. There are some whose love is pleasing to God or not displeasing to him, therefore one can will absolutely that God be loved by them also.
4. I ought not will that God be loved by the damned, the devils, or also those displeasing men who are blind to him.

Scotus makes a steadfast relation among neighbour and friendship. Someone becomes my neighbour because there is a pleasing friendship among us and both of us God would like to be loved. However, it is not very clear, why the love of the blessed in heaven is pleasing God and regards those who are bad in behaviour I am not obliged to urge them to love God.

Schneider's Commentary

For Schneider the question to answer is: Who then is my neighbour with whom I share this same love which is one? Schneider makes evident the love of friendship as an act of a pure heart towards another person, which I love without having personal interest. Then in this manner we create a genuine friendship. Schneider makes a beautiful formulation, "The genuine neighbour is he who is loved for the sake of love, in him, his and my loves are one. My love pleases him and his love pleases me."²⁶

Concerning the Scotus opinion, Schneider explains, "This friendship has a value per se because it is permeated by love."²⁷ Its perfection is found in the blessedness in heaven, because their relation among each other is already within the union of God.

It is not easy to catch the whole meaning of the sentences, however its aim is to maintain the oneness of love for God as well as for our neighbour.²⁸ Scotus is absolutely

²³B. D. SAINT-MAURICE, *John Duns Scotus: A Teacher* ..., 31.

²⁴Fallon defines "a neighbour for a Christian was not one who belonged to the same clan or religious community, but simply one's fellow men, even if he were a sinner (Luc 10: 25-37). The Christian ... must pattern his attitude toward men upon God's love for all mankind (Luc 10: 25-37). (Cfr. J.E. FALLON, 'Neighbour' in *New Catholic Encyclopaedia*, vol. 10 ..., 315). About friendship, Aristotle said "Friendship based on virtue, on the other hand, is more perfect; in fact it is friendship par excellence, for in its case the friends seek each other for what they are rather than for what they give." (Cfr. W.A. WALLACE, 'Friendship' in *New Catholic Encyclopaedia*, vol. 6 ..., 203).

²⁵Cfr. H. SCHNEIDER, *John Duns Scotus*..., 57+59

²⁶H. SCHNEIDER, *John Duns Scotus*..., 132.

²⁷H. SCHNEIDER, *John Duns Scotus*..., 132.

²⁸In his reflection of Scotus' christocentric synthesis, Eric Doyle says, "God wills to be loved by another who can love God perfectly for who God is. God wills that others love the same object as himself, for it is the

clever in expressing his opinions with different words in Latin terminologies. He is so keen to develop his idea finding more and new possibilities to make statements. How do we summarize his thought about loving God? According to Balic, compared with Anselmus and Thomas Aquinas, “for Scotus the essential characteristic of the first being is its infinity... natural love and desire rooted in each being are toward something infinite.”²⁹ This infinite is the most perfect in knowing and in loving.

Oneness of Love for God and for Neighbour

Working this essay, I have in my mind a continuous question: Why did Scotus spend so much time speaking about oneness of love for God and for neighbour? Is it not evident that our obligation and a part of human vocation is to act in love whatever we do and whoever we meet? Philosophical speaking, I as a social being, have to build a good friendship with my neighbours so that our existence will have more meaning and value. Ingham might be able to open our vision entering Scotus' teaching.

Scotus: Union and Perfection of Love

Ingham, an author of numerous works on Scotus, shows the superiority of love above other virtues. She formulates Scotus' thought:

Since God is the highest and the most perfect good, then God is worthy of love above all things, and for God alone ... Indeed our desire to love rightly is perfected when we love as God loves. Any act of right loving strengthens our relationship with one another and with God.³⁰

To achieve the goal of love up to its perfection, Scotus' thought can be summarised in these four lines³¹:

1. There is only one object of love, including the love of neighbour.
2. Every form of love ends to the final justification, namely the love of God.
3. The love for neighbour is not aim but it is the last resort the same as the love for God.
4. I desire that my neighbour also loves God as the common good of all lovers, that makes everybody will be united in this love.³²

Baker in his research about human participation in the Reign of God speaks that, Scotus has shown that the way to God in this world is through love of neighbour. All that has been revealed to us in Christ has to do with our social relationship-our ability to love other people as laid out in the commands of the second table. What we knew of God through the natural law (philosophy) was that we must worship and love God alone.³³

Schneider's Commentary

nature of true love to want the object of its love to be loved by others, since it knows no envy, jealousy or exclusivism.” (J. RAISCHL, SFO - A. CIRINO, OFM, *My Heart's Quest: Collected Writings of Eric Doyle, Friar Minor, Theologian*, Canterbury: Franciscan International Study Centre 2005, 293.

²⁹NEW CATHOLIC ENCYCLOPAEDIA, vol. 4 ..., 1104.

³⁰M.B. INGHAM, *Scotus for Dunces* ..., 144.

³¹H. SCHNEIDER, *John Duns Scotus*..., 133.

³²POPE BENEDICT XVI in his first Encyclical Letter “Deus Caritas Est” affirms: “Love is 'divine' because it comes from God and unites us to God; through this unifying process it makes us a 'we' which transcends our divisions and makes us one, until in the end God is 'all in all' (1 Cor 15:28).”, *Encyclical Letter: Deus Caritas Est*, no. 18, 10.

³³G. BAKER, 'Bonaventure, Scotus and Human Participation in the Reign of God' in *The CORD: A Franciscan Spiritual Review*, 55.1, 2005, 15.

Schneider explains extensively:

I cannot separate this: I am and then I also love, rather being I love, and loving I am. Love is not a function of the subject but the presence of the subject. The subject (principium) is present in the Verb. In the striving of love there can be no division between subject and its completion,. Love remains the one, then same ... Within loving, there is no division. Loving belongs to our humanness. If we truly love, we are fully present, loving. With reference to the principle and as a consequence of it, we are identical within ourselves. Love remains one ... In conclusion Scotus affirms in what manner perfect love for God includes neighbour because within this perfect love we desire that the neighbour also loves God ...³⁴ The love for God and its perfection aims at God for his own sake and renders perfect all other forms of love if they can be included in the love for God.³⁵

In other words we can say that an individual is evident within his love, which is a sign of his existence. His existence could not be separated from his love because loving belongs to his humanness. One's love will be perfect as he desires that his other person loves God too.

The spiritual character in Scotus' philosophical insights is recognized by Ingham in her writing about "*Reading Scotus Today*":

I have come to the conclusion that Scotus' philosophical insights cannot easily be separated from his theological preoccupation, nor should they be. Here is a thinker who is consciously spiritual in his intellectual endeavour and consciously Christian in his understanding of the divine nature, without dismissing the value of insights that come from other non-Christian perspectives... The God of Scotus is the God of Francis of Assisi, a God so generous he throws everything away out of love. This may be the very God our world so needs today.³⁶

The oneness of love in Scotus' thought is repeated in Schneider's words:

"Seen from the viewpoint of God, love for God and love for neighbour are one, because God is not a private good but a common good, which both I and my neighbour desire. Love is one in relation to the common good. The neighbour also hold God 'dear' with his love and for the reason as I am loving God I can likewise love my neighbour. That is to say, together with him, I can hold God 'dear', as the common good."³⁷

The above conclusion might be related to the primacy of love that has been analysed by Ingham from the writings of the Franciscan thinkers:

Perfect love is not possessive, but self-transcending and creative of relationship. The highest act of love embraces both an immanent and a transcendent dimension. It takes the lover out of himself in union with the

³⁴St Francis of Assisi himself in the prayer inspired by the Our Father prays "*and we may love our neighbour as ourselves by drawing them all to Your love with our whole strength...*" (Cfr. R. J. ARMSTRONG - J.A.W. HELLMANN – W. J. SHORT, *Francis of Assisi: Early Documents*, Vol. I *The Saint*, New York-London-Manila: New City, 1999, 159.

³⁵H. SCHNEIDER, *John Duns Scotus...*, 134.

³⁶M.B. INGHAM, *Scotus for Dunces ...*, 145-146.

³⁷H. SCHNEIDER, *John Duns Scotus...*, 125.

beloved. It is an act whose dynamism never ends. In the case of reciprocal love, the relational dynamic continuous to feed the union. And the union never ceases to deepen.³⁸

Conclusion

This essay takes quite a long journey to achieve its main goal, namely to present Scotus' thought about oneness of love for God and for neighbour. Scotus' argumentation is really brief as well as the Schneider's commentary. However, I ought to search help from different sources to have in mind the Scotus' characteristics and his method of thinking in doing theology and philosophy. In them we find the Scotus' notion and concept of God, being, friendship, neighbour, love etc.

In the first chapter we have discussed the negative and positive argumentations of oneness of love. In reality, although it has distinct formal object between God and neighbour, "love of God is perfect and orderly loving when I love both myself and my neighbour by charity, by willing that both of us love God in himself." In the second chapter we find that Scotus makes a fast interrelation among neighbour and friendship and by the words of Schneider we meet this formulation "the genuine neighbour is he who is loved for the sake of love, in him, his and my love are one." The last chapter presents the union and perfection of love, as Scotus affirms "I desire that my neighbour also loves God as the common good of all lovers, that makes everybody will be united in this love."

I must confess that I find difficulties to complete this topic. First because the topic itself is very limited and no one source can support directly the main question of this work. Secondly, the previous information about Scotus himself has not been yet enough, and that makes it hard to follow his thoughts and to reformulate it in personal words.

What have I discovered along this research? By discussing this topic, Scotus is more evident as a philosopher who holds God as love, the infinite good. His conclusion that we do not differ while we love God and neighbour, that love to God is one with the love to neighbour exalts his quality as the messenger of love in accordance to Lord's teaching. In Scotus argumentation theology and philosophy are united, and that faith enlightens the way of metaphysics' search. Taking in consideration the domain of affective aspect in his teaching, it reminds us the christocentric character in his theology, like St. Bonaventure; and both were the sons of St Francis of Assisi, the great lover of Christ. A very new message I discovered in Scotus' doctrine is that I and everybody should want that our neighbour loves God too. "*The individual person must always desire that another wants God and loves God ... Nobody can have God for himself alone.*" And about his style in argue by confronting pro and contra is really very unique. In whole his invention, we have to thank Scotus because love to God and to neighbour would be developed out of his teaching.

There are already abundant books and publications about Scotus and his careers as a scholar in his time. How to make them popular and understandable? Generally said, not many authors are capable to present the Scotus' thought in compressible manner, like Mary Beth Ingham or Charles Malic or Beraud de Saint-Maurice or Doyle. By

³⁸H. SCHNEIDER, *John Duns Scotus ...*, 107.

_____ *Ubold Marinus Telaumbanua. Oneness of Love for God and for Neighbour*

using periodical like *Cord* or *Grey Friars* or *Spirit and Life* may be much valuable information can be spread about this blessed Franciscan friar. I think, it may be much helpful that Scotus in his global thoughts in the field of philosophy and theology will be presented to open horizon of everyone in the whole scholastic invention.

I would like to offer a suggestion: just to read and to get a deeper understanding of the books (a whole or a chapter) or of other publications related to Scotus. I mention a few titles: Mary Beth Ingham, *An Introduction to the Subtle Doctor* (NY 2003), R. Cross, *Duns Scotus*, (NY 1999), Alan Wolter 'The Ethical Method of John Duns Scotus' in *Spirit and Life* (No. 3, 1993) , Kenan B. Osborne, *The Franciscan Intellectual Tradition* (NY, 2003) etc. My criteria of these titles is nothing but simply because they are comprehensive, understandable, and easy to be found.

DAFTAR PUSTAKA

- BAKER, G., 'Bonaventure, Scotus and Human Participation in the Reign of God' in *the Cord: A Franciscan Spiritual Review* 55.1, 2005, p. 14-17.
- DE SAINT-MAURICE, B., *John Duns Scotus: A Teacher for Our Times*, translated from the French by Columban Duffy, O.F.M., Chicago: Franciscan Herald Press 1958.
- INGHAM, M. B., *Scotus for Dunces: An Introduction to the Subtle Doctor*, New York: Franciscan Institute Publications 2003.
- MULHOLLAND, S., 'Duns Scotus and Franciscan Formation' in *The CORD: A Franciscan Spiritual Review* 55.1, 2004, p. 22-30.
- NEW CATHOLIC ENCYCLOPAEDIA Volumes 4, 6, 10, Washington DC: The Catholic University of America 1967.
- SCHNEIDER, H., *Giovanni Duns Scoto e la Questione: Posso Amare Dio sopra Ogni Cosa? In Quattro Lingue. Con il commentario di Herbert Schneider OFM. John Duns Scotus and the Question: Can I Love God above All? A Treatise of John Duns Scotus in Four Languages and a Commentary by Father Herbert Schneider OFM. Johannes Duns Scotus zur Frage: Kann Ich Gott ueber Alles Lieben? Text des Johannes Duns Scotus in vier Sprachen und ein Kommentar von Herbert Schneider OFM*, Mönchengladbach: Verlag Butzon & Bercker Kevelaer 1999.