

THE LITTLE FLOWERS OF SAINT FRANCIS**CHAPTER XXII****HOW ST FRANCIS TAMED THE WILD DOVES**

A certain young man having caught one day a great number of doves, as he was to sell them he met St Francis, who always felt a great compassion for such gentle animals; and, looking at the doves with eyes of pity, he said to the young man: "O good man, I entreat thee to give me those harmless birds, emblems in Scripture of humble, pure, and faithful souls, so that they may not fall into cruel hands, which would put them to death." And the young man, inspired by God, immediately gave them to St Francis, who, placing them in his bosom, addressed them thus sweetly: "O my little sisters the doves, so simple, so innocent, and so chaste, why did you allow yourselves to be caught? I will save you from death, and make your nests, that you may increase and multiply, according to the command of God." Then St Francis made nests for them all, and they began to lay their eggs and hatch them in presence of the brethren, and were as familiar and as tame with St Francis and the friars as if they had been hens brought up amongst them, nor did they ever go away until St Francis had given them his blessing. Then said St Francis to the young man who had given them to him: "My son, thou shalt become a friar in this Order; and shalt serve most fervently the Lord Jesus Christ"; and so it came to pass, for the young man became a friar, and lived in the Order in great holiness.

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Compendium – Catechism of the Catholic Church**64. What kind of bond exists between created things?**

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There exist an interdependence and a hierarchy among creatures as willed by God. At the same time, there is also a unity and solidarity among creatures since all have the same Creator, are loved by him and are ordered to his glory.

Respecting the laws inscribed in creation and the relations which derive from the nature of things is, therefore, a principle of wisdom and a foundation for morality.

65. What is the relationship between the work of creation and the work of redemption?

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The work of creation culminates in the still greater work of redemption, which in fact gives rise to a new creation in which everything will recover its true meaning and fulfillment.

Pastoral Constitution on the Church in the Modern World – Gaudium et Spes

69. God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.(8) Whatever the forms of property may be, as adapted to the legitimate institutions of peoples, according to diverse and changeable circumstances, attention must always be paid to this universal destination of earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others.(9) On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods.(10) If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.(11) Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and

governments, to remember the aphorism of the Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him,"(12) and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves.

In economically less advanced societies the common destination of earthly goods is partly satisfied by means of the customs and traditions proper to the community, by which the absolutely necessary things are furnished to each member. An effort must be made, however, to avoid regarding certain customs as altogether unchangeable, if they no longer answer the new needs of this age. On the other hand, imprudent action should not be taken against respectable customs which, provided they are suitably adapted to present-day circumstances, do not cease to be very useful. Similarly, in highly developed nations a body of social institutions dealing with protection and security can, for its own part, bring to reality the common destination of earthly goods. Family and social services, especially those that provide for culture and education, should be further promoted. When all these things are being organized, vigilance is necessary to prevent the citizens from being led into a certain inactivity vis-a-vis society or from rejecting the burden of taking up office or from refusing to serve.

8. Cf. Pius XII, encyclical *Seruum Laetitiae*: AAS 31 (1939), p. 642; John XXIII, Consistorial allocution: AAS 52 (1960), pp. 5-11; John XXIII, encyclical letter *Mater et Magistra*: AAS 53 (1961), p. 411.

9. Cf. St. Thomas, *Summa Theologica*: II-II, q. 32, a. 5 ad 2; Ibid. q. 66, a. 2: cf. explanation in Leo XIII, encyclical letter *Rerum Novarum*: AAS 23 (1890-91) p. 651; cf. also Pius XII Allocution of June 1, 1941: AAS 33 (1941), p. 199; Pius XII, Birthday radio address 1954: AAS 47 (1955), p. 27.

10. Cf. St. Basil, *Hom. in illud Lucae "Destruam horrea mea,"* n. 2 (PG 31, 263); Lactantius, *Divinarum institutionum*, lib. V. on justice (PL 6, 565 B); St. Augustine, *In Ioann. Ev. tr.* 50, n. 6 (PL 35, 1760); St. Augustine, *Enarratio in Ps. CXLVII*, 12 (PL 37, 192); St. Gregory the Great, *Homiliae in Ev.*, hom. 20 (PL 76, 1165); St. Gregory the Great, *Regulae Pastoralis liber*, pars III c. 21 (PL 77 87); St. Bonaventure, *In III Sent.* d. 33, dub. 1 (ed Quacracchi, III, 728); St. Bonaventure, *In IV Sent.* d. 15, p. II, a. a q. 1 (ed. cit. IV, 371 b); q. de superfluo (ms. Assisi Bibl. Comun. 186, ff. 112a-113a); St. Albert the Great, *In III Sent.*, d. 33, a.3, sol. 1 (ed. Borgnet XXVIII, 611); Id. *In IV Sent.* d. 15, a. 1 (ed. cit. XXIX, 494-497). As for the determination of what is superfluous in our day and age, cf. John XXIII, Radio-television message of Sept. 11, 1962: AAS 54 (1962) p. 682: "The obligation of every man, the urgent obligation of the Christian man, is to reckon what is superfluous by

the measure of the needs of others, and to see to it that the administration and the distribution of created goods serve the common good."

11. In that case, the old principle holds true: "In extreme necessity all goods are common, that is, all goods are to be shared." On the other hand, for the order, extension, and manner by which the principle is applied in the proposed text, besides the modern authors: cf. St. Thomas, *Summa Theologica* II-II, q. 66, a. 7. Obviously, for the correct application of the principle, all the conditions that are morally required must be met.

12. Cf. Gratian, *Decretum*, C. 21, dist. LXXXVI (ed. Friedberg I, 302). This axiom is also found already in PL 54, 591 A (cf. in Antonianum 27 (1952) 349-366) i.

Scripture Reflection

Psalm 19:1-6; 33:1-9

19 ¹For the leader. A psalm of David.
²The heavens declare the glory of God;
 the firmament proclaims the works of his hands.
³Day unto day pours forth speech;
 night unto night whispers knowledge.
⁴There is no speech, no words;
 their voice is not heard;
⁵A report goes forth through all the earth,
 their messages, to the ends of the world.
 He has pitched in them a tent for the sun;
⁶it comes forth like a bridegroom from his canopy,
 and like a hero joyfully runs its course.

33 ¹Rejoice, you righteous, in the LORD;

praise from the upright is fitting.

²Give thanks to the LORD on the harp;
 on the ten-stringed lyre offer praise.

³Sing to him a new song;
 skillfully play with joyful chant.

⁴For the LORD's word is upright;
 all his works are trustworthy.

⁵He loves justice and right.

The earth is full of the mercy of the LORD.

⁶By the LORD's word the heavens were made;
 by the breath of his mouth all their host.

⁷He gathered the waters of the sea as a mound;
 he sets the deep into storage vaults.

⁸Let all the earth fear the LORD;
 let all who dwell in the world show him reverence.

⁹For he spoke, and it came to be,
 commanded, and it stood in place.