



Tau Maria Franciscan Formation Meditations
Breviloquium - Part IV Chapter 1-4
By St. Bonaventure OFM

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Meditation – Franciscan Theology and the Incarnation

CHAPTER I

**THE REASON WHY THE WORD OF GOD
OUGHT TO BE INCARNATE**

...Because the effective principle of things could not be and ought not be anything other than God and because it is surely as important to redeem created things as to create them, just as it is as important to have a good existence as to have a simple existence, it was most fitting that the redeeming principle of things be God the most high so that, just as God created all things through the uncreated Word, so He cures all things through the Word incarnate.

...Hence man was unsuited for imitating divine virtue, for learning from its light, for choosing its goodness. So that man might be redeemed from that state, it was most fitting that the first principle should descend to him by rendering Himself knowable, lovable, and imitable.

...Lastly, because man could not be perfectly redeemed unless he regained innocence of mind, the friendship of God and his own excellence by which he was second only to God, and this could be achieved only through God in the form of that to be saved, it was fitting that the Word should become incarnate...

CHAPTER 2

THE INCARNATION: THE UNION OF NATURES

...We ought to consider three points about the incarnate Word, namely, the union of natures, the plenitude of gifts, and the suffering of the Passion for the redemption of mankind.

...According to Christian faith, we should hold these truths in regard to the operation of the Incarnation: that the Incarnation is the operation of the Trinity through whom the assumption of flesh by the Deity and the union of the Deity with flesh occurred...

... because the Incarnation is from the first principle in so far as it repairs by conciliating, and in conciliating it is a mediator, and mediation properly falls to the Son of God.

...Because the Son of man and of God is in every way the same by reason of the Incarnation and because “whatever things for one and the same reason are the same, are the same among themselves...



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CHAPTER 3

THE INCARNATION: ITS MODE

We must hold these truths about the mode of Incarnation: that the angel announced to the most Blessed Virgin Mary that the mystery of the Incarnation was to be accomplished in her, that the Virgin believed, was willing, and agreed, that the Holy Ghost descended upon her to sanctify her and cause her conception...

...Hence as a woman, deceived by the devil and known sensually and corrupted by man, transmitted sin, disease, and death to all mankind, so a woman, enlightened by the angel and sanctified and fecundated by the Holy Ghost, gave birth to an offspring, free from all the corruption of mind and body, who gives grace, health, and life to all who come to Him...

CHAPTER 4

THE INCARNATION: THE FULLNESS OF TIME

We must hold these truths about the time of the Incarnation: that, though God could have been incarnate from the beginning, He was unwilling to do so except at the end of ages, after the law of nature and the law of prophecy had gone before, after patriarchs and prophets to whom and through whom the Incarnation was often promised...

...It behooved the Savior to place the time of redemption between the time of sickness and the time of judgment. The mediator ought to precede certain of His members and to follow others. It behooved the perfect leader to show Himself at a time when there would be opportunity of running for the prize; and at the approach of the final judgment, so that, moved by fear of the judgment and attracted by the hope of reward and aroused by the perfection of an example, we must follow our leader enthusiastically and perfectly from virtue to virtue until we arrive at the reward of eternal bliss.