

Little Flowers of St. Francis – The Prophet – Chapter 22 – page 604

How Saint Francis tamed the wild doves.

A young man one day caught many doves and was carrying them off to sell. Saint Francis met him and, always having singular kindness for meek animals, looking at those doves with a look of pity, said to the young man: “O good young man, I beg you to give them to me, so that such innocent birds, which are compared in Scripture to chaste, humble and faithful souls, may not fall into the hands of cruel people who will kill them.” The young man, inspired by God, gave them all to Saint Francis, and he, taking them to his breast, began to speak sweetly to them: “O my sister doves, simple chaste and innocent, why did you let yourselves be caught? Now, you see, I want to rescue you from death and make nests for you so that you can bear fruit and multiply according to our Creator’s command.”

And Saint Francis went and made nests for them all. And they used them, and began to lay eggs and raise their young among the brothers. They stayed and behaved tamely with Saint Francis and the other brothers as if they were chickens that the brothers had always fed. And they never departed unless Saint Francis with his blessing gave them permission to leave.

Saint Francis said to the boy who gave him the doves: “Son, you will yet become a brother in this Order and you will graciously serve Jesus Crist.” And so it happened” that young man became a brother, and lived in the Order with great holiness. *To the praise of Jesus Christ and the little poor man Francis....Amen.*

Compendium – Catechism of the Catholic Church – Paragraphs 64 & 65 – Page 24**64. What kind of bond exists between created things?**

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.

Gaudium et Spes – Paragraph 69

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. 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. 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. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others. 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,” 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.

Psalm 19:1-6

The heavens are telling the glory of God;
and the firmament proclaims his handiwork.
Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words;
their voice is not heard;
yet their voice goes out through all the earth,
and their words to the end of the world.
In them he has set a tent for the sun,
which comes forth like a bridegroom leaving his chamber,
and like a strong man runs its course with joy.
Its rising is from the end of the heavens,
and its circuit to the end of them;
and there is nothing hidden from its heat.

Psalm 33:1-9

Rejoice in the LORD, O you righteous!
Praise befits the upright.
Praise the LORD with the lyre,
make melody to him with the harp of ten strings!
Sing to him a new song,
play skillfully on the strings, with loud shouts.
For the word of the LORD is upright;
and all his work is done in faithfulness.
He loves righteousness and justice;
the earth is full of the mercy of the LORD.
By the word of the LORD the heavens were made,
and all their host by the breath of his mouth.
He gathered the waters of the sea as in a bottle;
he put the deeps in storehouses.
Let all the earth fear the LORD,
let all the inhabitants of the world stand in awe of him!
For he spoke, and it came to be;
he commanded, and it stood forth.