

Conférences

Role of Chance

Casus vel fortuna.

"Act of God"

Scholastic term "possibile" very equivocal.

- Two fundamental:

- { possib. → impossib.
- { possib. → necess.

- Possib. → nec., ex:

- { possib. extrins.: a proposito
- { possib. intrins.: ex:

- a proposito. Ex. Socrates, Phys. 2. } raro. Role finally.
- Examine raro: infinity. Reason: limitation. All created for agents.
- Extend: infinite: fortune.
- a natura. Chance. lions, lost cuts, chess antelope.

Combination of Chance & Fortune.

Socrates, market, Xanthippe.

- universal causality: being { necess.
- conting.

Vacuum, casus.
Explaining away contingency { confusion of extrins. & intrins. ✓
"scientific": causality (Kant, Brubler) & good.
God, sole causa p^{er} se of contingent.

Two points of view: confined to coincidence

Two points of view: confirmed to contingency
 { reference to God.

Actually God's causality more typical in contingency than in necessity.

Hence, Parhi's depiction of contingency & absurdity especially blasphem.

Would like to have the span of Universal cause, in finished.

Camus: I demand that everything be made clear to me.

This is desire of knowledge of good & evil.

S. Aug. & S. Thomas's interpretation.

Quispid sit: We know what this desire is.

Revolt against "uncertainty of our providences".

Planning. Regel. Ann. Existential despair.

Mount of good & evil

Chaos, vast, good, bad, future, unproductive.

Greeks: Tryg. Presence of human condition
craving to attain. Dominating humanity.

Amiable: Nonsense to say that a man applies
to his father can be happy provided he has
nothing.

Eleonore Wagner, showing incoherence, story of father.

Cecilia Aug. Peterson of experience by
the father's father.

King of Helen: former multiplied. (182)

But the reason he too in the end of his time.

His father, King of Helen, had (1878)

the most faithful of men: how to be
killed by his son, to save his father,

that father had. When returned to
there in the act of his father's death.

Person's accident, which was heard to
son of King of Helen's father.

When already to nation's father. He's long
on way - general spirit over matter of way.

He's not seen one person who is happy.
Edwards has killed his own father.

Turn against my principle of his father.
Impulse.

He's also mother. He's father to
get a sense of evil. He's father to
crush. It's father's father.

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Remembrance of Elbow: 1186.

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Platonic "In the construction of philosophy" are
 attempts to state the things and terms of philosophy
 from philosophy.

Just what is philosophy a science?

Example of science, therefore: either must be shown:
 in terms, good primary, for others, bad.

Question of science method:

- Hypothesis being tested by experiment and.
- Will not be accepted by others until it is proven.
- It must be a good in our eyes.

Note: Method of science may be proven.

- In proof of what may they defend science.

But, in this method, science.

Why can something happen to science, by science?

Science of this kind, of this kind.

Science of science, with science, the science
 of good, ... method of science.

Science: the science of science, the science of science.

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1. What is the knowledge of good & evil?

2. The condition of subject:

As to what we are

What we are - quality, faith

from whom

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"Now the Serpent was more cunning than any beast of the field which the Lord God had made. He said to the woman, 'Did God say, 'You shall not eat of any tree of the garden?' The woman answered the serpent, 'Of the fruit of all the trees in the garden we may eat; but of the fruit of the tree in the middle of the garden, God said, 'You shall not eat of it, neither shall you touch it, lest you die.' But the serpent said to the woman, 'No, you shall not die; for God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil.'"

Quid? Practic. Knowledge:

(a) to be able to decide what is good and what is evil for one to do;

(b) to foreknow what good and what evil will befall us.

Security "mortals' chief enemy."

Eve's desire for security. (cf. II II 163, 2, c.)

Pride. Revolt against condition of subject. Confir. in the good.

2. Our condition of subject:

Oriple, Existence; character; talent.

Parents. Social Status.

Nation. Religion.

Time & place.

Persons surrounding us. Not all friends. Early education.

Age of responsibility. Talk, judge, reason as a child.

Our providences uncertain. Chance, fortune. Marriage. (Quinquagesima)

3. The part of contingency very real.

Two kinds of providence: 2x rationality

{ of things in themselves

{ of things in God.

Only divine Wisdom & Power extend to all.

We must plan, but with humility and resignation.

4. Search for Security: ~~Sanctification of our condition of subject by Incarnation.~~

4. Search for Security:

In family: parents children. Wealth $\rightarrow \infty$. Teaching, education.

Oedipus rex.

Philosophical Systems. Hegel on Provid. - Real rational. (Theor. effec.)

Actually, our true being inaccessible to us. { objection being | Nec omnipot. potestas. Precip. fickle change of our objective being in world of evil but

5. Purification of our condition of subject by Incarnation.
 What is really important: charity, ~~the~~ measure of ~~the~~ glory.
6. New Eve.
 Humility.
 Knowledge of good and evil — for all. Mediation.
 Wisdom, principle of new order: *Ego sapientia*.
7. Vow of obedience. Obedience to husband.
 ("If it be love indeed, tell me how much.")

"Whether 't is nobler in the mind to suffer
 The stings and arrows of outrageous fortune,
 Or to take arms against a sea of troubles,
 And by opposing end them...
 The heart-ache and the thousand natural shocks
 That flesh is heir to....

....
 For who would bear the whips and scorns of time,
 The oppressor's wrong, the proud man's contumely,
 The pangs of dispriz'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes,
 When he himself might his quicks make
 With a bare bodkin?....." (III,)

"[Adam] consented to the sin out of a certain friendly good-will, on account of which a man sometimes will offend God rather than make an enemy of his friend. That he ought not to have done so is shown by the just issue of the Divine sentence." Aug.-Gen. ad lit. xi, 4l.
 (II II, 163, a. 4)

{ Fortune (lat. fortuna): cause of chance events in human life.
 { Greeks: mysterious divinity: fickle & fatal: inescapable, ineluctable.
 { Story of Oedipus the King. "Why should we fear, when chance rules everything,
 And foresight of the future there is none;
 't is best to live at random, as one can." (Jocasta)

What is chance?

Ex. Socrates, to market. Debtor, creditor.

- When acting for a purpose: another is realised { good or evil.
- Must be practically unknown { ^{always} _{normally} rarely - and affect us as a good or an evil.
- Indefinite cause and effect: i.e. { same thing can happen for other reasons;
 { same cause can entail other effects.

No chance in games of chance

- Why are we exposed to slings and arrows of outrageous fortune?
 Limitation in knowledge: fortune & misfortune of this limitation. Experience.
 Only infinite intellect, God, ... Our providences are uncertain.
 He alone above chance & fortune.

Things over which we have no choice:

- ^{almost were not;} existence, temperament; physical traits.
- parents, social status.
- place, time.
- time and chance in all.

Whips and scorns of time.

- Uncertainty of our plans. The thousand natural shocks that flesh is heir to - the

Solution: live at random? No, but must always realize... God writes straight with crooked lines.

Eve: Gen. iii. - "Security is mortals' chiefest enemy". Reverts against condition of subject.

BV.

Iny { \equiv Socrates?
 within { Extrinsic?

Knowl. of Good & Evil

a

1. Eve's desire.

"Now the serpent..... knowing good and evil." Gen. iii.

Quid? (a) Speculative: Nature of good and evil.

30c Knowl. (b) Practical: (1) Ethics, Political sc...

(2) Prudential: here and now.

Knowl. of good and evil: S. Thomas:

(1) To be able to decide what is good and what is evil for one to do;

(2) To foreknow what good and what evil will befall us.

With such knowledge, we would enjoy security.

What was Eve's insecurity? Not confirmed in the good. The forbidden fruit might do the trick: a universal providence: "like God", even though not absolutely universal.

"The woman was seduced, whereas the man was not seduced." (St Augustine)

Why, then, did he give way? (Cf. P. Augustine).

"Security is mortals' chief enemy." (Machiavelli)

General idea: revolt against condition of subject.

2. Oedipus the King: no knowl. of g & ev., not even in a king. Fickle fortune.

Oedipus, son of Laius King of Thebes, and of Jocasta, sister of Creon.

.... (see story)

Now, Laius knew the evil that was to befall him. But it actually happens to him because he tried to avoid it in his own way: by committing an evil: by doing what his son was expected to do.

Oedipus, too, tries to avoid the possibility of committing the evil that was foretold, and thanks to this he unwittingly slays his father and weds his mother.

It is his excessive curiosity, which leads him to the discovery of what he has done. Yet, Jocasta had warned him:.... (see text) destruction of sight.

3. "The slings and arrows of outrageous fortune."

The role of chance and fortune, of luck good and bad, so great in our life that it is important to know what it is, why there is such a thing, and how we must view it - in theory and in practice.

As soon as we abstract from God - the univ. cause of our being -
viewing ourselves in the perspective of created causes: we appear
as the children of chance, and remain subject to it throughout
the course of our life.

- In existence - origin - temperament - physical traits.

Parents, milieu, social status, education.

- Uncertainty of our plans. "The ~~best~~ ~~best~~ race is not

"to the swift, nor bread to the wise, but time and
chance in all." "The ~~best~~ lot of the just is often

that of the wicked..." "The whips and scorns of time". "The ~~thou~~
natural shock that
flesh is heir to".

OEDIPUS — son of Laius, king of Thebes, and of Jocasta, sister of Creon. His father, having learnt from an oracle that he was doomed to perish at the hands of his own son, exposed Oedipus on Mt. Cithaeron, immediately after his birth, with his feet pierced and tied together. The child was found by a shepherd of king Polybus of Corinth, and was called from his swollen feet Oedipus. Having been carried to the palace, the king reared him as his own child (sic); but when Oedipus had grown up, he was told by the oracle at Delphi, which he had gone to consult, that he was destined to slay his father and commit incest with his mother. Thinking that Polybus was his father, he was resolved not to return to Corinth; but on the road between Delphi and Daulis he met Laius, whom he slew in a scuffle without knowing that he was his father.¶ In the meantime the celebrated Sphinx had appeared in the neighborhood of Thebes. Seated on a rock, she put a riddle to every theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to proclaim that whoever should deliver the country of the Sphinx, should obtain the kingdom and Jocasta as his wife. The riddle ran as follows: "A being with 4 feet has 2 feet and 3 feet, and only one voice; but its feet vary and, when it has most, it is weakest." Oedipus solved the riddle by saying that it was man, who in infancy crawls upon all fours, in manhood stands erect upon 2 feet, and in old age supports his tottering legs with a staff. The Sphinx thereupon

threw herself down from the rock. Oedipus now obtained the kingdom of Thebes and married his mother, by whom he became the father of Eteocles, Polynices, Antigone and Ismene. In consequence of this incestuous alliance, the country of Thebes was visited by a plague. The oracle, on being consulted, ordered the murderer of Laius should be expelled; and the seer Tiresias told Oedipus that he was the guilty man. Thereupon Jocasta hung herself and Oedipus put out his own eyes, and wandered from Thebes, accompanied by his daughter Antigone. In Attica he at length found a place of refuge; and at Colonus, near Athens, the Eumenides removed him from the earth.

The tragic fate of Oedipus and of his children formed the subject of many of the noblest of the Greek tragedies. — Among these the first place must be assigned to the splendid trilogy of Sophocles, Oedipus the King, Oedipus at Colonus, and the Antigone.

(from Smith's Smaller Classical Dictionary, London 1910, pp. 364-5)

62 OEDIPE. — Votre douleur n'atteint qu'un être isolément.

et aucun autre; mon âme, elle, gémit sur Thèbes, sur moi,

sur toi tout à la fois. *Each his burden bears,
His own and not another's; but my heart
Grooms for the state, for you, and for myself.*

977 JOCASTE. — A quoi sert à l'homme de s'effrayer? Pour lui,

le hasard est le maître souverain et il n'a le clair pres-

sentiment de rien. Le mieux est de s'abandonner le plus qu'on

peut à la Fortune. *Why should we fear, when chance rules
everything, and foresight of the future there is none;
'Tis best to live at random, as one can.*

1076 OEDIPE. — Eclate ce qui voudra, mais mon origine, si

humble qu'elle soit, je persiste à vouloir la connaître.

Celle-ci, sans doute, fière comme une femme, rougit de ma

basse naissance. Je m'estime, moi, fils de la Fortune bien-

faisante et je ne serai pas déshonoré. Oui, c'est elle qui

est ma mère, et les années qui ont grandi avec moi m'ont

tantôt abaissé, tantôt exalté. Telle est mon origine, rien

ne peut la changer. Pourquoi renoncerais-je à découvrir ma

naissance?

Com. du bien et
du mal —

62 OEDIPE. — Votre douleur n'atteint qu'un être isolément et aucun autre; mon âme, elle, gémit sur Thèbes, sur moi, sur toi tout à la fois.

977 JOCASTE. — A quoi sert à l'homme de s'effrayer? Pour lui, le hasard est le maître souverain et il n'a le clair sentiment de rien. Le mieux est de s'abandonner le plus qu'on peut à la Fortune.

1076 OEDIPE. — Eclate ce qui voudra, mais mon origine, si humble qu'elle soit, je persiste à vouloir la connaître. Celle-ci, sans doute, fière comme une femme, rougit de ma basse naissance. Je m'estime, moi, fils de la Fortune bien-faisante et je ne serai pas déshonoré. Oui, c'est elle qui est ma mère, et les années qui ont grandi avec moi m'ont tantôt abaissé, tantôt exalté. Telle est mon origine, rien ne peut la changer. Pourquoi renoncerais-je à découvrir ma naissance?

1186 LE CHOEUR. — Hélas! générations des mortels, comme votre existence est à mes yeux égale au néant! Quel homme a connu d'autre bonheur que celui qu'il imagine, pour retomber dans l'infortune après cette illusion? Avec ton destin comme exemple, oui, avec ton destin, malheureux Oedipe, je n'estime heureuse aucune vie des humains.

1213 LE CHOEUR. — Il t'a découvert, malgré toi, le Temps qui voit toute chose. *Time, who sees all things, he hath found thee out,
Against thy will,*

Schemas de confer. sur Marie (en anglais)

- ① Co-Redemption
- ② Assumption

(Assumption)

def. of Assumption. Problem of Resurr.

G-10 Catholics accused of material. because of
import. of body. Unscientific. death
release from soul's enslavement.

Yes, Munif. Deus teaches that if the B.V. were
not in Heaven, body and soul, "personalitas illi
non esset." Matter of God would not be there.

The soul is not the person, sed conformation...

Idea, St. Peter does not now exist...

Why invoke him under the name Peter?

3x ratio.

'Peter' symbolically.

Actually, there, body would purpose
if no Resurr., no reward or punishment. instr.
ess^t constab. of
human person.

Applied to X & Mary.

She now has the attributes-----

For our own resurrection: 1° That there shall be.

X proved it as follows....

2° It is highly probable
from reasons given in
philos.

3° Numerical identity
no difficulty from
phil. point of view.

Salvation by pardon.

justification: } Incarnation: man saves man.
 gratia univ.: }
 causa salutis. }

Birth: natus ex muliere: proceeds by
 way of assimilation: duplex Imago.

G-10

He assimilated to her in order of nature.
 She to him in order of grace.

The natural assimilation and the proximity to God: attingit
 ad unionem hypostaticam.

Consider this in relation to the purpose of the Incarnation:

Redemption by way of Passion. Exinde compassio.

A human person shares in God's Passion. Yet,
 without grace, this without merit.

Homo assimil. in order of grace. Cattu. propri. & subject.

X & H. univ. This in dogma of Imm. Concept.

Gratia { praesentia
 reparatoria.

Co-redemptrix, by compass. in fulmen of grace. Thus the
 human person shares in Redemption. Utmost dignity.

Difficulty: Apparently twofold act of Redemption. { praesent.
 reparator.

Unaccept. hypoth.
 of separate grace.

→ Actually twofold effect by one act. Univ. caus.

Quid actio in Redemption by Passion?

Nobility of friendship.

Thanks to Mary, human person now fully glorified by Assumption.

"Personaliter illi est".

Whatever greatness Mary has, and however exalted she was made
 to be in the order of Redemption, - she owes it all to her Son
 to whom she was united from all eternity by a single
 act of Predestination.

Our lack of consid. for her or of gratitude, amounts to refusing
 recognition of God's power to do so much with so little.

Scheina de Cooper.
maugere p. 1
sur Marie
trouvé dans

107 - 1958

The Immac. Conception
and the Doctrine
of Co-redemption

(pl)

2. Maternité divine, fondement naturel d'amitié entre Dieu les hommes.

Les parents aiment leurs enfants comme étant quelque chose d'eux-mêmes.

Mais l'amour de la mère pour son enfant est plus désintéressé que celui du père: elle aime mieux aimer que d'être aimée.

Adeo tristis sequele cet amour comme modèle de l'amitié de noblesse.

Dans le cas de la S. V., cet amour naturel a quelque chose d'unique, non pas parce que son Fils est Dieu, mais parce que Dieu lui a fait demander d'être sa mère: il s'agit donc d'une amitié librement engagée - ce qui est essentiel à l'amitié parfaite. Au dire d'Aristote: on n'acquiert pas un ami contre son gré (Eth. 8.13. 1163a).

3. Le mal infligé à Dieu devant ^{en Marie} un malum proprium de la personne pr^{te} humaine.

Dolor et tristitia de malo proprio. } I II. 35.8, c.

Misericordia et tristitia de malo alieno. }

C'est pourquoi la Stupéfaction de la Vierge est appelée dolorosa.

(Vendredi devant le dimanche de Rouen et de 15 Sept.)

Elle ~~para~~ compatit naturellement à la souffrance de Dieu.

4. L'union de grâce entre Marie et son Fils.

Plus près de son Fils par la grâce que par sa maternité. Mais cette grâce lui a été donnée en vue de son Fils: elle perfectionne sa maternité "ut esset propinquissima auctri patrie" III 27.5.c

Schémas de conférence sur Marie

① Ego Sapientia - 3 fiches - en anglais

② Nigra Sum, sed formosa - 1p. en angl.

Darkness at Noonday - 2pp. en angl.

Good Counsel 4pp. en angl.

Sans titre - Sc. du b. et du mal - 1p. ^{8/21} en français

Ego sapientia

Order of the letters:

{ Ego sap.
Regina Angel. } Mysticism Fidei
{ Ego sap.
Regina Angel. } Intellectualism

Ego sap.

- 1° Grignon de Montfort: Canonized in July. Filling we should make his
upon foundation of his devotion.
- 2° Doctrine of Grignon: servitude, not of servitude, but of slave: to be governed,
not by own reason, but by the reason of another - in everything. As
Adam by Eve, we by Mary. Eve sought science of good and
evil & perished; Mary has it by grace.
Grignon teaches complete abandonment. Cf. Secret.
- 3° We do not ask for counsel, then turn it according to our own
final judgment; but we confide ourselves to her ultimate judgment,
which remains secret to us. Thus really slave: we only general
knowledge.
- 4° There can be safety in this total submission only if her wisdom and
counsel are divinely certain and infallible. Hence:
 - Guided wisdom? *Scia per causas ultimas simplices: omnia
sub ratione primi principii.*
 - Mary, substantially wisdom.
 - { Mother of God: *causa et origo dei, ergo omnium.* } sapientia
 - { Conceptus mente, corde; spiritual maternity. } mediating

- "A mari enim altitudinis cogitatio ejus, et consilium ejus
ab abyssis magna."

- "Speculum sine macula" - "Totum pulchrum est, et macula non est in eo."

Why this meditation?

See Wisdom - orders.

See Manifests divine wisdom and power.

To refuse her counsel is lack faith in divine counsel; to
ignore her power, is to lack faith in divine power.

- Orietur in tenebris lux tua, et tenebrae tuae
erunt sicut meridies.

- Elevation to Supern. order and return to God
according to Rich, in many ways - the one
more profound than the other.

(a) immediate: as in angels.

(b) by mission of a divine person in hypost. union:

(α) with angelic nature;

(β) " human nature;

(γ) " " " nascendo.

"Infixus sum in limo profundi, et
non est substantia.

"Virgo praecox concipit, et parit
Filium: et vocabitur nomen ejus
Emmanuel." "Aperiens terra,
et germen salutarium."

- Abyssus abyssum invocat.

Miseri

Assumption de miseri.

Nigra, formosa:

King - purple - thorns

Verbi: actio; passio, death.

Stultitia sapientia hujus mundi.

Darkness at Noonday

1. *Nigra cum, sed formosa*. What relation?
2. Primary motive of manifestation ad extra: "All the ways of the Lord are mercy and truth". *Poenitissima causam*.
Radix omnium rerum, etiam justitiae gratia ad album.
 Virtue of the superior as superior: supplies what is lacking in the inferior. Proper to divine power as highest; He no inferior. (In Passion, true humanity).
 In man, charity greatest, true units to Superior.
3. Merciful elevation will be the more merciful to the extent that it raises higher that which is more inferior.
 - from non-being to being.
 - from sin to redemption.
 "The tender mercies of the Lord are above all his works."
 He went to the limit: "God hath chosen, concluded (His chosen people) in unbelief, that He might have mercy upon all".
4. God has chosen the most imperfect of rational natures for the work of Redemption: in human nature of X & in Mary. To grasp this lowliness, comparison:
 - Angels: pure spirits:
 - Simplex essentia*
 - Each complete species in individual; acurum; discrete time.
 - Radical hierarchy;
 - Does not more perfect than Cosmos - distant echo.
 - Degradation:
 - x Simplicity essence → composition { matter from privation
 - Immutable → corruptibility - *etiam self-annihilation*.
 - Maintenance by generation and corruption of individuality.
 - Perishable material sub-privation.
 Thus, we on remote frontiers of universum; our being dispersed, diffused, scattered;
 - substantia
 - quantity
 - quality
 - with death - contingency.

* Angelic intellect always in act. Judgment without comparison or division; no syllog.
 No possibility to ~~transfer~~ other creatures. Specie from God, since ~~knowing~~ of existence. Draws universe in himself from above.

Degradation:

God, one means of knowing

Angels, ~~more and more~~ many but 1 less.

↓ self-knowledge decreases...

specie more & more. Greater succession. Now time: now past and future.

Our intell.: pure potentiality; in umbra intelligentie.

Roused to life by sensible - ~~pot. intelligible~~.

Self known only through other. ~~Elevated; intell. open~~.

Depending of specie's intell.

Pluritude of faculties.

Life in twilight of being, in phantom world.

Our rationality but a feeble shadow of intellectual life: dim glow in remote region of darkness.

Sense-intell.: Contrary in action.

Hence, darkness:

divine nature
Sapientia

Sapientia

Prud. & Consil.
my/entia

- subst.: matter-principles

- knowl.: ~~pot. intel.~~ no eternal reason.

- action: contrary of sense and intell. nature.

Stens ~~single~~ ... ~~re non dub~~...

Others of God.

In redeeming Passion

Ray of purple; Queen

Mater-passion.

Death - birth.

Plura sapientia hujus mundi

Good Counsel

1. Grignon de Montfort, author of "True Devotion", took canonized this coming July.
2. Relation between slavery and our Lady of Good Counsel.

3. Quid slavery. To belong to another person: to be ruled by the reason of another person.
Difference between slavery and servitude: right over a life and death.

4. God; "formam servi accipiemus", "factus est obediens, regis ac mortem, vitam autem crucis".

5. Power of humility. Humble closest to God, because they go to God in a divine mode, not in their own.

6. "Eccā Anilla Domini". - This laudium appeals to divine mercy. (Luke I 46: Magnificat)

7. Quid Misericordia? It belongs to mercy to be bountiful to others, and, what is more, to come to the aid of others in their wants, which pertains chiefly to one who stands above. Hence mercy is accounted as being proper to God: and therein His Omnipotence is chiefly manifested." II II 30/4/c.

Causatissima causarum. "Miserere..."

Mercy: gomo in creation.

Viae: immediate

hypothetic union with human nature both death.

Eligil quae non sunt...

Mississipi praeui

8. *Migra sum, sed formosa.*

Hum: power: Mater et regina Misericordias.

Wisdom, power so great that we might have absolute confidence - indeed, they who understand, must.

9. The slave of Mary delivers himself into her hands - lets himself be ruled by her reason - and what he should do, and her value and merits of his good works and prayers shall be administered, distributed and embellished.

This means we must have perfect confidence in her counsel - not merely as it would come to us - but in her counsel, whatever she does for us.

10. *Quid Counsel!* - - -

11. *Mercy compounds to counsel.*
the 11th, 12th, 13th

12. The perfection of mercy in us: commiseration with divine Redeemer. *in present.*

- ② "Human virtues perfect man according as it is natural for him to be moved by his reason in his interior and exterior actions. Consequently man needs yet higher perfections, whereby to be disposed to be moved by God. These perfections are called gifts, not only because they are infused by God, but also because by them, man is disposed to become amenable to the divine inspiration, according to Isa. I. 5: The Lord... hath opened my ear, and I do not resist; I have not gone back. Even the Philosopher says in the Chapter On Good Fortune (Eth. Eudem., VII 8) that for those who are moved by divine instinct, there is no need to take counsel according to human reason, by only to follow their inner promptings, since they are moved by a principle higher than human reason." II 68/1/c.

Tres actus prudentiae:

- consilium: pertractat ad inventionem: ad ~~proposiciones~~ ^{rationis praecedens iudicium;} inquisitionem;
- iudicare de inventis;
- praecipere.

- ③ "... Prudence, which denotes rectitude of reason, is chiefly perfected and helped through being ruled and moved by the Holy Ghost, and this belongs to the gift of counsel ... Therefore, the gift of counsel corresponds to prudence, as helping and perfecting it." II 52/2/c.

- ④ "Even in the blessed there are acts directed to an end, or resulting as it were, from their attainment of the end, such as the acts of praising God, or of helping on others to the end which they themselves have attained, for example the ministrations of the angels, and the prayers of the saints. In this respect the gift of counsel finds a place in them." II 52/3/1st

② "Counsel is properly about things useful for an end. Hence, such things as are of most use for an end, should above all correspond to the gift of counsel. Now such is mercy, according to I Tim. 4/8: Pity is profitable to all things. Therefore the beatitude of mercy specially corresponds to the gift of counsel, not as eliciting but as directing mercy."

"Nigra sum, sed formosa"

1. Quid misericordia.

2. Quare "Omnes vias de misericordia fontis"

Even in creation.

In elevation

In pardon

In Redemption by only son, by Passion.

In Birth.

} Steps merciful, amongs us in our mode.
Not to taste of... but for pity more.

3. Nigra sum sed formosa.

In elevation. Plenitude of grace. Hence, more part. particip. in divine nature.

In immaculate conception. Privilege. Humility - nobility. Formulation of spirit. edifica.
Kissed. of J. & M.

In birth - generation impossible in angels.

Darkness exploited for light. Terra germinis & Salvatoris.

But the children in trenches

Infixus in limbo pro mundi

In task of Redeemer as Redeemer.

Make Misericordiae.

Regina Misericordiae. Power, universality of the Kingdom. Not diminished King, but characteristics.

But always: Nigra sum sed formosa.

Ea quae non omni. Peius missum; missum peius.

Scandal, that God should do so much with so little.