

Against Bonaventure

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Guilty of idolatry and immorality regarding the desecration of Catholic places

Because Bonaventure was a so-called cardinal, he cannot claim ignorance of the desecration of Catholic places with images against the faith and morals:

Imprimatured Book: “Bonaventure was a Doctor of the Church, [so-called] Cardinal-Bishop of Albano, Minister General of the Friars Minor, born at Bagnorea in the vicinity of Viterbo in 1221; died at Lyons, 16 July, 1274. Nothing is known of Bonaventure’s parents save their names: Giovanni di Fianza and Maria Ritella.”

Bonaventure was an idolater and immoral either because he supported the desecrations or did not sufficiently condemn the desecrations or did not sufficiently denounce or punish the desecrators, as well as those who allowed the desecrations, such as the apostate antipopes. Consequently, he was an apostate anticardinal on this point alone. (See RJMI book *The Desecration of Catholic Places* and RJMI article “No Popes or Cardinals since 1130.”)

Guilty of the heresy of scholasticism

Bonaventure was a scholastic and thus was guilty of the heresy of scholasticism, which is a glorification of pagan philosophy. Hence he was a heretic on this point alone. While he did not glorify the pagan philosophers, he did glorify pagan philosophy by using its method of questioning and inquiring and its terminology in many of his works. What follows is an example of his scholastic babble, what I call “TP Talk” or “Theophilosophy Talk”:

The Breviloquium, by the heretic Bonaventure, 13th century: “Chapter 4 - On the Catholic Expression of this Faith:

“1. To give Catholic expression to this faith...that regarding the Godhead two modes of predication are possible—as substance and as relation; three modes of supposition—as essence, as person, and as concept; four ways of expressing substance—in terms of essence, of substance as such, of Person, and of hypostasis; five modes of assertion—in terms of person, hypostasis, concept, substance, and essence; and three modes of differentiation—in the order of origination, in the order of predication, and in the order of reason.

“2. This should be understood as follows. The first Principle being both utterly perfect and utterly simple, all that implies perfection may be predicated of Him properly and truly; while all that implies imperfection either is not predicated of Him; or if it is, it is either predicated of the human nature assumed by the Son, or applied to the first Principle in a figurative sense. Now, there are ten ways of

predicating: as substance, quantity, relation, quality, action, passion, space, time, position, and possession. The last five, proper to natures both bodily and mutable, do not apply to God except in an analogical or figurative way. The first five are properly applicable to God in so far as they betoken completeness without contradicting divine simplicity. They are therefore the very thing itself of which they are predicated, so that, in respect to the subject in which they exist, they are said to become substantive. The only exception is 'relation' which has a twofold reference: the subject in which it exists, and the object to which it points. In the first, relation becomes substantive because there cannot be composition; in the second, it does not, because there must be distinction. That is why 'substance contains the One, and relation expands into the Three.'

"Here, then, are established these two aforesaid sole and distinct modes of predication. Now, this is the rule that governs them: Terms predicated as substances of all three Persons are predicated severally and jointly, and in the singular; while terms predicated as relations cannot be predicated of all three Persons; and if they apply to more than one Person, they are predicated in the plural, designating Them as related, distinct, similar, or equal by reason of Their intrinsic relationship. The term "Trinity," however, is predicated both as a substance and as a relation.

"3. And even as there are more Persons than one in one nature, so there can be more relations than one in one Person; distinct concepts, therefore, do not mean separate Persons any more than distinct Persons mean separate natures. Hence, not everything that applies to the essence applies also to the concept or to the Person, and conversely. That is why there are here three modes of suppositing, for which the following rules are generally given: in suppositing the essence, we do not supposit the concept or the Person; in suppositing the concept, we do not supposit the essence or the Person; in suppositing the Person, we do not supposit the essence or the concept: as is clear from examples."¹

How appropriate is God's Word in condemning pseudo-intellectual bastards like this apostate, madman, and insane Bonaventure:

"Some going astray are turned aside unto vain babbling: Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm." (1 Tim. 1:6-7)

"Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. But shun profane and vain babblings: for they grow much towards ungodliness." (2 Tim. 2:14-16)

"But there is a wisdom that aboundeth in evil... The talking of a fool is like a burden in the way... The knowledge of the unwise is as words without sense." (Eccus. 21:15, 19, 21)

"Be not over just: and be not more wise than is necessary, lest thou become stupid." (Ectes. 7:17)

"He that speaketh sophistically is hateful: he shall be destitute of every thing." (Eccus. 37:23)

"Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord...that turn the wise backward and that make their knowledge foolish." (Isa. 44:24-25)

¹ *The Breviloquium*, by the heretic Bonaventure, 14th century. From *The Works of Bonaventure: Cardinal, Seraphic Doctor, and Saint*. Translated from the Latin by José de Vinck, Docteur en Droit of Louvain University. *Nihil Obstat*: Bede Babo, O.S.B., *Censor librorum*. Imprimatur: John J. Sheerin, Vicar General. Paterson, November 10, 1962. Publisher: St. Anthony Guild Press, Paterson, N.J., 1963. Bk. 2, pt. 1 (On the Trinity of God), c. 4 (On the Catholic Expression of this Faith), pp. 41-44.

“Hath not God made foolish the wisdom of this world?” (1 Cor. 1:20)

“But the learning of wickedness is not wisdom: and the device of sinners is not prudence. There is a subtle wickedness and the same is detestable: and there is a man that is foolish, wanting in wisdom. Better is a man that hath less wisdom and wanteth understanding with the fear of God than he that aboundeth in understanding and transgresseth the law of the most High. There is an exquisite subtilty, and the same is unjust.” (Eccus. 19:19-22)

Guilty by sins of omission for not condemning heresy or heretics

To remain a scholastic in good standing among the theologians, Bonaventure had to commit sins of omission by not condemning as heresy the heresies held by his scholastic brothers or by not denouncing as heretics his scholastic brothers who taught the heresies. The scholastics taught many heresies. And all of the scholastics either did not condemn the heresies as heresies but presented them as allowable opinions or condemned the heresies as heresies but did not denounce as heretics the scholastics who taught the heresies and thus remained in religious communion with them. They were a gang of criminals who protected one another in their crimes.

He did not condemn Thomas Aquinas' eternal-world heresy as heresy

Even though the apostate Bonaventure refuted Thomas Aquinas' heretical teaching that God could have created the world eternal (that is, He could have created a world that always existed), he did not condemn it as heresy and thus presented it as an allowable opinion. Consequently, Bonaventure was a heretic on this point alone for presenting a heresy as an allowable opinion. (See RJMI audio lecture *Thomas Aquinas' Eternal World Heresy*, Arl7.)

He did not denounce Thomas Aquinas as a Pelagian heretic

The heretic Thomas Aquinas taught the Pelagian heresy that infants who die with the sole guilt of original sin are happy and united to God:

The heretic Thomas Aquinas, *Summa*, 13th century: “Reply to Objection 5. Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from Him: in fact they are united to Him by their share of natural goods, and so will also be able to rejoice in Him by their natural knowledge and love.” (Supp., App. I, q. 1, a. 2)

The heretic Bonaventure did not denounce Thomas Aquinas as a Pelagian heretic even though he did correctly condemn as a Pelagian heresy Aquinas' teachings regarding infants who die with the sole guilt of original sin being happy and united to God:

The heretic Bonaventure, *The Breviloquium*, On the Corruption Effected by Original Sin, 13th century: “2. ...In his detestation of the Pelagian belief in some form of happiness after death for unbaptized infants he [Augustine] made use of words...to bring the Pelagians back to moderation...” (pt. 3, c. 5)

Hence Bonaventure was a formal heretic on this point alone by sins of omission for not denouncing Thomas Aquinas as a heretic for teaching this Pelagian heresy. Instead,

he remained in religious communion with a man who he knew was a heretic, which also makes Bonaventure a formal heretic on this point alone.²

Franciscan prophecy against Bonaventure

The apostate Bonaventure promoted in the Franciscan Order the very thing that St. Francis of Assisi fought against with all his might—scholasticism, the glorification of philosophy. St. Francis cursed a brother who tried to introduce into his Order a course of study based upon theophilosophy:

The Little Flowers of St. Francis, translated by E. M. Blaiklock and A. C. Keys, 1985: “[Chapter 61] A certain friar minor, namely John of Sciaca, in the days of blessed Francis was a priest at Bologna—a very cultured man. Without permission from the blessed Francis he instituted a course of study at Bologna. It was reported to blessed Francis while he was absent, that such a course had been instituted at Bologna. He immediately went to Bologna and severely reprimanded the priest saying: ‘You want to destroy my Order: I desired and wished, following the example of my Lord Jesus Christ, that my brethren should pray rather than read.’ Leaving Bologna, Saint Francis pronounced a grievous curse upon him. After the pronouncement of the curse the friar began to fail in health. Grievously ill he sent a request through the brothers asking Saint Francis to lift the curse. Blessed Francis replied: ‘The curse with which I cursed him was confirmed in heaven by the blessed Lord Jesus Christ; he remains accursed.’ So the afflicted minister lay on his bed dejected and without consolation. And behold there descended from the heights of heaven a drop of sulphurous fire upon his body, passing through him and the bed on which he lay, and amid the foulest stench the unhappy man expired and the Devil took his soul.”³

We know that St. Francis was not against all study because he promoted the study of the Bible and because he had priests in his order who hence had to study to become priests. What he was against was scholasticism, the glorification of philosophy. We know this by additional information given us by Fr. Faber regarding this same event mentioned above:

An Essay on Beatification, Canonization, and the Process of the Congregation of Rites, by Fr. F.W. Faber, 1847: “The patriarch St. Francis of Assisi, visiting the houses of the order in Tuscany, found that in one monastery the young friars spent too much time in philosophical disputes, which he judged contrary to the spirit of prayer and the religious life. He ordered the provincial to correct that; he promised to do so, but St. Francis, discovering afterwards that he had not fulfilled his promise, cursed him. The provincial fell ill, and sent to beg his superior’s pardon; the Saint’s answer was, ‘I have cursed him, and he shall be cursed,’ at which words a bolt fell from heaven, and killed the provincial on his bed...”⁴

Hence St. Francis would have similarly cursed Bonaventure for promoting in his Franciscan Order scholasticism, which is the glorification of philosophy. In fact, a faithful brother of St. Francis, Brother James of Massa, was given a vision from God in which he saw Bonaventure as cursed for leading the Order astray:

² For more information on this topic, see RJMI book “*Damned Infants: Bonaventure condemns Aquinas’ happy opinion as a Pelagian heresy.*” This book has not yet been revised and thus refers to Bonaventure as a saint. And when I said in the book that Bonaventure condemned Thomas Aquinas as a Pelagian heretic, I meant by implication because he condemned Aquinas’ Pelagian heresy. But the fact is that Bonaventure did not actually denounce Thomas Aquinas as a heretic, not regarding this heresy or, to my knowledge, any other heresy that Aquinas held.

³ *The Little Flowers of St. Francis*, translated by E. M. Blaiklock and A. C. Keys, 1985. Publisher: Servant Books, Ann Arbor, Michigan. Original edition published in 1985 by Hodder & Stoughton, London. Chap. 61, p. 145.

⁴ Published by Richardson and Son, London, 1848. Pp. 1-93.

The Little Flowers of St. Francis, translated by E. M. Blaiklock and A. C. Keys:
“[Chapter 76] How Brother James of Massa saw all the friars minor of the whole world in a vision of a wonderful tree, and how he came to know the virtues, merits and sins of each brother.

“It was to Brother James of Massa that God opened the door of his secrets. Brother Giles of Assisi and Brother Marcus of Montino knew no worthier man. This too was the feeling of Brother Juniper.

“I was under the direction of Brother John, and companion of the said Brother Giles. When I questioned him about certain matters for my own edification he said to me: ‘If you wish to be instructed in spiritual matters, hasten and have talks with Brother James of Massa.’ He also said that Brother Giles wished to be instructed by him; nothing could be added to his words or be withdrawn from them, for his mind had penetrated mysteries, and his words were the words of the Holy Spirit. ‘There is no man on earth whom I would so much like to see.’

“This Brother James, at some time in the ministry of Brother John of Parma, was once rapt and remained unconscious for three days, so that the friars began to wonder if he was dead. To him came the divine gift of knowledge and understanding of the Scriptures, the knowledge of things to come. To him I put the question: ‘If what I have heard about you is true, I beg you not to conceal anything from me. For I have heard that at the time when you lay for three days almost dead, God revealed to you among other things what was going to happen in the Order.’ For Brother Matthew, who was then minister of the province of the Marches, summoned him after that rapture and under obedience bade him tell what he had seen. Brother Matthew was a man of wondrous gentleness, holiness and simplicity. Frequently in conversation with the friars he told them: ‘I know a friar to whom God has revealed everything that will happen in our Order, and secrets, which if they were uttered could not be, I do not say understood, but scarcely believed.’

“The said Brother James revealed to me and told me among other things one very amazing thing; namely, that after many things had been shown to him concerning the state of the church militant, he saw a very beautiful and extremely lofty tree. Its roots were of gold, its fruits were men, all of them friars minor. The number of principal branches corresponded to the number of provinces, and each branch had as many fruits as there were friars in that province. So he came to know the number of friars in the whole Order—and the separate provinces—their names, faces, age, duties, personality, rank, distinctions, their merits and faults. And he saw Brother John of Parma standing on the topmost branch in the middle of the tree. On the branches that grew around the central trunk stood the ministers of the various provinces. He then saw Christ seated on a mighty white throne, sending forth Saint Francis with two angels. And he gave Francis a chalice full of the spirit of life with these words: ‘Go, visit your friars and give them to drink of the spirit of life, for the spirit of Satan will arise and attack them; many of them will fall and be unable to rise again.’ Then Saint Francis came to administer the spirit of life as he had been bidden. Beginning with Brother John, the minister general, he gave him the full cup of the spirit of life. He accepted the full cup from the hand of Saint Francis and quickly and devoutly drank all of it. And when he had drunk, he became as radiant as the sun. After him Francis offered to all, one by one, the cup of the spirit of life. Very few there were who received it with becoming reverence and drank all of it. Those few who reverently drank all of it assumed a sun-like radiance; those who poured some out all became black and dark, deformed, ghastly and horrible to look upon, resembling devils. Some drank part and poured out the rest; and according as each one received or poured away the spirit of life offered to them in the cup, so in corresponding measure they took on darkness or radiance.

“But brightly outshining all who were on the tree was Brother John who, totally absorbed in contemplating the infinity of God’s grace, perceived with the instinct of true enlightenment that a whirlwind and mighty tempest were making towards the tree. Descending from the top of the branch where he had been standing, he concealed himself in a more solid part of the tree trunk.

“While there he watched and devoted himself to contemplation, Brother Bonaventure had climbed up to the place from which he had descended. He had drunk part of the chalice offered to him and poured away part of it. His finger-nails were turned to iron, sharp and cutting as razors. Leaving the place he occupied, he wanted to rush and attack Brother John. When Brother John saw him, he called on the Lord Jesus Christ. On hearing Brother John’s call, the Lord called Saint Francis and gave him a sharp stone and said: ‘Go and cut off the finger-nails of Brother Bonaventure with which he wants to rend Brother John, so that he cannot hurt him.’ So Saint Francis came and cut off the iron finger-nails of Brother Bonaventure. Brother John remained in his position radiant as the sun.

“Then the violent whirlwind arose and struck the tree and the friars began to fall off. The first to fall were those who had poured out the whole content of the chalice of the spirit of life. Brother John and those who had drunk all the contents of the chalice were by divine power translated to a region of life, light and splendor. Those who fell, already cast into gloom by the ministers of darkness, were taken away to abodes of wretchedness and obscurity.

“He who had seen the vision understood the details of everything he saw. He saw clearly and reliably remembered the places, persons, ages and functions of each group, those blessed with light and those plunged into darkness. The whirlwind lasted, as did the fierce storm, permitted by God’s justice, until the tree was torn up by the roots and crashed to the ground.

“As the whirlwind and raging storm subsided, there sprouted from the golden root of the tree shoots, all of gold, that produced golden flowers and fruit. As for the growth of this tree, its height, fragrance, beauty and virtue, it is better to preserve silence than to speak.

“Here is one thing that sounded very remarkable to my ears as recounted by him who witnessed this vision. Do not fail to notice it; for he said that the manner of improving the Order would be entirely different. For the working of the Holy Spirit will choose uneducated young men, and unsophisticated ordinary persons who are looked down upon. Without precedent, without a teacher, in fact contrary to the training and personal character of those who teach, the Spirit of Christ will choose them and will fill them with a holy reverence and a very pure love of Christ. And when the Spirit has increased the number of such persons in various places, then it will send forth a wholly pure and saintly shepherd and leader, conforming to Christ. To the praise and glory of Jesus Christ our Lord. Amen.” (pp. 166-169)

Lastly, just because the apostate Bonaventure said and did some good things, do not be fooled! The worst of heretics also do and say some good things, many of which seem very holy and pious. (See RJMI book *The Great Apostasy: Don’t Be Fooled by Evil Men Who Do Good Things.*)

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