

Christ is the perfect communion of the human and divine. As this perfect communion was not centripetal, selfish, and for itself, but centrifugal, sharing and for others, so must all Christian, ecclesial, and sacramental reality and realities also be. Fransen's theology is intent upon showing that insistence upon the specialness of Christ and the Church is not inconsistent with insistence on the universality of salvation for all men and women, for "God wills that all should be saved and come to the knowledge of the truth" (1 Tim 2:4-6). Clearly, then, one of his favorite theological texts was from Augustine:

I referred only to the true religion that *now* is called *Christian*. . . . For the reality itself, which we now call the Christian religion, was present among the early people, and, . . . was never absent from the beginning of the human race: so the true religion which already existed, now began to be called Christian . . . not that in former time it was not present, but because it received this name at a later date" (*Retract.* 1.12.3; *Patrologia Latina*, ed. J. P. MIGNE, 217 v. 34, 128).

One best understands both the life and theology of Piet Fransen if one understands them as the illustration and illumination of another beloved statement of Augustine: *Quia amasti me, fecisti me amabilem*.

**Bibliography:** H. E. MERTENS and F. DE GRAVE, eds., *Herme-neutics of the Councils and Other Studies* (Leuven 1985) 55-66 (a full listing of Fransen's publications and a selection of 18 articles in Flemish, French, German, and English on various topics). *The New Life of Grace* (New York 1969). *Intelligent Theology*, v. 1-3 (Chicago 1967, 1968, 1969).

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## FRANZELIN, JOHANNES BAPTIST

Cardinal, theologian; b. Aldein, Tyrol, April 15, 1816; d. Rome, Dec. 11, 1886. After completing his preliminary training at the Franciscan college in Bolzano, he entered the Jesuit novitiate at Graz in 1834. He later spent six years teaching in Austrian Poland. In 1845, he was sent to Rome to pursue a course in theology, but in 1848, he was driven from the Eternal City by the anti-Jesuit sentiment of the Italian revolution. His theological studies were completed at the University of Louvain. After his ordination in 1849, Franzelin was assigned to teach Scripture at the Jesuit scholasticate at Vals near Le Puy. In 1850, he was recalled to Rome to teach Oriental languages and lecture on dogmatic theology at the Gregorian University. He was named prefect of studies and confessor at the German College in Rome in 1853. Four years later he was called to occupy the chair of dogmatic theology at the Gregorian University. As professor he published an almost complete theology course that was widely used.

Chief among his works (all issued in Rome) are the *De Sacramentis in genere* (1868), *De Eucharistiae sacramento et sacrificio* (1868), *De Deo Uno* (1870), *De Deo Trino* (1869), *De Verbo Incarnato* (1870), and *De divina Traditione et Scriptura* (1870). In addition to teaching, Franzelin acted as consultor to various Congregations of the Roman Curia, including the Holy Office. In his theological lectures at the university he tried to open new vistas. He left no branch of learning untouched in his attempts to draw up a synthesis. By applying this knowledge he tried to give theology a more positive orientation. In this attempt he parted company with many of his predecessors and contemporaries who regarded theology as an abstract and speculative discipline, far removed from the empirical sciences.

During Vatican Council I, Franzelin acted as papal theologian. In this capacity he was asked to prepare a draft of the constitution *Dei Filius* on the nature of the Church. Franzelin's draft was rejected by the Council fathers in the form in which it was submitted. It was drastically revised, and eventually accepted and promulgated. In the consistory of April 3, 1876, Franzelin was named a cardinal by Pius IX. He was appointed to membership on several Congregations and made prefect of the Sacred Congregation of Rites. Honors did little to change the man; he remained an exemplar of the rule of his religious order.

**Bibliography:** N. WALSH, *John Baptist Franzelin* (Dublin 1895). C. SOMMERVOGEL, *Bibliothèque de la Compagnie de Jésus*, 11 v. (Brussels-Paris 1890-1932) 3:950-951. H. HURTER, *Nomenclator literarius theologiae catholicae*, 5 v. in 6 (3d ed. Innsbruck 1903-1913) 5.2:1507-09. J. COURTADE, *Catholicisme* 4: 1564-66. P. BERNARD, *Dictionnaire de théologie catholique*, ed. A. VACANT (Paris 1903-50) 6.1:765-767.

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## FRASSATI, PIER GIORGIO, BL.

Lay youth, member of the Dominican Laity, patron of youth. b. April 6, 1901, Turin, Italy; d. there, July 4, 1925. Pier Giorgio Frassati, marked by youthful vitality, optimism, and charity, combined a love of politics, sports, outdoor life, study, and piety. His agnostic father, Alfredo Frassati, founder and owner of the liberal Turin daily *La Stampa*, was appointed senator of the Kingdom (1913). His mother, Adelaide Amelia, saw that her children received religious training. Pier Giorgio began his studies (1910) in the state school in Turin with his younger sister Luciana, but was later sent to the Jesuit school (1913). The following year, he enrolled in the Apostleship of Prayer and the Company of the Most Blessed Sacrament. After graduating from high school (1918), he