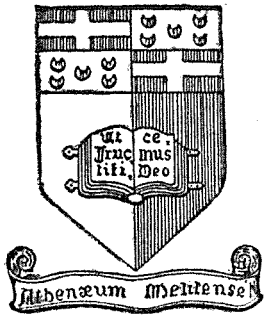
DEUS SCIENTIARUM DOMINUS



MELITA THEOLOGICA

A REVIEW OF THE ROYAL UNIVERSITY STUDENTS' THEOLOGICAL ASSOCIATION.

Vol. I, No. 1.

March, 1947.

(By courtesy of J. Cassar, Hamrun.)

His Grace Mgr. Prof. Sir Michael Gonzi, K.B.E., G.C.O.J., B.Lit., D.D. J.C.D., Metropolitan Archbishop of Malta and the Rev. Superiors of the Seminary together with the first batch of members

MELITA THEOLOGICA

Vol. I. No. 1.

EDITORIAL

OUR ASSOCIATION

ON the 29th December, 1946, our Association, the Royal University Students' Theological Association, was officially recognized as a University Students' Body, and its rules were duly approved by the General Council of our Alma Mater.

This was a historic event both for our Faculty and for the University. As far as we know no Association of a kindred nature has ever existed within the walls of our venerable Institution.

What prompted us to create this Association was, obviously, a keen desire to carry higher and higher the name of our Faculty. In order to attain this end, we necessarily intended to create new interest in the study of our particular science : Theology.

There is no need to emphasise here the importance of the study of Theology. It suffices to state that it is the noblest, the surest and most profitable of all sciences, since its formal object is God Himself, the Truth *par excellence*. For the priest, Theology is not only the science *sine qua non* for a successful career, as, e.g. is the study of law for the lawyer. Theology for the priest is something more : it is the science from which he derives immense profit to his spiritual life. Through the long hours spent on the books of Theology, he attains an intimate knowledge of his Master and Lord; and, consequently, he understands more accurately the purpose of his existence and the mysteries of life beyond the grave.

The particular aims of our Association can be best seen in the rules which we have formulated and which we are publishing in another section of this issue. We wish to encourage research work based on scientific lines; to create a strong bond of union among all students of Theology and to promote healthy contacts with institutions similar to our own spread all over the Catholic world.

A remote aim of our initiative is to see established in Malta a Theological Association embodying both the regular and secu-

lar clergy. This rosy hope should be realised as soon as circumstances permit. There is hardly a country, even with a Catholic minority, that boasts not of such institution; while in the more progressive countries there are bodies which specialise in a particular branch of the vast science of Theology. This fact should give fresh impulse to our determination to remedy this disgraceful omission in our Catholic life.

Before ending this note, we wish to appeal both to the students of Theology and to the clergy in general to cooperate with us in our difficult work, especially by participating in all our activities. We wish, moreover, to extend our warmest thanks to His Grace the Archbishop, Mgr. Sir Michael Gonzi for his paternal interest in our Association and to the Honourable the Rector of our Royal University for the help he has given us so far.

MELITA THEOLOGICA

We have stated that one of our aims is to promote research work based on scientific lines. To realise this aim it appeared necessary to us to publish a scientific review. We have christened it *Melita Theologica*, a significant name which embodies our ideals.

This review will be mainly at the disposal of students to help them to publish the results of the research work required by the Constitution "*Deus Scientiarum Dominus*". It often happens that in the course of such work, a student may discover points of Theological interest which may not necessarily be incorporated in the thesis required in terms of Art. 31 of the Regulations of the Royal University. Well, in this case, his exertions will not be spent uselessly, for he may publish the result of his studies in our review too.

We intend to publish *Melita Theologica* twice during each scholastic year in the same form as the present one; and we hope that our next issue will be conspicuous for contributions by students, which, for obvious reasons, are lacking in this first issue of our journal.

UNIVERSITY LIFE

A University is an important institution. Its influence for good or bad is great and perhaps disproportionate to the small number of men and women sheltered within its walls. Higher education is essential for the cultural, social, political and econo-

mic progress of a country; but this education must be sound and wholly directed to the formation of right thinking minds and men of principles rather than to the mass production of specialists. Specialization in these days of the division of labour is necessary, and inevitable, yet we must guard against its dangerous effects, lest the mind of the student be narrowed down to his own restricted field of studies and to the interests of his own profession. Such perversion of mind making one to consider one's own class as the pivot of the globe, is the murder of the innocents in disguise and perhaps one of the chief causes of the present babel of thinking.

Newman found the solution for this problem in University life, that is, not so much in academic work as in the social side of that life, which affords the student an opportunity to forget for a moment his own preoccupations and restricted ideas to interest himself in the work of others, to enter their minds, to think with them and to sympathise with their feelings. Through such contact, his mind is broadened and his interests which are bound to be restricted through his professional studies, are widened. In other words a truly constituted University is a place for liberal education, which cannot be measured with the yardstick or reduced to hard cash.

These are fine ideas in theory. Are we having them realised in practice? A negative answer would not represent the reality; yet we must admit that in our University there is much to be done, unless we want it to be ranked as a school of higher studies. Something is being done in this direction by the students themselves who are setting up various societies for themselves and feverishly organizing all sorts of meetings and social activities; they are checking thereby the undesirable consequences of the watertight compartment organization of our courses. This is only a beginning, we hope that in future steps will be taken so that every student will find the opportunity to know every other student in the University.

OUR FACULTY:

In his "Idea of a University", Newman insisted on the importance of having the faculty of Theology in a University; indeed, he stated. a University without Theology is no University at all, since the knowledge of God is an essential branch of that

universal knowledge which a University professes to impart. Fortunately the Faculty of Theology has always existed in our Alma Mater, from the very first day of its foundation. This branch of learning has enjoyed its due honour and has always merited its good influence on university life in general.

Within these last seventeen years our Faculty was radically reorganized and based on a new foundation laid by the Sacred Congregation of Seminaries in 1931. It was changed from a school of higher Theological studies into an Academy of Research; such is the aim, at least, of the new constitution *Deus Scientiarum Dominus*. No more do our degrees depend on a three-hours questions-and-answers examinations, but on theses based on research work during the last three years of a five-years academical course. Our Faculty, therefore, was one of the first in our University, to reorganise itself and had set an example to the others. Unfortunately, however, the students of the course of Theology are yet unable to reap the full fruits of such an excellent organization.

Since 1937, no one succeeded to gain the D.D., and a good number not even the Lic.D. The reasons for this unpalatable state of affairs are many, the war included. We cannot blame the students themselves, who, whenever they were given the chance and the means, always succeeded. It is true that many of them lacked the necessary spirit of initiative and felt a strong inferiority complex to carry on; spirit of initiative, courage and self-confidence, however, are not plum-puddings; most often they are the result of incentive from others or the effect of environment. This defeatism is further enhanced by the lack of material means: our libraries are poor. No one can expect the students themselves to buy the books required; it is unthinkable and ridiculous.

This lack of books and up-to-date reviews is the cause for a more dangerous narrowing of mind: it seems indeed that at times we are unable to conceive any subject to write upon because of our lack of acquaintance with contemporary thought. We are fully aware that steps are being taken to remedy all this by way of the purchase of essential reference works. We want more than this; we want recent works, contemporary reviews that we may keep abreast of modern research. Only thus can we have an 'academic atmosphere' in our University, powerful enough

to transform professors and students alike into passionate researchers of truth and knowledge.

HISTORY OF THE CHURCH IN MALTA:

An ample field for research is surely the history of the Church in Malta; work in this branch of study is practically nil. What a chance is there for our students to train themselves in original research and scientific writing in terms of article 31e (c) of our Regulations! These studies should be the prerogative, not to say the monopoly of ecclesiastics; but our Church documents are often being perused and published by laymen and at times foreigners. We hope that the Professor of Church History will do his best to interest the rising generation of priests in this subject. We congratulate him for having introduced it in his lectures; we want more. We will continue to harp on this point until we see our hopes realised.

Our Notebook

3rd Nov., 1945. — With the permission of the Secretary of the Royal University, all students of the Faculty of Theology met at the Royal University to found the Royal University Students' Theological Association. Two letters were drafted: one to His Grace the Archbishop asking for his approval and benediction; another one to the Rev. Rector of the Seminary requesting him to grant permission to the Seminarists, who are occasional students of the University, to join the Association. The Rev. Gentlemen R. Cirillo B.A., B.D., and K. Sant, B.A., B.D., were elected President and Secretary "ad interim" respectively.

20th Nov., 1945. — The President and the Secretary presented a draft of regulations for the society to the members at a general meeting at the University. The proposed rules were thoroughly discussed. Membership was open to all students of the Course of Theology. The draft rules, as amended and passed by the assembly, were sent to the General Council of the University for their approval, so that the society would be officially recognised as a University Student Body.

16th Jan., 1946. — A meeting was convened to discuss the amendments to the statutes proposed by the General Council of the University and to elect the Committee for the year 1946. All the amendments, except one, were accepted. Against the amendment: "official members (of the Committee) shall be regular students of the University", we proposed to have occasional students as ordinary members of the Committee: "that ordinary members **shall** be occasional students." Later on the Council changed **shall** into **may**. A resolution, by which the members bound themselves to elect the ordinary members of the Committee from the occasional students, proposed by Rev. V. Sant and seconded by Rev. S. Zammit, was passed unanimously. These gentlemen were then elected to sit on the first Committee of the R.U.S.T.A. :—

Hon. President: The Hon. The Rector of the Royal University (ex officio).
President: The Rev. R. Cirillo, B.A., B.D.
Hon. Secretary: The Rev. K. Sant, B.A., B.D.

Hon. Treasurer: The Rev. S. Borg B.A., B.D.
Members: The Rev. A. Buontempo.
The Rev. C. Sciberras.

7th March, 1946. — Academic celebrations in commemoration of the fourth centenary of the Council of Trent and in honour of St. Thomas Aquinas were held under the distinguished patronage of His Grace the Archbishop and of the Hon. the Rector of the Royal University. Rev. E. Gerada B.A., B.D., read a paper on "The Council of Trent: a landmark in Church history"; and Rev. Can. V. Ciappara B.D., lectured on "St. Thomas Aquinas: His Personality". Rev. A.M. Borg O.E.S.A., A.Mus.L.C.M., directed the chorus, which was formed of Seminarists.

March-April 1946—Two lectures were delivered to the members of the Association: one by the Rev. Fr. A. Pirotta, O.P., S.Th.M., Ph.D., and the other by the Rev. H.L. Hughes D.D., J.C.D., D.Lit. The former spoke on "De Sacerdotii Dignitate", and the latter on "The Church in Canada".

21st Nov., 1946—The Annual General Meeting of the Association was held to elect a new Committee for the year 1946-47. Official reports were read. These gentlemen were elected to form the new Committee:—

Hon. President: The Hon. the Rector of the Royal University (ex officio).
President: The Rev. R. Cirillo, B.A., Lic.D.
Hon. Secretary: The Rev. K. Sant, B.A., Lic.D.
Hon. Treasurer: The Rev. J. Saliba, B.A.
Members: The Rev. J. Vella; The Rev. C. Sciberras.

24th Jan., 1947. — The Very Rev. Can. Prof. A. Bonnici, B.A., B.L.Can., D.D., H.E.L., delivered a lecture on the "Causes of the French Revolution".

7th Feb., 1947. — The Most Rev. Mgr. Prof. P.P. Saydon, B.Lit., B.L.Can., D.D., L.S.S., delivered a lecture on "The New Translation of the Psalter".

The Rules of our Association

1. The institution hereafter referred to shall be known as the "Royal University Students' Theological Association".

2. The aims of the Association are :

a) to promote theological studies;

b) to facilitate intercourse between this institution and other similar bodies in Malta and abroad;

c) to protect and advance the interests of its members.

3. The Committee of the R.U.S.T.A. shall act in accordance with these rules. Rules may be introduced or amended by a decision taken at a General Meeting or by the Committee, subject to the approval of the General Council of the Royal University.

4. a) All students (regular and occasional) attending the **Academical Course of Theology** shall be admitted as regular members on payment of a yearly membership fee.

b) Regular students shall remain so until three years after receiving their Licentiate.

c) Occasional students until three years after completing their studies at the University.

5. Professors and Examiners of the Faculty of Theology shall be invited to be honorary members of the Society.

6. The Committee shall consist of five members, that is, a **President**, a Secretary, a Treasurer and two ordinary members all of them elected by and from the regular members at the Annual General Meeting. Official members, however, shall be regular students of the Royal University. Ordinary members may be occasional students.

7. The President shall be ex-officio Chairman. In his absence one of the members present shall be chosen to act as Chairman.

8. The Committee shall meet at least once a month; in each case three days' notice shall be given. Three members shall form the quorum.

9. Decisions shall be taken by a majority of votes; the Chairman shall have the casting vote.

10. Any member who is absent from three consecutive meetings that have been summoned without justifying his absence to the satisfaction of the Committee shall cease to be a member.

11. Any vacancies occuring during the year shall be filled as soon as possible, and in no case later than a fortnight from the date of vacancy.

12. An Annual General Meeting shall be held in November at which the Annual Report and the Balance Sheet shall be presented. The election of the Committee shall take place at this Meeting.

13. A special General Meeting may be called by the Committee or on a request signed by not less than one-third of the regular members. In case of a request the meeting shall be convened within a fortnight of the application. The quorum shall be one-third of the number of such members.

14. The yearly membership fee payable by every regular member shall be 2s.6d. The sum so collected shall be passed to the funds of the Society. The Treasurer shall not be entitled to incur expenses other than petty cash payments, unless previously approved by the Committee.

15. The accounts of the Association shall be kept in such manner as the Committee may direct.

16. Approved by the General Council at the sitting held on the 29th. December, 1945, subject to the rules and regulations governing University Students' Societies and Bodies.

AD ALTIORA!

We extend our warmest congratulations to the Very Rev. Prof. J. Mifsud, S.Th.D., J.C.D., Ph.D., Rector of the Archiepiscopal Seminary of Malta, for his elevation to the dignity of Monsignor Coadjutor of the Reverend Chapter of the Metropolitan Cathedral of Malta. We give Mgr. J. Mifsud a cordial "ad altiora"!

DE SACERDOTII DIGNITATE (1)

PRAESENTEM lecturam "De Sacerdotii Dignitate", prae innumeris aliis theologicis quaestionibus, exhibere hodie maluimus praesertim Studentibus illustribus Unionis Theologicae Regiae huius Melitensis Universitatis, motus *sive* ratione speculativa inquantum totam fere theologicam doctrinam in se comprehendit, *sive* ratione practica prout christiano summi est momenti, praesertim nobis qui tali dignitate ornati divinitus sumus. Quare, ut melius et clarius atque profundius unusquisque nostrum, statum tam nobilem imo et sublimem, ad quem quis a Deo est evectus, agnoscat, non irrationabiliter duximus hanc disquisitionem seu dilucidationem proponere, quamque doctrinâ et principiis theologicis evolvere intendimus.

Cum vero, ut ab omnibus est admissum et patebit infra, sacerdotium, quo ministri Ecclesiae uncti sunt, sit identice Christi sacerdotium, ut eius realis valor—consequenter eius nobilitas et dignitas—magis atque magis innotescat, illud perscrutare conamur quoad relationem seu respectum quem ad SS. Trinitatis altissimum mysterium importat. Unde propositum nostrum hoc est: Sacerdotium Novae Legis, a Christo Ecclesiae suae communicatum, relationem imo et originem habere in ipso Deo Trino, videlicet in ipso Deo-Patre, Deo-Filio, Deoque Spiritu Sancto. Quippe quod, Filius a Patre mittitur et ab Eo Sacerdos et Pontifex universi eligitur et instituitur; ad cuius autem missionem et sacerdotium summa est Spiritus Sancti cooperatio.

Nihilominus, antequam perveniamus ad huius sacerdotii tractationem proprie dicti, quod communiter *mediationis et expiationis* appellatur cuiusque nos participes sumus, non abs re erit aliam praeviam quaestionem exponere, quae licet non minoris sit momenti difficultate et obscuritate non caret. Quaestio haec, quam plures Theologi magni nominis propugnant, consistit in hoc: an Filius Dei, non inquantum incarnatus neque inquantum

(1) Sermo hic coram "*Royal University Students' Theological Association*" die 11 Aprilis 1946 lectus fuit.

Deus sed ut est Filius Dei, dici possit et sit vere Dei-Patris Sacerdos.

I—DE SACERDOTIO DEI-PATRIS

Ut hanc primam aliasque quaestiones expendamus, plura scienda sunt quae SS. Trinitatis mysterium respiciunt. Hoc enim mysterio asserimus et confitemur: Deum esse unum in natura et trinum in Personis, ita ut in Deo sint tantum duae processiones ab uno et unico principio originis, videlicet Verbi et Amoris (2). "Cum autem aliquid procedit a principio eiusdem naturae necesse est quod ambo, scilicet procedens et id a quo procedit, in eodem ordine conveniant; et sic oportet quod habeant reales respectus ad invicem. Cum igitur processiones in Divinis sint in identitate naturae ut ostensum est (q. 27, a. 2, 4) necesse est quod relationes, quae secundum processiones Divinas accipiuntur, sint relationes reales" (3). Hae autem relationes realiter distinguuntur, "non quidem secundum rem absolutam, quae est essentia, in qua summa unitas et simplicitas, sed secundum rem relativam" (4). Et quamvis huiusmodi relationes sint quattuor, nempe Paternitas, Filiatio, Spiratio et Processio (5); nihilominus, Personae in Divinis sunt tantum tres, scilicet: Pater, Filius et Spiritus Sanctus; quia una ex illis quattuor relationibus, nempe Spiratio activa "non separatur a persona Patris et Filii, sed convenit utrique" (6).

Pater igitur, qui est sine principio, est essentialiter et necessario et aeternaliter Filii principium; atque in Filio et cum Filio est simul Spiritus Sancti principium; consequenter Pater est principium non *de* principio et Filius est principium *a* principio. Quandoquidem, Pater Filio dat totum Esse et omne quod ad eius Esse pertinet (7), excepto ut sit sine principio seu ut non sit genitus, hoc est excepta proprietate personali Paternitatis, quae *in innascibilitate* consistit (8). Praeter hanc ergo personalis proprietatis rationem, cetera omnia Filio communicata sunt sive quae pertinent ad integram naturam divinam, sive quae ad Patris Personam et respectu Personae Spiritus Sancti. Exinde resultat in

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(2) Cfr. S. Thom., I, q. 27, a. 5; (3) S. Thom., *ibid.*, q. 28, a. 1; (4) S. Thom., *ibid.*, a. 3; (5) S. Thom., *ibid.*, a. 4; (6) S. Thom., *ibid.*, q. 30, a 2, ad 1um.; (7) S. Thom., *ibid.*, q. 42, a 5; (8) Cfr. S. Thom., *ibid.*, q. 33, a. 4.

Divinis mirabilis *unitas* quoad Naturam Divinam simulque absoluta *aequalitas* quoad Personas Divinas. Attamen, Pater est auctor et primum Principium unicum et substantiale, seu est Principium non de principio, a quo Filius, sicut et Spiritus Sanctus, unitatem Naturae et aequalitatem Personae recipit (9).

Quidam igitur ex Theologis (10), post aliquos Patres v.g. *S. Hilarium* (11), nixi ratione originis Divinae Filii a Patre, putant: quod Verbum Divinum, *inquantum Filius*, licet sit Patri omnino aequale et simile, potest sibi appropriare verba illa,—non certe quoad totam eorum extensionem—, quae postea *inquantum incarnatum seu ut Christus* protulerat, videlicet: "*Pater maior me est*" (12), maior quidem non ratione Naturae aut Personae, sed unice ratione principii *a quo* originem habet et procedit. At maior pars Ecclesiae Patrum et Doctorum, ut *S. Thomas*, ad falsam intelligentiam vitandam malunt quod verba illa ("Pater maior me est") intelliguntur dicta de Christo *secundum humanam naturam*, in qua minor est Patre et ei subjectus. Sed *secundum Naturam Divinam* aequalis est Patri, et hoc est quod Athanasius dicit (*in suo Symbol. Fidei*): aequalis Patri secundum Divinitatem minor Patre secundum humanitatem" (13). Nihilominus, prima interpretatio a nemine ut erronea reiicitur, imo recte intellecta non est cur non admittatur, ut eius rectus sensus sit: Pater est maior Filio *ratione dationis*, quae auctoritatem dicit, non autem *ratione dati*; sed Filius nullo modo est minor Patre. Hoc sensu inquit *S. Thomas*: "quod sicut Augustinus docet (in I *de Trin.*, cap. VIII), omnia quae minorationem aut subiectionem circa Filium Dei ponere videntur: *vel* referenda sunt ad naturam assumptam, secundum quam minor est Patre, in forma Dei manens aequalis Patris ut dicitur ad Philip. II; *vel* referendum est ad commendationem principii, secundum quod Pater dicitur principium Filii, *et secundum hoc dicitur maior*; quamvis Filius non sit minor, ut dicit Hilarius (IX et XI *de Trin.* et *contra Arianos de Symbol. Fidei*)" (14).

Quidquid est de praedictorum verborum interpretatione, cer-

(9) Cfr. S. Thom., I. q. 42, a. 3; q. 33, a 1; (10) Cfr. Thomassin, *De Incarnat.*, lib. X, cap. IX; Giraud, *Sacerdote e Ostia*, Lib. I, Cap. I, pag. 4; (11) Cfr. *De Trinit.*, Lib. IX, XI; *Contr. Arianos de Symbol., Fidei*. Videsis Hilarii interpretationem apud S. Thom., I, q. 33, a. 2, ad 2um.; q. 42, a 4 ,ad 1um.; (12) Joan. XIV, 28; (13) I, q. 42, a. 42, ad 1um.; (14) III, *dist.* 11, a. 2, ad 2um; Cfr. I, q. 33, a. 1, ad 2um; q. 42, ar. 4, ad 1um; I, dist. 19. q. 1, a. 2, ad 3um.

tum est apud omnes : Filium revera esse gloriam Patris, imo hanc gloriam esse de formalitate et natura Filii, quia Ipse "candor est (enim) lucis aeternae et speculum sine macula Dei majestatis et imago bonitatis illius" (15), atque "splendor gloriae et figurae substantiae eius" (16). Secundum Ambrosium enim "gloria est clara cum laude notitia, quasi quaedam manifesta notitia quae de bonitate alicuius habetur. Sed sicut dicitur Matth. XIX : Nemo bonus nisi solus Deus; et etiam Lucae XVIII. Unde ipse est bonitas antonomastice et per essentiam... et ita soli Deo convenit gloria antonomastice... Cognitio ergo Divinae bonitatis excellenter et antonomastice dicitur gloria, id est clara cum laude notitia bonitatis Divinae... Ista a solo Deo perfecte (habetur). Deum enim nemo vidit unquam. Verum est, nec angeli comprehensive, sed ipse solus seipsum comprehendit. *Ergo sola cognitio Dei de seipso perfecte dicitur gloria* : quia perfectam notitiam habet et clarissimam de seipso" (17). Quapropter, sicut Pater perfecte seipsum cognoscit in Filio, in eo pariter cognoscit sibi aequalem eiusque gloriam, quae est tota gloria Patris : cum Filius sit perfecte aequalis Patri (18). Unde si adesse possit vel minima inaequalitas aut minoritas Pater numquam plene ac perfecte glorificari potuisset in Filio et per Filium, cum non esset totus splendor gloriae et tota figura substantiae eius. Quia porro Filius est gloria Patris, ideo est eius imago ut ait S. Augustinus (19), et hoc est proprium Filii. Nam, "sicut Spiritus Sanctus, quamvis sua processione accipiat naturam Patris sicut et Filius, non tamen dicitur natus : ita licet accipiat speciem similem Patris *non dicitur imago*; quia Filius procedit *ut verbum*, de cuius ratione est similitudo speciei ad id a quo procedit : *non autem de ratione amoris*, quamvis hoc conveniat amori, qui est Spiritus Sanctus inquantum est amor divinus" (20). Manifestum est igitur quod solus Filius est gloria essentialis et aeterna Patris, et ita Filius quod non Spiritus Sanctus, cum Hic a Patre minime generatione procedat, ideoque non est eius imago, sed tantum amor et unio Patris Filiique (21).

Haec autem gloria essentialis, quam Filius dicit ad Patrem,

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(15) Sap., VII, 26; (16) Hebr., I, 3; (17) S. Thom., *Comm. in Epis. ad Hebr.*, cap. 1, lect. 2, pag. 294, col. 1, Edit. Marietti, 1924; (18) Cfr. S. Thom., 1, q. 41, a. 2, 4, 6; (19) *De Trinit.*, Lib. VII; (20) S. Thom., I, q. 35, a. 2; (21) Cfr. S. Thom., I, q. 35, a. 2, c. et ad 2um.

huius status gloriae complacentia, actus ei perfecte respondens qui est ipse Amor, imo Amor infinitus Ipsius qui est simul eiusdem gloriae aeternae Principium, totum hoc quodam sacerdotium aeternum Filii ad Patrem constituit. Nam, sacerdotium in se et absolute acceptum, hoc est ut quamlibet sacerdotii speciem transcendens, nihil aliud importat nisi Dei honorem et gloriam iuxta Pauli verba dicentis: "omnis Pontifex... constituitur in iis quae sunt ad Deum" (22). Et quamvis verba haec intelligi debeant *de sacerdotio mediationis et expiationis*, ut ex contextu satis clare liquet, quae, quia quamdam minoritatem et inferioritatem praeseferunt, Filio Dei nullo modo tribui possunt. Nihilominus, ex iisdem verbis Apostoli argui licet argumentatione quae dicitur a minori ad maius, ab imperfectiori ad perfectius, seu argumentatione a fortiori.

Si revera in sacerdotio mediationis et expiationis Deo quamdam gloriam accidentalem exhibere sit actus sacerdotalis, a fortiori est actus sacerdotalis eidem Deo gloriam essentialem et aeternam dare, qualis est illa quam Filius habet respectu Patris. Imo in hac gloria increata et essentiali Filii ad Patrem, qui Filius ut ait *S. Thomas* "inquantum Deus habet eamdem gloriam cum Patre" (23). necnon in eius actu aeterno ac infinito amoris eidem gloriae perfectissime respondente habetur quoddam Sacerdotium singulare, sublime, omnino excellens et quamlibet aliam sacerdotii speciem omnino transcendens, quodque est prototypus atque exemplar cuiuscumque sacerdotii et Religionis. Unde *S. Cyrillus Hierosolymitanus* ad rem aiebat: "Christus est summus Sacerdos, immutabile habens sacerdotium, quod neque a tempore coepit, *neque successorem alium habet Sacerdotii*... Non ex corporea successione accipiens sacerdotium, neque fictitio oleo unctus, *sed ante saecula a Patre*" (24).

Doctrina haec, quam nonnulli Theologi amplectuntur, quamvis expressa non sit in Scripturis, eis tamen minime contrariatur, imo non semel ab eis innuitur. Ita v.g. Sapientia Divina, quae est ipsum Verbum Divinum, suam originem aternam revelans, dicit de seipso: "Ego ex ore Altissimi prodivi... Ab initio et ante saecula creata sum et usque ad futurum saeculum non desinam;

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(22) Hebr., V, 1; (23) *Comment. ad Hebr.*, cap. V, lect. 1, pag. 344, col. 2, Ed. cit.; (24) *Catechism.*, X; Cfr. Thomassin, *op. cit.*, lib. X, cap. IX.

et in habitatione sancta coram ipso ministravi'' (25). Sapientia haec autem, ut *Cornelius a Lapide* commentatus est, ''vocatur Mustes, idest sacerdos et mystes, qui arcana Dei servat, eique sanctas sacrificat victimas'' (26). Quae verba prae aliis interpretationibus melius et rationabilius interpretantur agnoscendo illud sacerdotium maximum et excellentissimum quod ipsamet Sapientia Divina in sinu Patris sui exercet, qui nobilissimo modo est ''sancta habitatio''.

Exinde non inconvenienter deducere logice possumus, quod Filius, non inquantum Deus sed inquantum Filius, ratione eius gloriae ad Patrem revera Sacerdotium divinum et aeternum exercet, cuius Pater est proprie Summus et Maximus Sacerdos, cum ut dictum est gloria Filii sit gloria Patris, quippe qui a Patre procedit ut eius imago atque eius gloria essentialis ((27). In operibus porro divinis tam ad intra quam ad extra ''universa propter semetipsum operatus est Dominus'' (28). Quo fit ut Pater et Pontifex in Deo sint identice unum, quaemadmodum in Verbo Filius et Gloria Patris (29).

Quia vero ''ordo in divinis Personis attenditur secundum naturalem originem'' (30), ita ut in divinis dicatur ''principium secundum originem absque prioritate'' (31), ''oportet, *concludit S. Thomas*, ibi esse ordinem secundum originem absque prioritate. Et hic vocatur *ordo naturae* secundum Augustinum..., non quo alter sit prius altera, sed quo alter est *ex* altero'' (32). Quapropter sicut Filius procedit a Patre ita Sacerdotium Filii procedit a Sacerdotio Patris; et quia inter Patrem et Filium datur ordo naturae, non quo Pater est prior Filio sed quo Filius est *ex* Patre : ita dari debet ordo naturae inter Sacerdotium Patris et Sacrdotium

(25) Eccli. XXIV, 5, 14; (26) *Comment. in Eccli., loc. prox. cit.* Sciendum est quod praedicta verba scripturistica interpretari valet etiam de ministerio sacerdotali quod Verbum Divinum perfecit in templo Jerusalem per sacerdotes Antiquae Legis; tamen rationabilior et communis interpretatio est illa quam nos supra dedimus; (27) Cr. Thomassin, *op. cit.*, Lib. VI, cap. III; (28) Prov., XVI, 4; (29) Verbum illud est Ipsumet quod in tempore, naturam humanam assumens, eamdem gloriam Patris annuntiat et exercet, cum inquit: ''Ego... honorifico Patrem meum... Ego autem non quaero gloriam meam... Si Ego glorifico meipsum, gloria mea nihil est'' (Joan., VIII, 49, 50, 54). Haec verba licet Christo tribuantur ratione naturae assumptae, sunt tamen irradiationes quaedam quas Verbum a tota aeternitate exhibet Patri suo; (30) S. Thom., I, q. 42, a. 3, ad 3um; (31) S. Thom., *ibid.*; cfr. *ib.*, q. 33, a. 1, ad 3um; (32) I, q. 42, a. 3, c.

Filii, non quo Sacerdotium Patris est prius Sacerdotio Filii : alioquin Filius non esset Patri aequalis quod est haereticum ; sed quo Sacerdotium Filii est *ex* Sacerdotio Patris. Unde Sacerdotium aeternum Filii est ipsumet Sacerdotium aeternum Patris, nec unum altero prius aut posterius, maius aut minus : quia sicut Filius est Patri aequalis in magnitude, idest in perfectione naturae, ita est Ei aequalis in potestate (33). Eadem igitur distinctio reponenda est inter Sacerdotium utriusque sicut ea quae est generationis et relationis in divinis. Proinde, "sicut eadem essentia quae in Patre est Paternitas, in Filio est Filiatio : ita eadem est potentia qua Pater generat et qua Filius generatur. Unde manifestum est, quod quidquid potest Pater, potest Filius; non tamen sequitur quod [Filius] possit generare, sed mutatur *quid* in *ad aliquid*. Nam generatio significat relationem in divinis. Habet ergo Filius eamdem potentiam quam Pater, sed cum alia relatione : quia Pater habet eam *ut dans;* et hoc significatur, cum dicitur : quod potest generare. Filius autem habet eam *ut accipiens*; et hoc significatur, cum dicitur : quod potest generari" (34). Unde similiter est dicendum de sacerdotio Patris et de sacerdotio Filii.

II—DE SACERDOTIO DEI-FILII

At Deus-Pater Filium suum in mundo misit ut, natura humana assumpta, ab Eo constitueretur et indueretur alia specie sacerdotii. *Sacerdotio nempe mediationis et expiationis*, quod, uti communiter contra *Novatores* tenent Theologi (35), nullo modo Christo convenire potest inquantum Deus sed inquantum homo.

Relicta autem quaestione illa disputata : "*utrum si homo non peccasset Deus incarnatus fuisset*" (36), certum est apud omnes quod, supposita in Dei decreto Incarnatione seu naturae humanae Assumptione in unitate alicuius Divinae Personae, Personam hanc fore maxime et praecipue Dei Sacerdotem, *tum* quia glorificatio nominis Dei, eius attributorum et jurium est finis universalis, imo et aliquiter finis unicus operum divinorum, quae Incarnatione Divinae Personae manifestari debent, quae quidem glorificatio est propria missio et ratio sacerdotii; *tum* quia Perso-

(33) Cfr. S. Thom., I, q. 42, a. 6; (34) S. Thom., *ibid.* ad 3um.; (35) Cfr. S. Thom., III, q. 22, a. 3, ad 1um; Ludov. Habert. *Theologia Dogmatica et Moralis ad usum Seminarii Catalaunensis*, Tom. II, *Tract. de Incarn.*, Cap. XVI, § II, q. 2, Venetiis, 1741; (36) Cfr. S. Thom., III, q. 1, a 3.

na Divina incarnanda Caput Religionis pro toto Universo esse debet, et Religio haec non in alio consistit nisi in sacrificio.

Haec praeterea Persona Divina incarnanda est constituenda primo sibiipsi sacerdos, inquantum scilicet ratione naturae assumendae debet Deo tale sacrificium offerre quod undequaque erit perfectum sanctitate, universalitate seu extensione et duratione: quia talis Deus inquantum homo excedere et excellere quamcumque aliam creaturam debebit; ideo et eius sacrificium offerri debebit *inquantum est Caput totius mundi creati* atque in se totius universi religionem involvens. Patet igitur quod haec Persona Divina incarnanda esse debebit primo et principaliter Universalis seu Summus Pontifex qui, *inquantum Mediator simul et Caput*, Deo offerret omnes laudes et honores qui a toto creato Deo-Creatori debentur.

At quaenam ex tribus Personis Divinis, quae Mysterium SS. Trinitatis constituunt, esse possit talis Pontifex et Sacerdos universi creati? seu quod in idem reducitur: quaenam ex tribus Personis Divinis incarnari possit?

Si enim quaestio haec intelligenda venit *de potentia Dei absoluta* non est dubium quin Divina virtus potuerit "naturam humanam unire Personae Patris vel Spiritus Sancti, sicut univit eam Personae Filii. Et ideo dicendum est, quod Pater vel Spiritus Sanctus potuit carnem assumere sicut et Filius" (37). Si autem quaestio sit *de potentia Dei ordinaria* seu de convenientia, iam solutio ex dictis manifesta manet, hoc est: convenientissimum fuit Personam Filii-Dei naturam humanam assumere seu incarnari, ideoque esse Dei Sacerdotem; quia solus Filius Deo Patri potuit debitis muneribus Pontificis et Sacerdotis plene satisfacere (38). Quandoquidem,

1o) non fuit conveniens Personam Patris incarnari neque Sacerdotem mediationis esse. Incarnatio enim, cum sit operatio Dei ad extra, intrinsece dicit rationem missionis ab alio. Et quia Pater est sine principio, ideo mitti nequit. Ceteroquin, cum Pater solus sit principium sine principio Divinitatis, supposita eius incarnatione, actus theandrici offerri non possent: cum Ipse nec sit neque esse possit alterius Personae Divinae gloria (39).

2o) neque fuit conveniens Personam Spiritus Sancti incarnari et ideo Sacerdotem esse. Quamvis Spiritus Sanctus maxime

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(37) S. Thom., III, q. 3, a. 5, in fin.; (38) Cfr. S. Thom. *ibid.*, a. 8; (39) Cfr. S. Thom., *ib.*, ad 2um.

cooperetur ad Verbi Incarnati sacerdotium ut mox dicetur, tamen incarnari et sacerdotem esse nequit : cum non sit imago et gloria Patris, quippe qui ab Eo per generationem minime procedit (40).

3o) relinquitur ergo per locum a divisione, *quod convenientissimum fuit solam Personam Filii incarnari, adeoque Sacerdotem et Pontificem esse.* Nam "Christus non semetipsum clarificavit ut Pontifex fieret, sed qui locutus est ad eum : Filius meus es tu, Ego hodie genui te. Quaemadmodum et in alio loco dicit : Tu es Sacerdos in aeternum secundum ordinem Melchisedech" (41); et iterum : "ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus" (42).

His Scripturae verbis plane confirmata manet doctrina iam antea exposita. Nam, solus Pater mittit Filium qui, *ut incarnatus*, a se non operatur sed inquantum est a Patre missus; ita ut, sicut ab aeterno a Padre procedit, sic ab Eo in tempore est missus ut, per B. Virginem, naturam assumeret humanam, quae est materia sui sacrificii : cum a Patre etiam praedestinatus fuerit tamquam eius Victima et Hostia, "in qua voluntate, *ait Apostolus*, sanctificati sumus per oblationem corporis Jesu Christi semel" (43).

Exinde logice deducitur, proprie et stricte loquendo Patrem esse originarie Sacerdotem illius maximi Sacrificii quod Incarnatione peragitur; ita ut, sicut Pater est principium a quo procedit Sacerdotium Filii quod ab aeterno et ante omnia saecula eius gloriam operatur ut supra habitum est, ita idem Pater est principium Sacrificii quod a Christo perficitur; ideoque et ipse Pater est proprius Sacrificator Hostiae Divinae quam sibiipsi offert. Revera enim, victimam immolare potest dumtaxat ille qui super eam habet auctoritatem, quia bonum alterius nec offerri neque sacrificari potest. Porro nemo nisi solus Pater originarie habet ius et auctoritatem sive dominium perfectum in Filio suo : non certe *inquantum est Deus-Filius*, cum talis res quamdam superioritatem ac inferioritatem necessario involvat, quod indubitanter mysterio Trinitatis nullimode convenire potest ut supra dictum est; sed *inquantum Filius incarnatus et ratione naturae assumptae*, unde merito inquit *Angelicus* : "quod verba illa [Pater maior me est]

(40) Cfr. S. Thom. *loc. prox. cit.*, ad 3um.; (41) Hebr., V, 5-6; (42) Galat., IV, 4-5; cfr. S. Thom., III, q. 3, a. 8; (43) Hebr., X, 10.

intelliguntur dicta de Christo *secundum humanam naturam*, in qua minor est Patre et ei subiectus" (44).

Pater igitur Filium mittit, eius Incarnationem operatur, necnon ab Eo constituitur Hostia et Victima laudis, adorationis, gratiarum, Religionis, eiusque gloriae. Et cum huius Victimae finis sit genus humanum redimere et salvare, ideo efficitur *Victima reparationis et expiationis*; quo magis atque magis manifestatur Patris auctoritas et dominium in Filio: "qui etiam proprio Filio suo non percepit Deus, sed pro nobis omnibus tradidit illum" (45).

Ergo constat, Patrem esse aeternum Sacerdotem aeternumque Pontificem Sacrificii Christi, cui omnia communicata sunt ut vere de se dicere potuisset "mea omnia tua sunt et tua mea sunt" (46), hoc est Pater ei omnia iura communicavit supra naturam humanam, cuius ratione Victima et simul Sacerdos effectus est. "Ideo, *concludit S. Thomas*, ipse Christus, *inquantum homo*, non solum fuit Sacerdos sed etiam Hostia perfecta, simul existens Hostia pro peccato et Hostia pacifica et Holocaustum" (47). Tale autem Sacerdotium Christi minime est confundendum cum eiusdem Filii Sacerdotio quod, diximus, Ei competit inquantum est Filius-Deus et ut est gloria aeterna et essentialis Patris; sed Sacerdotium, de quo nunc, est *mediationis et expiationis seu reparationis*. Nam, "proprie officium sacerdotis est esse mediatorem inter Deum et populum, inquantum scilicet divina populo tradit, unde dicitur sacerdos quasi sacra dans... Et iterum inquantum preces populi Deo offert et pro eorum peccatis Deo aliqualiter satisfacit... Hoc autem maxime convenit Christo; nam per ipsum divina dona hominibus sunt collata... Ipse etiam humanum genus Deo reconciliavit..." (48). Hunc autem statum sacerdotalem Filius summo amore prosecutus est, ita ut sicut Pater voluit Filium esse suam Victimam, ita Filius voluit hanc Patris Victimam esse "oblatus est quia ipse voluit" cecinerat *Isaias* (49). Hac ratione, "Christus, ingrediens mundum, dicit: hostiam et oblationem noluisti, corpus autem adaptasti mihi; holocautomata pro

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(44) I, q. 42, a. 4, ad 1um.; Cfr. *ibid.*, q. 33. a 1, ad 2um.; *ibid.*, q, 41, a. 3; III, q. 41, a. 8, c.; *ibid.*, q. 20, a. 1, ad 1um; III, *dist.* 4, q. 2, a. 2, ad 4um; *ibid.*, *dist.* 11, a. 2, c.; *ibid.*, *dist.* 21; q. 1, a. 3, ad 2um.; IV. *C. Gent.*, c. 48; *de Verit.*, q. 29, a. 1, ad 1um.; (45) Roman., VIII, 32; (46) Joan., XVII, 10; (47) III, q. 22, a. 2, in fin. Cfr. *ibid.*, q. 84, a. 7, ad 4m; *Opusc.* 69, c. 18; (48) S. Thom., III, q. 22, a. 1, c.; (49) LII; 7.

peccato non tibi placuerunt. Tunc dixi: *Ecce venio*. In capite libri scriptum est de me ut faciam, Deus, voluntatem tuam" (50). Sed "numquid, *petit Angelicus*, istud sacrificium erit acceptum? Certe sic, quia in capite libri scriptum est de me, Iste liber est Christus secundum naturam, in quo scripta sunt omnia necessaria homini ad salutem. Sume tibi librum grandem. Caput autem Christi est Deus. In capite libri, id est in ordinatione Dei, qui est caput Christi, qui est liber, scriptum est quod Filius Dei incarnari deberet et mori... Ergo in capite libri, id est in me *secundum divinam naturam*, scriptum est de me *secundum naturam humanam* ut faciam voluntatem scil. tuam, id est hoc praeordinatum est ut per gratiam tuam faciam voluntatem tuam, offerendo meipsum ad redemptionem humani generis" (51). Unde est manifestum quod Verbum Incarnatum est revera Patris sacerdos, qui suum sacrificium perficit dum mundum ingreditur.

At interrogat quis, in quo Christi sacrificium consistit? Est enim continua ac iugis glorificatio Patris, divini decreti perfectissima adimpletio necnon efficax dispositio qua omnia unice referuntur ad Patris honorem, satisfactionem atque victoriam eius absolutae dominationis; tale autem sacrificium a Christo, Sacerdote et Hostia, Patris majestati, dominationi, sanctitati atque esse divino jugiter et sine intermissione offertur, uti ex perfectissima eius vita omnibus innotescit. Ita enim Christus profitetur *de eius vita*: "sicut misit me vivens Pater, et ego propter Patrem" (52); *de eius operibus*: "non possum ego a meipso facere quidquam... quia non quaero voluntatem meam sed voluntatem eius qui misit me" (53); *de eius doctrina*: "mea doctrina non est mea, sed eius qui misit me "(54); et *de eius gloria*: "cum exaltaveritis Filium hominis, tunc cognoscetis quia ego sum et a meipso facio nihil, sed sicut docuit me Pater haec loquor, et qui me misit mecum est, et non reliquit me solum, quia ego quae placita sunt ei facio semper" (55). Nec ceteroquin de eius gloria sed de gloria Patris sui curat: "si ego glorifico meipsum, gloria mea nihil est; est Pater meus qui glorificat me" (56), et ideo: "quid me dicis bonum? nemo bonus nisi solus Deus" (57). Quibus clare relinquitur, Christum esse verum Patris Sacerdotem et Hostiam, quia omnis "Pontifex ex hominibus assumptus, pro hominibus constituitur

(50)Hebr., X, 5-7; (51) *Comment. in Epist. ad Hebr.*, C. X, lect. 1, vers. 9, pag. 394, Edit. cit.; (52) Joan., VI, 58; (53) *Ib.* V, 30; (54) *Ibid.*, VII, 16; (55) *Ibid.*, VIII, 28-29; (56) *Ibid.*, VIII, 54; (57) Lc., XVIII, 19.

in iis quae sunt ad Deum" (58), hoc est ad honorem, laudem et goriam Dei scilicet totius Trinitatis, ut iure animadvertit *S. Anselmus* dicens: "quoniam idem ipse est Deus, Filius Dei ad honorem suum seipsum sibi, sicut Patri et Spiritui Sancto obtulit, id est humanitatem suam Divinitati suae, quae una eademque trium Personarum est" (59); quamvis Patri approprietur inquantum est Trinitatis principium et inquantum ab Eo est Filii missio (60).

Sat igitur ex dictis colligi potest; quod licet proxime et immediate finis divinae missionis Filii Dei in mundo sit genus humanum redimere, salvare, sanctificare, sibimetipsi illud caritate unire atque in Caelo glorificare; remote tamen et mediate (seu finis ultimus) est eadem Patris gloria aeterna qua in aeternitate et ante omnia saecula fuit eiusdem Sacerdos.

III—DE RELATIONE DEI-SPIRITUS SANCTI AD SACERDOTIUM CHRISTI

Hucusque vidimus relationem seu respectum quem Sacerdotium praesefert ad Deum-Patrem et Deum-Filium; restat nunc inspicere an relationem aliquam habeat Spiritus S., qui est tertia Persona Trinitatis, ad Filii Sacerdotium. Respondemus cito dicendo, quod maximam et intimam relationem habet, per divinam cooperationem, ad Christi Sacerdotium mediationis et expiationis. Quia enim "omnia quae fecit Deus, prosequitur *Damascenus*, Spiritu Sancto operante fecit" (61), non est dubium quin Verbi incarnatio eiusque Sacerdotium operatione et cooperatione Spiritus Sancti effectum sit, ut aliunde Apostolus testatur aiens: quod Filius Dei "per Spiritum Sanctum semetipsum obtulit immaculatum Deo" (62). Attamen, dubium adesse potest de modo quo Spiritus Sanctus in sacerdotium Christi cooperatus est.

Ut difficultas haec recte solvatur, est sciendum quod in mysterio Trinitatis Pater generat Filium; a Patre autem simul et a Filio, tamquam ab uno et unico principio notionis communis, scilicet Spiratione activa procedit Spiritus Sanctus (63), non quidem ut factus vel genitus sed ut procedens (64), qui tamen neque

(58) Hebr., V, 1; (59) *Cur Deus Homo*, II; (60) Cfr. Riccard. a S. Vict., *De Verbo Incarn.*; (61) *De Fide Orthod.*, IV, 13; (62) Hebr., IX, 14; Cfr. Act. Apost., X, 38; (63) Cfr. S. Thom., I, q. 35, a. 2, c.; *ibid.*, q. 36, a. 4, c; I. *dist.*, 11, a. 4, ad 3m; *ibid.*, *dist.* 12, a. 2, c, ad 1m et 3m; *ibid.*, *dist.* 29, a. 4, c; IV C. Gent., c. 25, circ. fin. *Opusc.* 1, c. 11; *Opusc.* 9, q. 25; *in Ioan.*, c. VIII, lect 3, circ. med; *ibid.*, c. XV, lect. 3, circ. fin.; (64) Cfr. S. Th., I, q. 27, a. 4.

esse potest alterius personae principium, cum in Deo duae tantum processiones, Verbi scilicet et Amoris, esse possint (65). Nihilominus, Spiritus Sanctus Patris et Filii unionem operatur (66), non quidem efficienter sed formaliter (67); imo est ipsamet illarum unio, quia Patris amor ad Filium et Filii amor ad Patrem est eorum unio, quae est ipse Spiritus Sanctus (68). Tamen minime hoc significatur esse ibi duos Spirantes, ac si esset Spiritus Patris qui amat Filium et Spiritus Filii qui amat Patrem sed est unus et unicus Spirans: quia Filii amor ad Patrem est ipsemet amor Patris ad Filium, cum Filii principium sit Pater; ideoque unus est amor, consequenter absoluta et perfectissima unio. Iste vero amor divinus subsistens et personalis in Deo ad intra est Persona Spiritus Sancti (69), eo modo quod sicut cognitio perfecta quam de seipso habet est Persona Patris et objectum huius perfectae cognitionis est Persona Filii.

Praeter autem has operationes ad intra, Trinitas sancta multa alia ad extra operatur ut est creatio, redemptio, justificatio et glorificatio. Hae operationes licet tribus Personis aequaliter et indistincte et indivise conveniant, juxta tamen nostrum modum divina concipiendi quaedam uni Personae et non alteri appropriantur (70). Cum enim Pater sit principium sine principio, Ei appropriatur ratio Creatoris, qui ipsum rerum esse producit; Filio vero, quia est objectum aeternae cognitionis Patris, ideoque eius substantiae imago et gloria, appropriatur omne id quod Dei gloriam respicit (71); ubi Spiritui Sancto, quia est Patris et Filii amor, appropriatur quodcumque amorem ac unionem exprimit (72).

His positis, dicendum est: quod cum Spiritus Sanctus maximam partem in opere Redemptionis generis humani habeat (73), et opus Redemptionis non absolvatur et perficiatur nisi

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(65) Cfr. S. Th., I, q. 27, a. 5; (66) Cfr. S. Th., *ibid.*, q. 30, a. 2; q. 41, a. 6; (67) Cfr. S .Th., I, *dist.*, 10, a. 3, ad 3m; *ibid.*, *dist.*, 32, q. 1, a. 1, ad 4m; (68) Cfr. S. Th., I, *dist.* 10, a. 3, c.; (69) Cfr. S. Th. I, q. 37, a. 1; (70) Sciendum est quod hae appropriationes non sunt quid figmentum mentis nostrae, sed analogice in ipsis operationibus divinarum Personarum in Trinitate fundantur; (71) Ita e.g. ordo, sapientia, mali reparatio, salus et honor omnium attributorum; (72) Ita est misecordia Dei ad creaturam et justificatio creaturae rationalis; (73) Ad rem. Ric. a S. Vic., dicens: "Ad maiorem igitur lapsi hominis gloriam, ut possit resurgere per justitiam: Pater satisfactionem exigit, Filius exsolvit, Spiritus S. se medium interponit". *De Verb. Incarn.*, cap. XI.

mediante Christi Sacerdotio et Sacrificio, Spiritus Sanctus maximam cooperationem in Christi Sacerdotio et Sacrificio necesse est habeat.

Huius argumenti media propositio de facili dilucitur. Jam enim dictum est quod Pater, Filium in mundo mittens, eum Pontificem constituit. Mittitur autem in sinu Virginis, a qua naturam assumpsit humanam, qua Verbum Sacerdos et Hostia consecratur. At Sacerdotii Christi unctio, qua Christus est unctus, nulla alia est, uti communiter docetur, nisi ipse Spiritus Sanctus: "Deus Pater, pergit *S. Ambrosius*, *a quo* unctus est Filius, ipse *qui* unctus est Filius, et Spiritus *quo* unctus est" (74). Verbum incarnatum igitur Sacerdos Spiritus Sancti unctione constituitur. Attamen, "ipse Christus, inquantum homo, ut dixerat iam *S. Thomas*, non solum fuit Sacerdos sed etiam Hostia perfecta, simul existens Hostia pro peccato et Hostia pacifica et Holocaustum" (75). Hoc autem totum divinitus in instanti Christi conceptione in sinu Virginis operatum est.

Spiritus Sanctus enim est qui B. Virginem praeparat ad suum concursum mysterio Incarnationis praebendum (76), eiusque voluntatem movet ad consensum eliciendum. Ipse utique est qui animae et corporis unionem in Verbo incarnato perficit, imo et ipsam unionem hypostaticam natura divinae et humanae (77), atque ea omnia quae huius unionis gratiam consequuntur, sive quae ad animam sive ad corpus pertinent (78).

In eodem iterum instanti in quo unio hypostatica perficitur, Neo-Sacerdos Divinus sacrificium Patri suo offert: "Ecce venio ut faciam, Deus, voluntatem tuam" (79), quae quidem oblatio Spiritu Sancto mediante absolvitur (80). Quo fit ut ab instanti Incarnationis Spiritus Sanctus sit constitutus Christi Sacerdotii Protector eiusque Sacrificii Director. Nec tamen est putandum, hoc in Christo imperfectionem sive impotentiam aut servitutem arguere, cum Spiritus Sanctus sit ille idem qui a Verbo simul et Patre procedit. Quare, si Christus essentialem actionem Sacerdotii, scilicet Sacrificii oblationem, operatur, talem oblationem Spiritus Sanctus Deo-Patri commendat, inquantum infinitae Dei

(74) *De Spiritu S.*, Lib. I, c. 3; Cfr. *ibid.*, c. 9; S. Iraeneum, *Advers. Haeres.*, Lib. III, c. 18; Ioan. Chrys., *Comment. in Psal.*, Psal. XLIV; (75) S. Thom., III, q. 22, a. 2, in fin.; (76) Cfr. Lc., I, 35; Ioan. Damasc., *De Fide Orthod.*, Lib. II, 1; (77) Cfr. S. Thom., III, q. 32, a. 1, 2; (78) Cfr. Mt. I, 2, 18; S. Ambros., *De Spiritu S.*, Lib. II, c. 5; (79) Hebr., X, 5; (80) Hebr., IX, 13-14.

Maiestati grata redditur. Unde, sicut in mysterio Trinitatis Spiritus Sanctus est unio Patris et Filii a quibus amore procedit, ita est unio seu vinculum operum theandricorum Christi ad Patrem.

Cum praeterea Sacrificium Christi sit actio continua et universalis respiciens tum animam tum eius corpus, iugiter etiam Spiritus Sanctus aderat toti vitae, sive internae sive externae. Victimae Divinae, eam nempe in singulis eius actionibus adjuvans atque dirigens ut perficere potuisset salutis et redemptionis opus, quod Ei Pater commiserat.

Neque minor est Spiritus Sancti cooperatio in Christi Sacrificio post hanc vitam, cum Filius Dei ad dexteram Dei-Patris sedet. Licet enim cruentem Sacrificium terminatum fuerit in ara Crucis, idem sacrificium incruenter adhuc continuatur et usque ad saeculi consummationem continuabitur. Hoc est autem Mysterium Fidei seu Sacrificium Eucharisticum, in quo illum miraculum singulare quotidie operatur Transubstantiationis, qua scilicet substantia panis in corpus Christi et substantia vini in Eius sanguinem mutatur (81), quod, uti communiter docetur, nonnisi virtute divina Spiritus Sancti operatur. "Quaemadmodum, dicit ad rem *Damascenus*, omnia quae fecit Deus. Spiritu Sancto operante fecit; sic et nunc Spiritus Sancti operatione haec supra naturam operatur, quae sola fides potest capere : quomodo fiat istud, ait Maria, quoniam virum non cognosco? Respondet Gabriel Archangelus : Spiritus Sanctus superveniet in te. Et nunc interrogas : quamodo panis fit Corpus Christi? Respondeo et ego : Spiritus Sanctus obumbrat, et haec operatur supra sermonem et intelligentiam" (82).

Manifesta igitur manet, ex hucusque succincte enarratis, relatio intima et intrinseca quam Spiritus Sanctus dicit ad Verbi incarnati Sacerdotium atque Sacrificium, quippe quod in Spiritu Sancto et Eo mediante Pater Filium suum Summum Sacerdotem totius generis humani consecravit necnon Filius Patri suo sacrificium obtulit qui et Hostia nostro amore fuit factus.

IV—DE SACERDOTII CHRISTI COMMUNICATIONE

Quia ulterius Patris aeterni gloria apud genus humanum per Filium incarnatum perpetuari debuisset, Christus nobis commisit usque ad saeculi consummationem exercitium eius divini Sacer-

(81) Cfr. S. Thom., III, q. 22, a. 3, ad 2m; *ib.*, q. 73, a. 4, c.; *ibid.*, q. 83, a. 1, c.; IV, *dist.* 2, q. 1, a. 2, ad 1m; (82) *De Fide Orthod.*, Lib. IV, 13.

dotii. Ast cui hoc commissum fuit? Nemini nisi Ecclesiae suae.

Cum enim Christus in mundo venerit ut nobis vitam suam divinam communicaret, ideo quamdam divinam in terris fundavit societatem, quae *Ecclesia* appellatur, cuiusque membra sunt "Corpus Christi Mysticum", quod est "stirps electa, sacerdotium regale, populus acquisitionis" (83). Haec vero Christi unio cum Ecclesia non erronee adsignari potest *ut finis proximus* Incarnationis, quo merito Apostolus Ecclesiam vocat "plenitudinem Christi" (84). In ea enim luculenter apparet, Christum suae vitae cursum terminasse ut exinde iterum atque iterum se expanderet, sese diffunderet, necnon nova viveret vita, qua Pater aeternus glorificari posset eadem gloria qua Ipsum glorificavit per suam vitam theandricam Hominis-Dei propriam. Unde Patris-Dei gloria est *finis ultimus et supremus* omnium operationum atque ipsius esse Verbi incarnati.

At quomodo Christus Ecclesiae suae se gessit? In confesso est enim apud omnes, quod ut Christus suum amorem infinitum erga Ecclesiam demonstraret seipsum exinanivit, ac vi huius infiniti amoris ei communicavit omnia quae Ipsi sunt propria ut Deus-Homo, hoc est semetipsum totum dedit, et quidem principaliter in eo statu quo Patrem suum glorificavit, nempe *in statu Hostiae*. Ob hunc finem autem Christus sese constituit tamquam Ecclesiae suae Religionem, quae, cum sit sacrificium quoddam, Christus est pariter Ecclesiae suae Sacrificium.

Cum vero Ecclesia haec sit societas externa et visibilis, necesse est quoque ut eius Religio, Cultus et Sacrificium externa et visibilia sint; sacrificium enim, cum sit praecipua pars in Ecclesia, debet eamdem visibilitatis notam praeseferre. At, si Christus Ecclesiae suae sacrificium commiserit, necesse pariter erat ei et Sacerdotium relinquere: quia sacrificium stricte sumptum sine Sacerdotio minime est possibile; unde sicut unum est visibile, ita alterum visibilitatis nota gaudere oportet. Similiter, sicut in Sacrificio Christus non desinit esse vera Hostia illius sacrificii, ita et ipse remanet eiusdem Sacrificii Sacerdos (85).

Exinde logice deducitur, cum communi Theologorum doctrina (86), quod Christus in Sacerdotio successores proprie dictos minime habet (87), constituit tamen sibi ministros, inquantum

(83) I Petr., II, 2; (84) Ephes., 1, 23; (85) Cfr. Conc. Trid., sess. XXII, c. I; *ibid.*, sess. XXIII, c. 1; (86) Cfr. Habert, *loc. sup. cit.*, q. 4; (87) Hebr., VII, 23-25.

"ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem Pastores et Doctores... in opus ministerii" (88). Nec tamen isti sacerdotes ministeriales proprie dici debent et possunt Christi successores : quia Sacerdotium Ecclesiae commissum non est illud quod operatur Sacrificium *ut causa primaria et principalis*, consequenter neque absolute, directe, immediate et independenter; sed solum *instrumentaliter et ministerialiter*, tamquam scilicet minister et adiumentum visibile, quo Christus utitur ad visibiliter illud sacrificium operandum. Hoc autem analogice comparari potest qualitatibus quas substantia panis et vini in consummatione eiusdem sacrificii praeseferunt. Unde, sicut in Sacrificio non adest realiter nisi substantia Corporis et Sanguinis Christi et de pane et vino apparentiae seu species dumtaxat; ita solus Christus esse debet totius Sacrificii substantia, ideoque Ipse est substantia Victimae quae offertur necnon substantia Sacerdotis qui offert. Quare, Ecclesiae Sacerdotium non est nisi species quaedam Christi Sacerdotii, *a quo* totam eius dignitatem atque gloriam suscipit et *in quo* est omnia et *cum quo* unum unicumque Sacerdotium constituit.

Difficultas tamen cito oritur quae, quamvis difficilis solutu non sit, dubium mentibus certe ingerit. Haud enim dubie, Christum omnibus membris Ecclesiae indistincte Sacrificium reliquisse, sit-ne pariter idem de Sacerdotio adserendum? Hoc autem aliter est quaerere de modo quo Christus Ecclesiae suae Sacerdotium reliquit (89).

Certe certius inficiendum non est, quod sicut Sacrificium est omnibus Ecclesiae membris commune, ita pariter esse debet Sacerdotium non quidem simpliciter sed secundum quid. Quandoquidem, duplex est distinguenda Sacerdotii species : spirituale *unum*, sacramentale *alterum*; *illud* largo sensu sumptum est omnibus fidelibus nullo excepto omnino commune, *hoc* vero stricte et presse acceptum est proprium quibusdam dumtaxat.

Cum enim unus et idem Deus-Homo Christus, sit omnium Caput et Corpus, omnes fideles, per Baptismum membra Christi effecti, eius Sacerdotii participes sunt, et ea ratione in Scripturis non infrequentur tota Ecclesia seu Corpus Christi Mysticum ap-

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(88) Ephes., IV, 11-12; (89) Cfr. Habert, *loc. sup. cit.*, q. 5.

pellatur "domus spiritualis, sacerdotium sanctum" (90), sive "genus electum, regale sacerdotium" (91); unde Jesus Christus "fecit nos regnum et sacerdotes Deo et Patri suo" (92). Quilibet fidelis praeterea quia participat Summi et Divini Sacerdotis plenitudinem, est sacerdos spiritualis praecipue: quia seipsum Deo offert (93), exercitio virtutum auget spiritualia Sacrificia (94) necnon oblationi corporis et sanguinis Christi concurrit *sive* offerendo Sacrificii Eucharistici materiam, *sive* active se exhibendo formationi et educationi ministrorum sacrificii, *sive* etiam oblationi Sacrificii Eucharistici sese uniendo. Nihilominus, tale sacerdotium spirituale nullum habitum vel jus seu potestatem physice et intrinsece animo fidelium confert, quod unice tamen praestatur a *Sacerdotio sacramentali*, quod non est omnibus indistincte Ecclesiae membris praedicabile sed quibusdam dumtaxat.

Nam Sacerdotio Sacramentali confertur potestas Sacrificium publicum in Ecclesia Christi offerendi, sacramenta conficiendi et administrandi, fideles regendi et verbum Dei praedicandi. Hoc igitur sacerdotio quis efficitur verus minister verumque instrumentum Sacerdotii Christi; quo proinde potestas recipitur reddendi praesentem Divinam Victimam in altari, atque operandi mirabilem illam ac singularem operationem divinam Transubstantiationis, qua mediante solum Christus exercere potest in sua Ecclesia Sacerdotis munus simulque fit ipsius Ecclesiae Religio. At ut quis hoc Sacerdotio sacramentali sit ornatus necessaria est ex parte Dei vocatio divina et electio aeterna (95). Haec autem vocatio et electio aeterna autenticâ consecratione signis sensibilibus nobis nota de facto retificari debet, atque in anima electi gratiam sacramentalem et specialem characterem producit. Ista porro divina consecratio est illud aliud sacramentum a Christo Domino pariter institutum quod *Sacramentum Ordinis* appellatur (96).

CONCLUSIO

Ex omnibus igitur hucusque a nobis enarratis satis manifesta manet, ni fallimur, excellentia, nobilitas necnon dignitas

(90) S. Petr., II, 5; (91) S. Petr., *ibid.*; (92) Apocal., I, 6; Cfr. Hebr., XIII, 15; (93); Cfr. Rom., XII, 1—Ad rem. S. Ambrosius (*in Luc.*, V): "Omnes filii Ecclesiae sacerdotes sunt; ungimur enim in Sacerdotium sanctum, offerentes nos metipsos Deo hostias spirituales"—; (94) Cfr. I Petr., II, 5; S. August., *de Civ. Dei*, X, c. IV; (95) Cfr. Giraud, *op. cit.*, Lib. II, cap. 2, per tot.; (96) Cfr. Hebr., V, 1, 4; Conc. Trid., sess. XXI, c. 1; *ibid.*, sess. XXIII, c. 1, 3-4.

nostri Sacerdotii. Christus enim suum Sacrdotium exercuit in natura assumpta, qua factus est Victima et Hostia, atque seipsum ut Sacrificium Deo-Patri obtulit. Utrumque vero, Sacrificium nempe et Sacerdotium, Ecclesiae suae in terris commisit, ita ut eius cruentum Sacrificium incruento Missae Sacrificio perpetuetur et Sacerdotium tantum sit proprium iis qui, sacramento Ordinis, a Deo vocati et consecrati sunt. Quare Sacerdotium nostrum est identice Christi Sacerdotium, ut qui illud receperit optime iure seipsum ut *alterum Christum* considerare potest, cuius unio cum ipso Summo Pontifice Summoque Sacerdote est, inter omnes finitas ac creatas uniones, summa et sublimis : quia inter Christum et hominem ad hunc statum a Deo electum non ministerii tantum unio, verum etiam conditionis et dispositionis, intercedit.

Quapropter, quod ad uniuscuiusque nostrum vitam practicam attinet, mihi liceat ita concludere : quod nemo est qui dubitat sive dubitare potest tale privilegium divinum extraordinarie et singulariter nobis concessum simpliciter et absolute animi maximam puritatem ac sanctitatem exigere, ita ut a Deo sic electi tamquam Sacerdotis Christi ministri sacerdotales vere esse debeant ornatis modo quidem eminentiori omnium virtutum : alioquin numquam vera digna Dei instrumenta verique Christi cooperatores esse possent.

Et licet minime nobis arrideat opinio dicentium : "Sacerdotis potestatem Virginis potestatem excedere" (97); nihilominus, Sacerdotium nostrum, B. Virgine excepta, tali gaudere excellentia, dignitate atque nobilitate ut quemlibet alium statum, sive in caelo sive in terra, excedat. Impressa sint ergo mentibus nostris sequentia S. Bernardi aurea verba quae sacerdotibus sic fuerat locutus : "Quantam dignitatem contulit vobis Deus! Praetulit vos Deus regibus et imperatoribus, solisque Sacerdotibus, Dominici Corporis et Sanguinis commisit consecrationem... .Longe (Angelico) excellentius est officium vestrum, *quod admirabile est*, non solum in oculis vestris, sed etiam Angelorum" (98).

A. M. PIROTTA, O.P.

(97) Ita inter alios *S. Bernardus Senensis*, Sermo XXII; (98) *Sermo ad Pastores in Synodo.*

THE CAUSES OF THE FRENCH REVOLUTION

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IF we were to expose and discuss what the several historians had written about the causes of the French Revolution, the time of a lecture or the space of an article would not be sufficient. It is for this reason that we are going to leave apart all the particular views of the authors singularly taken and contenting ourselves of the short bibliography mentioned in the foot-note(1), we intend classifying the causes which they mention into categories, viz:

1. Social causes: class interest and social distinction;
2. Administrative and Juridical causes: faulty administrative system, and confusion of courts and laws;
3. Religious causes: Protestantism, Gallican theories and Jansenistic opposition;
4. Philosophic and Anarchic causes: Illuministic movement and Masonic propaganda;
5. Political causes: King's weakness and appalling financial plight;
6. Constitutional causes: all-pervading idea of the people's sovereignty and the desire for a change in the form of government.

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I—CLASS INTERESTS AND SOCIAL DISTINCTIONS

There existed in France before the Revolution a population of 25,000,000 souls, divided into three Orders or Classes called "*Etats*" ("*Estates*") : the I Estate comprising the Clergy, the II Estate or the Nobles, the III Estate including the people. These three classes had relative positions and conflicting interests, as we shall briefly describe in order to better understand the course which each of these Orders took in the Revolution. and the character and effects of the Revolution itself.

A—The Clergy.

The Clergy of France was a potent factor in the government of that nation. It still retained, outwardly at least, the same, or almost the same position of the Middle Ages. The number of the Clergy — secular and regular — at the time of the Revolution amounted to 93,000 (2). They enjoyed a real, though limited, power of self-government through their provincial and national assemblies. The latter were summoned every five years by the King and contained four representatives of each of the 16 Provincial Assemblies, two of whom were bishops and two of the inferior clergy. This prerogative was, however, being limited, from time to time, by the Crown. Since the agreement between Pope Leo X and Francis I (1516), the King was given the right to nominate bishops and archbishops, subject to papal confirmation, and to fill up a great number of wealthy abbacies, and to confer several other minor preferments. Thus the clergy was becoming, under a certain aspect, dependent to the King; and, since the big benefices were reserved for persons of gentle birth, the King was thus enabled to control together with the Clergy, a considerable part of the Nobility.

From the above-said one can easily understand that the French Clergy was divided into two categories: the superior and the inferior Clergy. The Higher Clergy taken in gross, were courtiers and men of the world; the Lower Clergy were persons mostly drawn from a humble middle class, or even from the peasantry, poor, uncultured and unpolished. Though some of the higher clergy were dissolute and incredulous, others there were of sterling piety and benevolence, and the majority ob-

(2) Taine H. op. cit.—Of these 70,000 composed the secular clergy, and 23.000 the regular clergy. The number of nuns was 37,000. This brings the ratio of 6 priests, 2 monks and 3 nuns to every 2,200 souls.

served outward decorum. Among the lower clergy there appeared now and again men of wide culture; and almost all this class was regular and edifying in their lives.

The scandal among the clergy was the distribution of ecclesiastical revenues. Those who did most work were, as a rule, the less rewarded. The Archbishops, Bishops and prelates received lucrative benefices; while parish priests were shamefully ill-paid; so that in 1768 and 1786, the State had to intervene and enforce a minimum stipend (*portion congrue*) which was to be given them by the bishop: other uncertain dues (*casuel*) were paid by the people, and consequently regarded as grievances by the latter.

Beside this social division of the Clergy, there was the canonical division of the secular and the regular clergy.

Having already spoken about the secular clergy, we add a few words about the regular. This clergy had been losing its ascetic enthusiasm; and, although the religious houses were still numerous and wealthy, their number, however, was considerably decreasing. The regular clergy was disliked by the peasants, ridiculed by men of letters, and considered useless and encumbrous by statesmen.

The moral influence of the clergy in France was waning. Although the clergy, nuns included, were almost the only teachers of youth, and although the Catholic Religion was the only official Religion of the State, and its worship was the only worship publicly allowed, the moral influence of the clergy was waning and the public tolerant opinion was rapidly gaining ground and awaking general disgust among the laity (3).

B—The Nobility

The French Nobility correspond to the English Nobility together with the English gentry. According to Taine, at the eve of the Revolution, there were in France 140,000 noblemen i.e., more than 5 to every 1,000 inhabitants. Nobility was acquired either by birth, or by the power of the Crown, or by the purchase of one of about 4,000 civil offices. The French Nobility as a whole was not rich: the majority owned very little land and drew nearly all the income from the so-called "*seigniorial*" rights, which were often ill-defined and burdensome, and

(3) Montague F.C.: The Government of France (in Cambridge Modern History, Vol. VIII, pp. 52-56).

consequently source of litigation and unpopularity. In order to cope with the expenses of life, these poor noblemen were often compelled either to join the Army or the Navy, with small hopes of promotion, because of the intrigues and favours, or to marry a wealthy woman of the lower class, in spite of the prejudice then existing against such marriages.

The *Noblesse* as a class had no political power; but they enjoyed several privileges, such as exemptions from the bulk of the direct taxes, a monopoly of field sports and an enervated **feudal jurisdiction.** The King, the Nobles that surrounded him — the so-called Nobility of the robe — and the Crown officials wished to gratify these noble fellows of theirs — the Nobility of the sword — but so far as was compatible with their desire for absolute power: because it was for the gain of this absolute power that they had been sapping the power of the *noblesse*; and had at length reduced it to a political nullity.

Under so deadening conditions, any political capacity in these members had withered; while their privileges and exemptions still served to wound the pride and self-interest of the other classes (4).

C—The Third Estate

All the remaining part of the population formed the so-called "Third Estate" or "*Tiers Etat*". This Order comprised the Middle Class and the Peasantry.

The Middle Class

But for some exceptions, there were in France before the Revolution no tenant-farmers, or better, these tenants had so little as not to rise above the degree of a peasant. Consequently the French Middle Class was urban — "*bourgoisie*" in the proper sense of the term. It was composed of citizens belonging to the government bodies or to any of the professional corporations, who, with the purchase of an office, obtained the privileges and the dignity of servants of the Crown, and made friends and connextions that raised them in importance.

This class had been steadily increasing in wealth and in number. Apart from their legal privileges, they received very cheap, and sometimes gratuitous, education, they were generally free from militia service: Nearly all lucrative employments were

(4) Montague F.C.: op. cit. pp. 57-59.

filled by these citizens. This class supplied the great majority of lawyers, judges and civil servants, the contractors who reaped a rich harvest in every year, and the financiers who farmed (5) the indirect taxes. If the bourgoisie had little land, they however possessed nearly all the capital of France, held the bulk of the public securities, and counted many a noble and prelate among their debtors. Every year they became a greater force in the kingdom. "With a few exceptions, Montague says, the leaders of the French Revolution in every period of its history came from this class (6).

The Peasantry

In spite of the prosperity and wealth of the bourgoisie, France was eminently an agricultural country: four-fifths of the population (20,000,000 souls) were employed in tilling the earth. As we have said, only few tenant-farmers formed part of the Middle Class; nearly all the agricultural population were peasants — a population that outnumbered all the other classes put together. The bulk of the peasantry had achieved personal freedom from the feudal villenage and they had acquired an immense interest in the land.

The condition of the French peasantry was three-fold. i.e., the hired labourer, the *metayer* and the petty proprietor.

The hired labourer held and worked his district paying a rent to the owner. His land was among the best tilled: and he was substantial.

The *metayer*, held by lease the land of the Crown, clergy or nobles. He was furnished by the lord of a variable proportion of the capital required, and gave to the lord a variable proportion of the gross produce.

The petty proprietor cultivated a small estate, but his own.

The peasantry as a whole fretted under the several manorial rights of which we cannot say the amount in proportion to the gross value of the peasants' land. These impositions started to be regarded as intolerable to the peasants, especially, when, with the lapse of time, they started to consider themselves as the owners and not the tenants of the land.

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(5) To farm an indirect tax means to pay a lump sum of money to the Government and receive from it the right of collecting the tax for yourself.

(6) Montague F.C.: op. cit., p. 61.

It was the districts full of *metayers* and petty owners that rose up against the seigneurs, and broke up into anarchy in the first months following the meeting of the States General.

But it is not right to insist upon the miserable state of this class as the sole cause of the Revolution (7).

D—The Army.

In order to mention all classes and ranks of the French people, it would not be out of place to say something about the French Army.

The French Regular Army, in comparison with the armies of other nations (say of Prussia), was rather small. At the time the Revolution broke out, it numbered approximately 160,000 soldiers, one-sixth of whom were foreigners — a thing common at that time. In this Army discipline and skill were valued more than numbers.

Two factors used to work in the enrolment of soldiers: first, the powerful tradition of the age of chivalry, namely, that arms are the true profession of a gentleman, and this disposed the nobles, especially the needy ones, to accept commissions as officers in their country or in any other christian army; secondly, the need which forced the very poor, the thriftless and the dissolute to join the army in order to earn their living.

The man of the Middle-Class could not easily become an officer, he would not be a soldier, and consequently almost no one of this class was in the Army.

As matters stood, the Army contained a number of officers out of all proportion to the privates. At the time of which we are speaking there were 966 generals, 1918 staff officers in the French Army i.e. 1 general to every 2 officers and to every 157 privates. Influential persons obtained commissions at an early age (sometimes at 16 years). Bad fare and hard usage made desertion common with a detriment to the Army, that was losing its military fame.

"Yet, Montague writes, that there was excellent stuff in the royal army was proved by the number, both of privates and of officers who rose to fame in the wars of the Republic and the Empire. Out of 24 marshals of France created by Napoleon, 8 had been officers and 10 had been privates under Louis XVI".

(7) Montague F.C.: op. cit. pp. 59-65.

Beside the Army, there was the Militia of about 60,000 men. This force was raised by a sort of conscription. 10,000 soldiers were recruited yearly for six years service. The exemptions were so widely extended that only the poorest class of peasants were recruited. These exemptions from military service caused another source of discontent in the lower class (8).

II—FAULTY ADMINISTRATIVE SYSTEM AND CONFUSION OF COURTS AND LAWS

The French Adminstrative System before the Revolution was grieviously faulty.

The King was the only master of France. But in order to rule over such a great civilised community of 25 million souls, he concentrated all the business on a Council. This Royal Council, at the eve of the Revolution, numbered 40 members, comprising the Ministers and a much larger number of members without portfolio. The most influential of the Ministers and members was the Controller-General of the Finances, who might exercise the authority of a Premier. The Ministers were often Nobles or Prelates. The other members, as a rule were from the Middle Class, who brought with them the advantages of long experience and administrative dexterity. The Council constantly reviewed the administration of the whole kingdom, from drafting new laws to the repair of a parsonage. The Council exercised also an unlimited judicial power, there being in France at the time no Supreme Court of Appeal.

France was then divided into 30 Provinces or "*généralités*", each led by an Intendant, as a rule not of noble birth, helped by a Chamber of fiscal officers known as "*généraux des finances*". Each "*généralités*" was subdivided into districts called "*élections*".

For the maintenance of order the Intendant had at his disposal the rural police, and could even dispose of the municipal police force. He had also a summary jurisdiction to repress disorders and could sentence even to death. He was in charge of public work, of exaction of taxes, of relief to the poor, and of improvement of industry and commerce. Though, insensibly, this class of civil servants had started to exercise a uniform movement of the bureaucratic machine. Only few Provinces

(8) Montague F.C.: op. cit. pp. 51-52.

known as "*Pays d'Etat*" had retained the right of self-government, but this was in some cases nominal, in other very restricted. They had no legislative power, being only administrative bodies: and in many details were milder and more reasonable. In these "*Pays d'Etat*", three orders represented the population: viz: the I, II and III Estates. But the representation was not always fair. Sometimes one or the other of the orders was not proportionally represented, and besides, the peasant class was not represented at all: this explains why there was no murmur from the Provinces, when, in 1789, the peasantry was excluded from the National Assembly.

The Communal and the Municipal institutions and their respective systems had been preserved by the Crown and the Ministers, but all their actions were supervised by the Intendants, and the work of these was to be reviewed by the Council. The scope of this preservation was to have an instrument which could be useful and could not be dangerous. But the King and the Ministers forgot that even the humblest form of self-government must be attractive before it can be efficient.

The domineering authority of the Intendants and of the Council must have discouraged municipal patriotism, weakened the exercise of original talent, enervated private enterprises, voluntary association and municipal energy: while the detailed supervision of the Crown and of its agents required an army of civil servants, and there being more than 40,000 communes in France, the communal business was always in arrear.

And nobody could criticize this system! Criticism of the government was at the peril of the critic: it was only limited to speculative questions. Even the financial state was almost unknown to the people. This secrecy compromised the Government and sometimes made it accountable for crimes it had never committed, which became the daily food of an ignorant, suspicous and suffering people (9).

Another flaw in the French Institutions was its Judicial system. It had been gradually formed since the Middle Ages, and it had never been revised on broad principles, and accommodated to time and circumstances, and consequently it ended in exceptional confusion and waste of power. In the Middle Ages every lord, every chartered town, every ecclesiastical diocese had

(9) Montague F.C.: op. cit. pp. 36-45.

its own Court. Feudal, corporate and ecclesiastical competition left little to be done by the Royal Court. Duty and interest impelled the King of France to enlarge progressively this jurisdiction, but unfortunately, as the substance of power increased, its reforming energy expired.

The Royal Courts were of three degrees :—

i) The "*Parlements*", 13 in number, were Courts of the highest rank, from whose decision there was no appeal. Among these, the most ancient, the most illustrious and the most powerful was that of Paris, whose jurisdiction extended over a great part of the Kingdom and perhaps 10,000,000 human being. It will be useful to add, for a better understanding of what we shall say later on, that these "*parlements*" deemed themselves more than judicial bodies, because their function of registering the royal edicts made them assume the right of criticizing and even of vetoing any edict concerning legislation and taxation, and they claimed the right of making police regulations, even in matters which had no connection with dispensation of justice. On the other hand, their rights were frequently trespassed by the Royal Council, which quashed their decrees and called to its hearing causes which they had heard.

ii) The "*Presidiaux*", 102 in number, were tribunals of first instance, having final decisions in civil cases up to a certain value and a decision subject to an appeal when this sum is surpassed. They also possessed a certain criminal jurisdiction.

iii) The Courts of the "*bailliages*" or "*sénéchaussés*", served for petty causes and for receiving appeals from feudal courts. They were composed of the same members of the "*presidiaux*", but a smaller number sufficed for judgement.

Beside these ordinary Royal Courts there were other extraordinary commissions, styled "*Chambres Ardentes*", with special powers and summary procedures, and they dealt with corrupt financiers, smugglers, heretics and other troublesome people.

The Feudal Courts, too, were divided into three classes: high, middle and low courts. They had a double jurisdiction and varying rights of imposing penalties. The gravest criminal offences had been withdrawn from the "high courts" by the Royal Court as "*cas royaux*", and several cases were taken to Royal Courts for appeal. The number of these courts, as one should expect, was immense.

Besides these Courts, there were also the Municipal Courts, or town-courts, and the Ecclestiastical Courts.

The final reform of suppressing all Courts did not succeed and feudal and corporative Courts lingered on until the Revolution.

"Such a multitude of tribunals, says Montague, should have ensured cheap and speedy justice. But the entanglement of jurisdictions and the possibility of successive appeals went far to annul this advantage" (10).

"The multiplicity and confusion of tribunals, he adds, corresponded to a multiplicity and confusion of laws". In some regions the customary law, in others the written law was in force. In some places the Justinian Code, in others the Theodosian Code was followed. So that at the eve of the Revolution there were in France no less than 360 distinct bodies of law.

The Criminal Law was more uniform and simple, but like the Criminal Law of the surrounding countries, it was still unreasonable, cruel and unfair: the withholding of counsel, the use of torture, the exemption of some classes from certain punishments reveal the truth of this assertion.

But the most outstanding blemish of the French Law was undoubtedly the "*lettre de cachet*", that is a secret administrative order under the privy seal which deprived a man of his freedom. It is true that such letters were not much used in the years preceeding the Revolution, and that the persons arrested remained confined for a few days and were mildly treated, the practice, however, was an abuse.

III.—RELIGIOUS CAUSES

A.—The Reformation

The Reformation was an ecclesiastical revolution — but it threw the seed of the political and social revolution of the XVIII century (11).

In spite of opposition, Protestantism made its way into France. In 1559 there were in that country 72 Reformed Churches, and up to 1561—that is, two years later—no less than

(10) Montague F.C.: op. cit. p. 49.

(11) Hergenrother: Storia Universale della Chiesa (VI Ediz.) Vol. VII. p. 307.

2,000. A number of princes and noblemen joined this new sect together with the artisans and workingmen. Thus it came to pass than in France too, protestantism became a political and military party; and the French Kings, in opposing it, were defending their own interests (12).

The rivalry between the Catholics and the Protestants gave rise to the Wars of Religion, which lasted thirty years. These wars opened up France to the interference of such foreign princes as Elizabeth and the German troopers called in by the Protestants, and Philip III of Spain called in by the Catholics. During these wars political opinions ranged themselves and this civil disorder threatened the overthrow of the monarchical centralization. With the Treaty of Nantes the liberty of practising their religion in their own homes was accorded to Protestants, all employments were opened to them and mixed tribunals were created; they furthermore became a political power, being recognized for 8 years as masters of about 100 towns (*places de sûreté*). In the War against the House of Austria, France had the support of the Lutheran Princes of Germany and of the Protestant countries such as the Sweden of Gustavus Adolphus. Protestantism may be said to have been upheld by France. With the famous "*Renversement des Alliances*", about the midde of the XVIII century, the traditional strife between France and the Austrian House ended. But France became involved in a war against England and Prussia, a country which was then rapidly rising in importance (13). It was as a new "Hundred Years War", which however, could not and did not hinder the contact between the English and the French philosophers. Montaigne, Bayle, Evremond were charmed by the new English literature of Hobbes, Locke, Shaftesbury and Chubb. Bolingbroke lived for a long time in Paris and Evremond in London. Protestantism gave rise to English free-thinking, and English free-thinking to French Illuminism. French Illuminism coincided with Parliamentary Gallicanism and Jansenism and the three together weakened the idea of Religion, the only bulwark of order, obedience and right. No authority could withstand the increasing arbitrary sovereignty of individual reason.

(12) Goyau George: France (in Cath. Encyc. Vol. VI, p. 170).
(13) Id: op. cit., pp. 171, 172.

B.—Gallicanism

Gallicanism is the ensemble of tendencies, practices and, above all, doctrines regarding the constitution and extension of the spiritual power, chiefly spread throughout old France, as an opposition, in different measures, to certain prerogatives of the Pope with regard to the Church, and of the Church with regard to the State (14).

From this definition we gather that there are two sorts of Gallicanism :

a) the Ecclesiastical Gallicanism, affecting the *internal* public right of the Church, and

b) the Political Gallicanism, affecting the *external* public right of the Church.

Bossuet styles these two sorts : Gallicanism of Bishops and and Gallicanism of Magistrates.

M. Hanotaux (15) adds a third sort :

c) the Royal Gallicanism or the King's Gallicanism.

The Episcopal or Bishops' Gallicanism can be briefly summarised in the following 4 Articles, formed by the Clergy of France in their Declaration of 1682 :

1. The Pope received from God dominion, only over things spiritual and such as concern salvation : hence Kings and Princes in temporal affairs are subject to no ecclesiastical power;

2. The decrees of the Council of Constance sanctioning the superiority of the Council to the Pope are to be upheld;

3. The exercise of the papal power is to be moderated by the ecclesiastical canons, and by the customs, rules and constitutions within the kingdom; and

4. The decision of the Pope in matters of faith, although the most weighty, is not final without the consent of the Church (16).

These articles were denounced by the Holy See, and canonical institution was refused to any prelate who had signed and approved them. Matters went so far that France seemed on the verge of a schism.

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(14) Arquillière H. X.: Gallicanisme (in Dictionnaire de la Foi Catholique, Vol. II, p. 193).

(15) M. Hanotaux: Introduction to "Recueil des Instructions donnees aux ambassadeurs..." Rome, t. I, Paris 1888.

(16) Arquillière H. X.: l.c.

The Parliamentary Gallicanism, divulged by Pithou in his pamplet "*Le Libertés de l'Eglise Gallicane*", was condemned in 1594. Pithou founds his theory of the rights of the civil power in France upon mixed and ecclesiastical affairs on a negative basis, which, however, screens a positive doctrine. He shows no preoccupation of determining the place of the Pope in the Holy Hierarchy, but he determines what the Pope cannot do in France. Similarly, he does not speak of his infallibility, but he asserts that his power is bound by the canons accepted in France. His system is neither theological nor philosophical, but juridical, and, following it, the Parliamentarians held that all the external discipline of the Church was, up to a certain limit, their own task, and that they had the right to limit or to supervise the administration of Bishops and Pope in the Country, to control the deeds of their ministry and teaching, and to substitute them as much as possible in their judicial power. All these claims ended, later on, in the tearing and burning of papal bulls and orders, and reduced to nothing the ecclesiastical jurisdiction within the Church of France. This kind of Gallicanism became often the most suitable weapon in the hands of the anticlericals (17).

The Royal or King's Gallicanism, as Hanotaux remarks, is more of a practice than of a theory. The King availed himself of the Pope's teaching, of the Bishops' doctrines, of ultramontane theologians' views, of juridical systems, to ensure his independence and absolute sway (18).

Imbart de la Tour writes on this subject : "What the King leaves to Rome is the theoretical region of doctrines; what he safeguards are the real and tangible advantages" (19). As a matter of fact, the Church, in order to safeguard her teaching and fulfil her duty as custodian of the Christian doctrine, in several occasions, had to sacrifice all the rest.

Royal Gallicanism was chiefly based :

a) on the sacred character of the king's person, as if he were the anointed of God,

b) on the services rendered by the French Monarchy to the Church of France (foundation and protection) and to the

(17) Arquillière: l.c. 195.

(18) Hanotaux: l.c. p. L. sqq.

(19) Imbart de la Tour: Les origines de la Reforme, Paris, 1909, t. II, p. 91.

Church in general (establishment of temporary power),

c) on the duty of the Monarchy as sovereign power to safeguard Catholic Faith and to impose the observance of ecclesiastical canons.

It is not our task to explain how this false system was introduced into Fance, but we only say that Louis XIV approached religious affairs with that spirit of gravity that was natural to him, but at the same time with the full persuasion of the sacredness and infallibility of his mission. He is the real personification of Gallicanism, living, militant and victorious.

During this monarch's weak successors the Royal Gallicanism gave way to the Political Gallicanism, especially during the religious struggle between the Faithful and the Jansenists; and this was pushed so much forward, that it became odious and ridiculous (20). Of these quarrels we are going to speak.

C.—Jansenism

With the revival of the old controversy about Grace, there came in the fore the so-called Jansenism. Jansenius, Bishop of Ypres, published in 1640 a book called "Augustinus", which aimed at setting forth and developing the teaching of St. Augustine, particularly about Grace. This book was the source of a hot controversy. It was attacked by some and defended by others.

Pope Urban VIII forbade the reading of this book, and after the author's death, in 1653, Innocent X condemned 5 propositions extracted from the book, which contained the gist of the teaching of Jansenius, and embraced the chief points of the heresy called after his "*Jansenism*". The Pope's Bull was well received by the French Court and by the Assembly of the Clergy; but Jansenius' followers kept a "respectful silence" about this matter, holding that the 5 propositions condemned were not uttered by Jansenius in a heretical sense.

Pope Alexander VII declared in another Bull that the 5 propositions were condemned in the natural sense of the author's words, and renewed the censure upon them. This new censure was met with a fierce opposition from the Jansenists, who now took the name of Port Royal Society, because of the place where they used to meet. Among the Jansenists there were 4 French

(20) Arquillière: op. cit., pp. 259-262.

Bishops and other ecclesiastics. For this reason the Pope, by means of another Bull, required the prompt subscription to the condemnation from ecclesiastics and religious members of both sexes.

Among those that obstinately resisted this Bull were the nuns of the convent of Port Royal "pure as angels, stubborn as devils."

After Pope Alexander's death, 19 other bishops wrote to his successor Clement IX that they were of the same views of the 4 bishops already mentioned. Such a complication caused the Pope to find a way for an agreement between the parties: the agreement was come to and it was called by the Jansenists the "*Pax Clementina*" or the "*Pax Ecclesiae*" (1668).

This truce brought an interval of outward calm, but the chief partisans of the error remained unchanged. At the end of the century, the storm was stirred anew by the publication of the Jansenist work written by Quesnel entitled "*Reflexions Morales*" and by the pamphlet "*Cas de Conscience*", which caused the promulgation of Clement XI's Bull "*Unigenitus*" (1713) and the Papal Constitution "*Vineam Domini*" (1705). The "*Vineam Domini*" declared that the respectful silence was not sufficient for obedience. This decision was received with submission almost everywhere but at Port Royal, where the nuns showed only a mere external submission. As a punishment, their abbey was dissolved, the nuns were scattered and the buildings themselves were destroyed by order of the Government. The harshness of the punishment caused a sense of popular sympathy towards the nuns, and of odiosity against the Government and the Catholic cause.

The Bull "*Unigenitus*" censured 101 propositions extracted from the "*Reflexions Morales*". Cardinal Noailles, Archbishop of Paris, who had hastily approved and praised the work, did not at once accept the Bull. Although the Bull was universally accepted, there were some of the same views of Noailles, who appealed from the Bull to a General Council: hence their name of "Appellants". In order to settle the matter Louis XIV proposed the convocation of a national council, but this project was not carried out because of the King's illness and death. The Jansenist party became bolder when the Regent to Louis XV appointed Noailles head of the Council "*de conscience*": they asked for explanations of the Bull. The Pope stood firm and resolved to decardinalize Noailles.

A cry for an appeal to a general Council was again heard, a cry that was adhered to by the Sorbonne and by Noailles. The latter was called in vain to order by Pope and Cardinals. With the Bull "*Pastoralis Officii*" the Pope separated the dissenters from the communion of the Church. Noailles lodged an appeal to this sentence : he was followed by his Chapter and by the Parliament, whose members became, henceforward, constantly hostile to the Holy See, and put in full force Parliamentary Gallicanism.

A national schism was threatening. Thanks to the Regent, Cardinal de Rohan and Abbè Dubois, Noailles was persuaded to publish, after however a long delay, a note of acceptance of the Bull, which was registered by letters patent and the Bull "*Unigenitus*" became now the law of the State. The victory of the Holy See seemed complete.

But on examining Noailles's papers it was found out that he had prepared two different editions of subscription, of which one. without restrictions of any sort, was presented to the Pope, and another with reservations was to be kept secret. The Jansenists went carrying on their campaign and the Bishop of Senez, Soanen, went so far as to suggest a schism and a revolt, for which suggestion he was suspended and exiled. This sentence was ratified by Pope and King. It, however, raised new incidents among the Jansenist party.

At last Noailles, being now old, showed himself ready to submit and wrote to the Pope to this effect. After 15 years of resistance he unconditionally submitted to the Holy See. Let us give no judgment about the sincerity of this submission ! The victory of the Holy See seemed this time to be really decisive. Yet, it was not so (21).

The obstinate Appellants continued to discuss the value of the Bull "*Unigenitus*", and their heresy had by this time been widely spread and popularised. At the same time, the Parliamentarians, in order to push forward their Gallican views, endorsed Jansenism, and they strove to legislate. if not over the Pope, at least, over the Bishops and the King himself. This parliamentary hostility increased so much, that when, in 1730, the Parlement of Paris was ordered by the King to sign the formulary and the

(21) De Becdelièvre A.: Jansenisme (in Dictionnaire de la Foi Catholique, Vol. II. 1153-1192).

acceptation of the Bull, they would not, asserting the Royal interests and the Gallican Liberties against the Holy See.

They even meddled in scandalous fashion in the administration of the Sacraments and persecuted bishops and priests accused of refusing absolution to those who would not submit to the Holy See, or who would not bear a certificate of having made a confession with a priest furnished with regular jurisdiction. The King favoured the orthodox priests and cancelled the judgments passed against them by the Parlements (22). Twice he sent the Parliamentarians in exile. When the latter saw all their hopes shattered, they chose as a target of their attacks the Jesuits, who had been their foremost adversaries in their anti-religious and anticlerical campaign. The same Jansenistic influence was revealed, 20 years afterwards, in the planning of the "Civil Constitution of the Clergy" and in the establishment of the Constitutional Church. The sect, however, died in this sterile attempt of schism (23). But they had already gained the support of the sect of the Philosophers or Illuminists, which became, not only the cause of the Jèsuits' expulsion from France, but also one of the most influential causes of the French Revolution.

(To be continued)

ACKNOWLEDGMENT

We thank the Rev. Rector of St. Edward's College for "Edwardian", Vol. V, No. 2, the interesting magazine of the College.

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(22) Forget J.: Jansenius and Jansenism (in Catholic Encyclopedia Vol. VIII, p. 292).

(23) De Becdelièvre A.: l. c., p. 1184.

QUÆSTIONES
de re Morali—Canonica—Liturgica

CASUS MORALIS:

Extra fines territorii suae paroeciae, Placidus parochus, vere tali nomine dignus, quadam die, summa mane, immemor, vespere eius diei matrimonii celebrandi, inscio Gervasio vice-parocho, egressus est. Jam diei multum est, et dum Gervasius ad confessiones audiendas incumbit, inundatio virorum et mulierum, juvenum et puellarum affluit in templum; classis exercitusque praefecti non desunt, inter quos non pauci acatholici.

Adest sponsus in sacrario cum testibus, genuflexa ante altare maius expectat sponsa, blanditiis ancillarum suarum circumdata. Vocatus Gervasius ad benedicendum nuptiis, renuit. Iterum iterumque rogatus a Protasio sacerdote respondit: non possum, licentiam assistendi non habeo.

Linum cappellanum militarem jam taedet verborum Gervasii; tandem ait illi: Me miseret tui, macte animo; sponsus est ordinum ductor, ego sum cappellanus militum ideoque delego te ad assistendum huic matrimonio.

Annuit Gervasius et nullum documentum necessarium in promptu habens, coram duobus testibus acatholicis, nuptiis benedixit.

Postridie parochus domum non rediit: pridie in villa sua, placide requievit in pace Christi.

Quaeritur:

Primo: An vice-parochus gaudeat jurisdictione parochiali.

Secundo: An cappellanus castrensis possit delegare aliquem sacerdotem ad assistendum matrimonio militum.

Tertio: Quid ad casum.

AD PRIMUM: An vice-parochus gaudeat iurisdictione parochiali?

Respondendum negative: Nam nomine parochi in Codice venit: 1) parochus simpliciter ita vocatus i.e., sacerdos, cui paroecia collata est in titulum cum cura animarum sub Ordinarii

loci auctoritate exercenda. Can. 451 p.i.; 2) quasi-parochus qui quasi paroeciam regit in vicariatu aut praefectura apostolica; 3) Vicarius-paroecialis, si plena potestate sit praeditus, qualis est, a) vicarius actualis ad normam canonis 471, curam animarum gerens in paroecia pleno iure unita seu incorporata personae morali, b) vicarius oeconomus constitus ad regendam paroeciam vacantem (can. 472 p.i.), c) vicarius cooperator (unicus vel antiquior) aut parochus vicinior, qui ad normam can. 472 p. 2, ante oeconomi constitutionem interim assumit regimen paroeciae vacantis, d) vicarius substitutus parocho ultra hebdomadam absenti ad normam can. 405 p. 4, post Ordinarii adprobationem, non ante illam (crf. Responsionem Commissionis Codicis 14 Luglio 1922), nisi ad normam p. 5, ejusdem canonis in casu urgenti officium obtineat independenter ab adprobatione Ordinarii, quo casu, nisi parochus facultatem limitaverit, valide et licite assistit ante approbationem Ordinarii, donec is aliter statuerit (cfr. A.A.S. XIV p. 257), e) vicarius adiutor qui parocho permanenter inhabili ita datus fuit, ut hujus vicem in omnibus supplendum habeat (Can. 475, f) qui ab Ordinario designatus paroeciam administrat, pendente recursu parochi eadem privati ad normam can. 1923.

Vice-Parochi uti constituti in nostra regione non enumerantur in Codice et ideo habendi sunt uti simplices adsistentes Parochi in administratione Sacramentorum et ad hoc deputantur salva adprobatione Ordinarii: cum ergo nulla iuridisdictio paroecialis iis conferatur, nulla iurisdictione paroeciali gaudere possunt.

AD SECUNDUM: An cappellanus castrensis possit delegare aliquem sacerdotem ad assistendum matrimonio militum.

Ad normam canonis 1094 "ea tantum matrimonia valida sunt quae contrahuntur coram Parocho vel loci Ordinario vel sacerdote ab alterutro delegato, et duobus saltem testibus". In ordinaria igitur celebratione matrimonii omnino requiritur assistentia vel parochi loci vel Ordinari loci vel sacerdotis rite delegati et duorum testium. Nomine parochi intelliguntur omnes parochi proprie dicti et omnes qui parochis aequiparantur, quod iam dictum est in responsione ad primum. His addi possunt Rectores piorum cujusvis generis locorum a paroeciali iurisdictione exemptorum, sed requiritur ut habeant veram potestatem paroecialem

(cfr. S.C.C. 1 Feb. 1908), et parochi personales seu parochi qui exercent iurisdictionem paroecialem non in territorio determinato, sed in determinatas personas, quales sunt e.g. cappellani militares. Quoad istos cappellanos militum statuitur in Codice can. 451 p. 3, "scilicet". Circa militum cappellanos sive maiores sive minores standum est peculiaribus Sanctae Sedis praesciptis."

Ideo peculiaria statuta S. Sedis de cappellanis consulenda sunt. Valide ergo isti cappellani assistunt matrimonio militum sibi subditorum si ex S. Sedis praescripto plenam in eos potestatem paroecialem acceperint. S. Congregatio Consistorialis die octava Decembris 1939 edidit apud Acta S. Sedis Vol. VI. Ann. 1939 fol. 70 indicem facultatum, quae concessae fuerunt cappellanis militum, sive maioribus sive minoribus, bello perdurante, a Sanctissimo Domino Nostro Pio Papa XII. In hoc indice non enumeratur facultas assistendi matrimonio, et ideo non videntur cappellani militum ista iurisdictione paroeciali gaudere : in nostra regione saltem ex praxi Curiae Melitensis, cappellanus militum ut valide assistat matrimonio, indiget expressa delegatione parochi loci. Hinc cum cappellani militum, saltem apud nos, non gaudeant ista facultate, nec etiam illam subdelegare possunt, salvo tamen meliori iudicio.

AD TERTIUM: Quid ad casum.

Matrimonium de quo in casu nostro videtur fuisse "per se" invalidum. Et ratio patet ex eo quod iam iam asserimus in responsione ad secundum. Tamen quis potest quaerere : num praescriptum canonis 209 de supplenda iurisdictione applicandum sit matrimonio : ad rem. Cappello : Vol. III. De Sacramentis fol. 670 : "Assistentia matrimonio non est actus iurisdictionis ; quare videtur neganda applicatio can. 209 ubi agitur de supplenda iurisdictione. Nihilominus hujusmodi assistentia maximam habet analogiam cum iurisdictione ; idcirco quae dicuntur de iurisdictione, dicenda quoque sunt aliqua ratione de assistentia. Ita Wern. Vol. IV nr. 176. Ferreres Vol. II, nr. 1075 et alii comuniter : hinc matrimonium de quo in casu nostro, uti enarrato, posito errore communi de facto, fuit validum quia stante dubio iuris probabili et positivo, certe Ecclesia supplevit carentiae facultatis in Gervasio assistendi matrimonio.

Quid vero de testibus acatholicis? Ius novum ut antiquum, nullam specialem qualitatem in testibus requirit: saltem ad validitatem: sufficit ergo ut naturaliter apti sunt ad fidem faciendam: quod ideo spectat ad validitatem tamquam testes assumi possunt personae qualescumque sive mares sive feminae, modo actu rationis usu gaudent et testandi capaces sint. Acatholici, excommunicati et infames non adhibentur licite. Quoad haereticos speciatim S. Off. declaravit 19 Aug. 1891: "eos non esse adhibendos, posse tamen ab Ordinario tolerari ex gravi causa, dummodo non adsit scandalum. Ergo etsi valide, graviter illicite Gervasius egit adhibendo testes acatholicos.

QUAESTIO CANONICA:

Utrum scriptura de qua in canone 1162 p.i. requiratur ad valorem actus:

Cappello Vol. II nr. 666. Summa Iuris Canonici.

Resp: Verius scriptura non est ad valorem. Sufficit ergo quoque consensus subsequens incoeptam aedificationem.

QUAESTIO LITURGICA:

In quibus Ecclesiis et sub quibusnam conditionibus permittatur Missa votiva solemnis de SS.mo Corde Jesu in prima Feria sexta cujusque mensis. An haec Missa in ferialibus per annum, loco Missae conventualis dici possit.

A) Quibus in Ecclesiis?

Ista Missa votiva sive in cantu sive lecta permittitur unica iis in Ecclesiis et Oratoriis (etiam privatis) ubi, adprobante loci Ordinario, ante Missam vel ejus tempore vel post eam peraguntur exercitia peculiaria in honorem ipsius Divi Cordis. Talia exercitia esse possunt 1) Communio generalis, 2) Actus reparationis vel consecrationis erga Sacratissimum Cor Jesu, 3) Concio vel Litaniae ejusdem Divini Cordis vel alia similia exercitia.

B) Sub quibusnam conditionibus:

Praecipuae hujus celebrationis conditiones "sine quibus non" sunt:

1) Adprobatio functionis a loci Ordinario.

2) Ut Missa votiva solemnis sit unica in unaquaque Ecclesia.

3) Ut Missa cum peculiaribus exercitiis conjuncta sit et unum cum iis moraliter actum constituat.

Insuper, praeter Feriam VI in Parasceve et Commemorationem Omnium Fidelium Defunctorum, hujus Missae celebratione obstant etiam :

i) Dies quibus de festo Christi Domini fit Officium aut Commemoratio vel occurrat Vigilia aut dies infra Octavam quamvis simplicem.

ii) Vigilia Epiphaniae quamvis hujus Officium sit de Dominica impedita.

iii) Festum Purificationis B.M.V. cum sit quoque attento Mysterio festum. Christi, Domini, His in casibus dicitur Missa de Festo vel de Vigilia aut de Octava cum omnibus privilegiis Missae votivae solemni propriis.

Haec Missa prohibetur :—

a) In festis duplicibus primae classis, b) In Ecclesiis ubi unus tantum adest sacerdos qui missam conventualem celebrare debet, c) In Ecclesiis unam tantum Missam habentibus in Festo Sancti Marci Evangelistae, si fiat processio litaniarum majorum et die quo celebranda sit Missa a loci Ordinario imperata. His in tribus casibus loco Missae votivae de SS.mo Corde Jesu, commemorationem ejusdem Missae votivae cum influxu quoad Orationes Praefationem, et ultimum Evangelium propria, addere semper licebit, modo Missa impediens non fuerit de Requie.

C) An haec Missa etc.

Negative : Numquam dici potest loco Missae Conventualis in choro : Cfr. Decretum 20 Aprilis 1923. S.C.R.

C. BONNICI.

Hymnus
Rebus Divinis Studentium(1)

I

Studiorum Universitas
Et Alma Mater Artium
Cibo superno nutriens
Viisque Celsi Numinis
Studentium nos principes
Vocavit omni tempore.

II

Si iura plures protegunt
Sanantque multi corpora
Aliique condunt moenia
Deîve templa splendida,
Nos regna Christi ostendimus
Viamque gloriae pandimus.

III

Ad conferenda sidera
Quibus nocere subdolus
Communis hostis nititur,
Oportet ante crescere
Juvante Divo Flamine
Viis Supernae Gratiae.

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(1) This hymn was written by the Very Rev. Jos. Schembri, B.Lit., B.L.Can., D.D., and was subsequently set to music by Mro. Mario Cirillo.

Book Reviews

Mgr. R. KNOX — The New Testament of Our Lord and Saviour Jesus Christ newly translated from the Vulgate Latin and authorized by the Archbishops and Bishops of England and Wales. 1945. London, Burns Oates and Washbourne. Cloth 6s.

It is generally agreed among English-speaking Catholics that the Douay-Rheims version of the Bible has become inadequate to the needs of the present generation. Its extreme literalness, which is very often a source of obscurity and unintelligibility, its strongly Latinized vocabulary and the use of words which have become obsolete render its reading unattractive to the average layman. Bishop R. Challoner's revision, which is substantially the text of our modern editions, will shortly be two hundred years old and is open to the same criticism. In this revised text we still read "strange" for "foreign" (Mt. 21, 33); "supersubstantial" for "daily" (Mt. 6, 11); "we conversed" (*conversati sumus*) for "we behaved" (2 Cor. 1, 12); "tempted" (*tentatus*) for "tried" (Heb. 2, 18). "Conscience of the idol" (*conscientia idoli*, 1 Cor., 8, 7) hardly makes any sense; the rendering "the first tabernacle" in Heb. 9, 2. 6 is misleading, it should be "the auter tabernacle"; "the offices of sacrifices" in Heb. 9, 6 is a mistranslation for "ritual duties" derived from the Latin "sacrificiorum officia". The problem of a revision of the Douay-Rheims Bible has in recent years engaged the attention of many English Catholic Scholars; see R. Knox, *Some problems of Bible translation* (The Clergy Review. 1940 pp. 95-103); W. H. McClellan, *Some Thoughts on Revising the English Bible* (The Ecclesiastical Review, 1940, pp. 499-505); J. P. Christopher, *The Need of a New Revision*, (The Eccl. Rev., 1941, pp. 385-394). In America a revision of the Challoner Rheims Version, which contained the New Testament only, was published in 1941, while the Old Testament is being translated from the original Hebrew. For criticism of this revision see F. J. Mutch, *Some Blemishes in the Revised NT* (Homilitic and Pastoral Review, 1941, pp. 11-17); E. A. McNamara, *Considerations on some Changes in the NT Revision* (ibid. 1941-2, pp. 122-132).

It is very doubtful whether any revision of a two-hundred year old, word-for-word version will ever succeed in meeting the needs of an age of scientific and critical research and of more refined literary tastes. It was therefore a happy idea of the English Hierarchy to request Mgr. Knox to undertake a fresh translation of the New Testament. This has now been successfully completed and published in the year 1945 with a commendatory preface by His Eminence Cardinal B. Griffin.

This new translation has had a mixed reception. While most readers praised the fluency of diction, the lucidity of style and above all the perspicuity in rendering the most difficult passages, some, on the other hand, were shocked by the bold departures from long familiar texts or by the rejection of such spellings as Noah which, though originating with the Protestant Bible, have now become part and parcel of the Engish language. In assessing the merits of this new translation one must in all fairness bear in mind the scope and method of the translator. Mgr. Knox's chief aim was to drive home to all English-speaking Catholics, especially those who have no leisure for deeper studies, God's message in that form of speech and style which all could easily understand. He has therefore preferred modern speech with its peculiar turns of expression to the more formal, stiff and pedantic language which we have long been accustomed to associate with a translation of the Bible.

His method of translation is outlined in a long quotation from Mr. H. Belloc by which Mgr. Knox commences an article on *Some Problems of Bible Translation* (The Clergy Review, 1940. pp. 95) : "Transmute boldly : render the sense by the corresponding sense without troubling over the verbal difficulties in your way. Where such rendering of sense by corresponding sense involves considerable amplification, do not hesitate to amplify for fear of being verbose... Sometimes, even a whole passage must be transmuted, a whole paragraph thrown into a new form, if we would justly render the sense of the original; and the rule should stand that, after having grasped as exactly as possible all that the original stands for, with the proportion between its various parts, the distinction between what is emphasized and what is left on a lower plane, we should say to ourselves, not 'How shall

I make this foreigner talk English?' but 'What would an Englishman have said to express the same?' *That* is translation. That is the very essence of art: the resurrection of an alien thing in a native body; not the dressing of it up in native clothes but the giving to it of native flesh and blood."

That a translator should first grasp the sense of the original as exactly as possible and render it as clearly as possible even at the cost of some transpositions and amplifications is a principle of sound interpretation set forth by St. Jerome, the greatest Latin translator of the Bible, and now universally admitted. Under this respect Mgr. Knox's translation is a considerable improvement upon the Rheims New Testament. The sense of even the most obscure and difficult passages is generally rendered so clearly that the translation almost reads like a running commentary. Compare, for example, the Rheims and Mgr. Knox's translations of 2 Cor. 3, 7ff; in this passage Paul shows the superiority of the Gospel to the Mosaic Law:

RHEIMS	**KNOX**
Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:	We know how the sentence of death, engraved in writing upon stone, was promulgated that the people of Israel could to men in a dazzling cloud, so not look Moses in the face, for the brightness of it, although that brightness soon passed away.
How shall not the ministration of the spirit be rather in glory?	How much more dazzling, then, must be the brightness in which the spiritual law is promulgated to them!

But I am afraid Mgr. Knox has gone a little too far in the application of this hermeneutical principle. While it is agreed that a literal rendering does not always reproduce exactly the sense of the original it must also be admitted that transpositions, amplifications and periphrastic renderings are only permissible when they are absolutely required by the sense or by the rules of a good style. Thus in Mt. 6, 24 "You must serve God or

money; you cannot serve both'' the first sentence is an unnecessary amplification adding nothing to the intelligibility of the sense. In Jn. i, 33 ''The man who will baptize with the Holy Spirit is the man on whom thou wilt see the spirit come down and rest'', the transposition is hardly an improvement. I have noticed a number of slight inaccuracies in the translation. In Mk. 1, 21 and 2. 13 the imperfect *docebat* and its Greek equivalent denotes the beginning of an action (inceptive imperfect) and should therefore be translated ''he began to teach'' not ''he taught''. Mk. 10, 51 the rendering of *respondit* by ''he answered'' besides disagreeing with the context ignores the underlying Aramaic meaning which is simply ''he said''; *cf.* Jn. 2, 18; 5, 17; etc. Lk. 18, 14 ''this man went back home higher in God's favour than the other'', implies the possibility that the Pharisee won some degree of divine favour though not so high as the publican, but such an implication is excluded by the context. The Latin preposition *ab (illo)* implies a comparison, but its meaning is ''rather'' not ''more'', hence the sense is ''the publican rather than the Pharisee has won God's favour''. In Rom. 8, 2 the words ''in Jesus Christ'' should very probably go with ''life'' as in the Latin Valgate, not with ''set me free''.

Despite these blemishes Mgr. Knox's translation will remain a monument of English Catholic scholarship. One will perhaps prefer the Westminster Version. But if one were to draw comparison between the two versions, one would say that the Wastminster version is for study; Mgr. Knox's version for reading. It must be added that the Westminster version was only undertaken with the approval of the English Hierarchy, while Mgr. Knox's version is officially authorized by the Bishops of England and Wales.

Clergymen and laymen wishing to have an easy explanation of the many difficulties that are inherent in the Latin Vulgate will do well to consult this book which is now available on the shelves of the Gozo British Institute Library.

P. P. SAYDON.

DOMINE, UT VIDEAM. Malta. Lux Press, 1947, pp. 82.

In spite of what the title may suggest this book consists of four lectures delivered by Professors of the Royal Malta University during the Academical year 1943-1944, under the auspices of the Royal University Students' Catholic Guild. More lectures were delivered during that year under the same auspices, but unfortunately only four of them were published. The general subject is the necessity of faith as the basis of a Christian professional career.

J. Anastasi Pace B.Sc., (Econ.), Professor of Political Economy, leads off with an essay on man's four attacks on God, pp. 9-21. The first attack was made in the garden of Eden, the second in the plains of Sennaar; the third came from the Pharisees who maliciously asked Christ whether it was lawful to give tribute to Caesar or not. The fourth came from one of Christ's disciples who expressed indignation against the woman who had poured the ointment over Christ's head. Man's attitude towards God is the repetition of these attacks.

J. Aquilina B.A., Ph.D. (Lond.), LL.D., Professor of Maltese and Linguistics, discusses the relations between Faith and Art pp. 22-37. Art, he says, is a bye-product of faith, and where there is no faith there cannot be great art. Faith is centred on God, and Art is a religious expression of man's hunger for God, the prototype of Truth and Beauty. Fr. S. Zarb O.P., S.Th.D., S.S.D., Professor of Dogmatic Theology stresses the necessity of Faith as the basis of a Christian professional career, discusses the criteria of revelation and concludes by expressing his conviction that a real and enduring post-war reconstruction will be only possible if it is founded on a better knowledge of our faith pp. 38-52. Rev. P. P. Saydon D.D., L.S.S., Professor of Holy Scripture and Hebrew, winds up with a survey of the history of Pentateuchical criticism, and an exposition of some practical principles for the right solution of the problem of the Pentateuch, pp. 55-82.

The Students' Guild is to be congratulated for having published these lectures and it is hoped that further lectures will be organized.

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