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**CHRIST'S KINGSHIP
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Christ's Kingship in Our Catholic Life

Translated from the French of Rev. C. V. Héris, O.P.

by

REV. DENIS FAHEY, C.S.Sp.

FOREWORD.

This little work, which forms a portion of a beautiful study on the Church of Christ by Rev. C. V. Héris, O.P., is published simultaneously with two others from the same pen entitled respectively, *Christ's Priesthood in our Catholic Life* and *The Organisation of the Catholic Church, the Mystical Body of Christ*. As Head of the Church, His Mystical Body, Our Lord has a double function. He is both Priest and King. In the first pamphlet, Fr. Héris studies especially the communication of the Divine Life of grace by Christ as Priest and the corporate worship of the Blessed Trinity in and through Him. In the second, he goes on to examine the exercise of Christ's royal power in view of the diffusion of the Divine Life and of the incorporation of all mankind into the Mystical Body. Finally in the third, he touches upon some important aspects of the relation between the two powers in the Catholic Church.

Thus in these essays, the distinguished Dominican professor explains at some length the significance of the great truth so much insisted upon by St. Paul, namely, that, through our membership of the Catholic Church, we are members of Christ, forming with our Head one vast Personality. We have not merely an individual relation with Christ; we are not merely governed by an administration set up and guided by Christ; we are much more intimately linked with Him, for each one of us is a cell of that living organism of which Christ is the Head and of which the life blood is sanctifying grace. In that organism as a whole and in each one of us, Christ is seeking to relive for the glory of the Father, Bethlehem, Nazareth and Calvary. He is ever striving to draw all mankind

into that organism, and to raise the level of the life of those already incorporated into it to a fuller identification with His own.

These pamphlets will demand slow and careful perusal on the part of readers. They will, however, amply repay the efforts devoted to mastering their contents and meditating thereon. Thanks to them souls will understand better the spiritual maternity of the Church, by which they are brought forth to the Divine Life of the Mystical Body, and they will realise all the love they owe her. Christ and the Church are one and it is impious to try to separate them. The words: "He that heareth you, heareth me: and he that despiseth you, despiseth me" (St. Luke X. 16), remain true for all time.

DENIS FAHEY, C.S.Sp.,

Feast of St. Paschal Baylon,

May 17th, 1935.

CHRIST'S KINGSHIP IN OUR CATHOLIC LIFE.

No study of the government of the Church can ever abstract from the Priesthood of the Spouse of Christ. On the contrary, the governing power of the Church, participation in the Spiritual Royalty of Christ, is at the service of her mission to diffuse the Divine Life and its very nature cannot be defined except in function of that mission. And it is perhaps because that principle is too little thought of that the rights of the Church in the government of souls are frequently not grasped and wrong views are entertained about the true nature of her spiritual rule.

When Christ instituted His Church, He entrusted the government of it to His Apostles and in the person of His Apostles to the Bishops, their successors. From amongst His Apostles He selected one in particular and invested Him with a true and real primacy over the whole Church. After St. Peter it belongs to the Pope, Bishop of Rome and successor of that Apostle, to rule the universal Church. These are truths of faith about which no believer entertains the least doubt. If we were writing an apologetical treatise, we should have to search the Gospel and the historical records of the primitive Church for traces of this institution, in order to establish firmly those motives of credibility, which are the necessary preliminary of faith. But, as we stated explicitly and clearly at the beginning of this work, we are writing a theological treatise, so it will be enough to set down in succinct fashion some of the texts which force themselves on our attention and which justify our faith.

At the outset of His public life, Jesus selected twelve of His disciples who were henceforward to be His assiduous collaborators and the confidants of His inmost thoughts; "And he made that twelve should be with Him: and that he might send them to preach. And He gave them power to heal sicknesses, and to cast out devils" (St. Mark III. 13-15). In this act of the Master is made clearly manifest the will to organise His Church, to give to that Church guides and leaders, and not leave His faithful without any other direction than the interior spirit and fervour

of the first ages. Thus also did the primitive community understand it. At the Cenacle, where the disciples of Jesus are assembled after the Ascension, the Apostles play a preponderant part. They are the real directors, the responsible heads of the spiritual society which is grouped around them. In order to comply with the intentions of the Master who fixed their number at twelve, they first set about replacing Judas the traitor. They soon draw up a definite scheme for the conversion of the world and, when a practical difficulty arises in the course of this apostolate, St. Paul, the last of the Apostles, appeals to them for a definite decision on the point.

It is clear that this organisation willed and inaugurated by Christ, was to be continued after the death of the Apostles. Jesus had promised to be with them to the end of time. Again, how could the unity of the Church be preserved without an authentic bond linking it with Christ? Since the Apostles were to die before the end of the world, it was necessary that they should have successors. Accordingly we see the Apostles themselves taking care to set bishops over the churches they founded. St. Paul, writing to the rulers of the Church of Ephesus, said to them: "Take heed to yourselves, and to all the flock, over which the Holy Ghost has placed you bishops to rule the Church of God." (Acts XX. 28). And St. Peter writes in the same strain to the elders or presbyters of Asia Minor: "Feed the flock of God which is among you, taking care thereof not by constraint, but willingly, according to God." (1 Peter V. 2). The two Epistles of St. Paul to Timothy and the Epistle to Titus are remarkable from this point of view. They inform us of the organisation of the Churches by the Apostle and they note the transmission by imposition of hands of the hierarchical powers to the authorities charged with the duty of teaching, with the discipline of the infant Church and with the regulation of the divinely-established worship.

Later on, it belonged to the Church of Christ to perpetuate the mode of government set up by the Apostles and, strong in the assistance of her Divine Founder, to complete the organisation of Christendom, by dividing it into dioceses and appointing bishops, successors of the Apostles to govern them.

Besides, Our Lord did not think it sufficient to establish Apostles at the head of the spiritual society He came to found here below. He gave the Apostles themselves a head in the person of St. Peter: "Thou art Peter," said He one day to the Apostle, "and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matth. XVI. 18, 19). Of course, the Apostles also received this same power of binding and loosing, they were also placed by Our Lord as the foundation of His Church, but the fact that Jesus addressed Himself specially to St. Peter to confer these prerogatives on him is a sufficient indication that this Apostle had the primatial authority in regard to them. On this account we see that he has the charge of confirming his brethren in the faith, (cf. St. Luke. XXII. 32), and of feeding not only the lambs of Christ, but also the sheep. (St. John XXI. 15-17). After Jesus and in His stead, Peter is made pastor of the whole flock.

It is for this reason that, in the Apostolic College, Peter always occupies the first place. He presides at the election of Matthias. (Acts, I. 15-26). He inaugurates the preaching of the Apostles. (Acts, II. 14-41.) Throughout the Acts of the Apostles, we see him exercising the primacy with which he had been invested by Christ and the Apostles are the first to recognise it. Thus for example, St. Paul goes up to Jerusalem "to see Peter and stayed with Him fifteen days" (Galat. 1, 8).

Finally, this primacy, willed by Christ and instituted by Him, was meant to be transmitted by Peter to his successors, for the organisation of the Apostolic College under a supreme head was evidently the principle of the hierarchical government of the Church. The Pope, successor of St. Peter, the Bishops, successors of the Apostles, subject to the Pope as the Apostles were to Peter, such is the hierarchical organisation of the Church of Christ, in which the faithful are spiritually directed and safely guided to the haven of eternal life in our true home, the family circle of the Blessed Trinity.

A.

THE CHURCH'S POWER OF TEACHING.

When sending His Apostles to the conquest of the world, Jesus said to them: "Go ye therefore teach all nations." It was, in fact, impossible for Christ to get men to participate in the same worship and in the same sacrifice, to sanctify them in the same religion, without previously instructing them concerning the divine plans for the world. They should know who Christ was, the mystery of His Incarnation and Redemption, the mystery of the eternal life with God to which we are moving onwards. It was necessary that the voice of Christ should be able to be propagated to the ends of the earth and that He should have spokesmen, who would make it heard by the generations to come. Hence the first duty incumbent on the authorities of the Church, in their task of governing, is the teaching of the word of God. "Attend to thyself and to doctrine," writes St. Paul to Timothy, "be earnest in them." (I. Timothy IV. 16.) Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine . . . do the work of an evangelist, fulfil thy ministry." (II. Timothy IV. 2-5).

To understand the importance of preaching and teaching in God's Church, we must realise the close connexion that exists between revealed truth and the sanctification of the faithful. We shall then be better able to grasp the importance of the teaching office of the Church and its immediate bearing on the work which the Church has to accomplish here below. "And this is life everlasting," said Jesus in His sacerdotal prayer, "that they may know thee, the only True God and Jesus Christ whom thou hast sent . . . Sanctify them in truth." (St. John XVII. 3. 17.). In our day many Catholics have lost sight of the essential role played by knowledge of the truth in sanctification of the human soul. They have grown accustomed to consider our relations with God only in the light of a more or less well-defined religious sentiment. And yet the old Scholastic saying that there is no love without knowledge has not lost any of its pristine signification. It

is true that perfection consists in charity, but we must remember that charity must have an object and that charity receives its full development only in the vision of God face to face in heaven, therefore in an act of knowledge. Divine Grace, which is the root and principle of our whole supernatural life, equips us with faculties of knowledge and love which will only find their perfect satisfaction in heaven, in the possession and enjoyment of God as He is in Himself. In all truth, eternal life consists in knowing God and Him Whom He has sent, Jesus Christ. Eternal life is the contemplation of the Blessed Trinity, in light ever pure and unchanging, and the participation in Its Life, which is a life of knowledge before being a life of love. Knowing God in His unspeakable happiness perfectly we shall cleave to Him with all the strength of our wills, so that nothing shall henceforth be capable of making us turn away from His love.

Here below, the Blessed Trinity remains hidden from our gaze and yet the faculties with which grace enriches us direct our intelligence and our will to the Divine Essence and dispose us to lay hold of God in His Inner Life by knowledge as well as by love. But because our knowledge cannot be immediate, faith must take the place of vision. In order to believe, however, a testimony or witness to the truth is required. Accordingly, we have the testimony of Christ. In addition, it is indispensable that His testimony should reach us authentically guaranteed in its integrity. For it is only on that condition that our faith will have an object, that our love will be able to fix itself on the True God and that our mystical life will be able to go on developing by penetrating ever more profoundly the first truths of faith. On that condition only will our faith be secure. To the Catholic Church precisely it belongs to transmit revealed truth to the successive generations of men.

Our practical moral life must also be illuminated by the light of the Church's teaching. The obscure knowledge which faith gives of the mysteries of the Divine Life would not suffice by itself to map out for us the line of conduct we must follow in order to reach eternal life. Hence Christ has at the same time revealed to us the chief laws of Christian morality by which we are to guide

our steps. Here again, it belongs to the Church to maintain this moral law intact, to keep it ever before the world by her teaching and to explain it to us with unquestionable authority. Thus, once more, we see the Church contributing to our sanctification. Without this teaching of the Church, the faculties of moral action with which we are enriched by grace, and which are no other than the infused supernatural virtues would also lack their exact object and their clear-cut definite line of guidance.

If then the Church, by her teaching plays such a part in our sanctification, who does not immediately see the capital importance of the mission entrusted by Christ to His Apostles when He said to them: "Go, teach all nations"? Is it not evident that such a mission implies special prerogatives and privileges?

(a)

INFALLIBILITY OF THE TEACHING CHURCH

To lead souls to the vision of God by a sure and direct road supposes that the danger of falling into error has been eliminated and that consequently the Church enjoys the prerogative of infallibility. She can never fail in her doctrinal or teaching mission. Because the Church is the depositary of all the graces of salvation, she is also the guardian of every truth that leads to God. It is to her that souls longing for light must turn. She alone can put into clear and definite terms the divine illuminations contained in Revelation.

But because unity is as indispensable in the question of doctrine as in the question of sanctification, it is absolutely necessary that the imparting of this teaching should be centred in one head, in one sole authority. The primacy of Peter in the government of the Church is before all else a doctrinal primacy: "I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren." (St. Luke XXII, 32.) This primacy must pass on, by way of authentic succession, to all the successors of Peter; for, as we have already said, apostolicity of government is one of the conditions of the

unity of the Church throughout the ages. From this follows the privilege of infallibility, which faith obliges us to recognise as belonging on the one hand to the Pope, and on the other to the Bishops in union with the Pope. Every time that the Pope teaches solemnly as Pastor and Supreme Doctor of the Catholic world, he cannot go astray in the faith. Every time that the bishops, united amongst themselves and with their Sovereign Head, propose a common doctrine to the flock of Christ, they are assisted by the Holy Spirit and cannot fall into error.

The objects of this infallible teaching are evidently all the dogmatic and moral truths contained in Revelation, all that relates to the mysteries of the Supernatural Life of God, all that concerns the direction of our lives to Him thanks to which the truth becomes in practice life and principle of sanctification in us. Not only, however, does it belong to the Church to explain to the faithful this deposit of Revelation, but also to safeguard it from all that might tend to corrupt it. From this point of view the Church has the right to pass judgment on every doctrine, philosophical or scientific, which would, in virtue of its methods or its conclusions, attack revealed truth or falsify the meaning of it. In such a judgment, the Church also enjoys the privilege of infallibility. Astonishment is sometimes expressed at the Church's entering upon this domain of purely human knowledge, for this domain seems at first sight outside its sphere of action. It is quite certain that the proper object of the teaching of the Church is Divine truth. The Church has the right of imposing this divine truth on our assent and of declaring heretical every affirmation which is in open contradiction with it. Human opinions, however, are not necessarily in categorical opposition or implicit agreement with our faith. They can come close to or recede from revealed truth in a greater or less degree, that is, be favourable to it or endanger it. In the measure in which we allow ourselves to be influenced by certain of these opinions and in which we utilize them in the interpretation of revealed truth, we shall be exposed to the danger of error to the inevitable detriment of our divine life. The Church, whose sole aim in teaching is to enable us to live the divine life must be able, as a vigilant mother, to pre-

serve and defend the life of her children and, amongst the different forms of human knowledge point out to us those that are dangerous to faith and salvation or those that are in harmony with her own teaching. In doing this, the Church does not claim that this or that portion of human knowledge, philosophical or scientific, belongs to Revelation, but she guides us infallibly through the maze of opinions, pointing out here and there the degree of certitude or of error belonging to them, in the measure in which that interests the faith. The question of our salvation is too important to allow of the Church's not taking seriously her role of educator and guide of our intelligences, or of her not imposing on us the obligation of obeying her decisions.

(b)

DIFFERENT FORMS ASSUMED BY THE CHURCH'S TEACHING.

The teaching of the Church has an extension wider than her infallibility. The reason of this is to be found in the special nature of that assistance which God vouchsafes to His Church to preserve her from Error. She does not receive a new revelation nor infused supernatural illuminations informing her of the truth. Our Lord has left His Spouse the work of elaborating, by her doctors, the whole content of revelation. What He has promised is, to assist her and preserve her from all error, when, at the conclusion of this work of elaboration and after having taken all the precautionary measures dictated by prudence, she pronounces a definitive judgment in virtue of her doctrinal authority. From this it follows as a matter of course that, before the Church has fully elaborated a doctrine and brought it to the point where her privilege of infallibility enters into play, she can ask her subjects to trust her, and without addressing herself directly to their faith, demand respectful obedience and filial assent to the doctrinal directions she gives them. Spouse of Christ, indefectibly united to Him, is she not the best judge of all that concerns the teaching of the Master? That teaching may not yet be explicitly formulated in

clear and precise propositions, yet the Church from the beginning has been living that teaching. She is consequently capable of reacting, as a living being reacts, to all that could in any way affect her doctrinal progress. It may happen, for example, that a dogma like that of the Immaculate Conception may be proclaimed only after a very long period of time. That does not mean, however, that this dogma was foreign to the belief of the Church in previous centuries. The Church was always deeply and fully conscious of the eminent dignity of the Blessed Virgin Mary. The definition of the Immaculate Conception is only the normal result of that profound vitality of the Church which little by little discovers the riches of her own treasures of truth and brings them out into the full light of day.

There are, therefore, two portions to be considered in the Church's teaching. One set of truths is proposed for our acceptance by the Church's infallible authority and cannot be rejected without heresy, or at least without incurring the guilt of grave error. In regard to the other section of the Church's teaching, though the Church's infallibility is not therein involved, our religious adherence to these truths is nevertheless demanded and in case of refusal to accept, we should be guilty of unequivocal disobedience to the Spouse of Christ and the Mother of our souls. To recognise the cases in which the infallibility of the Church is at stake, it is enough to remember that every doctrine taught to the universal Church by the Pastors charged with the guidance of Christ's flock and manifestly propounded as belonging directly or indirectly to Revelation is infallible. "If it is a question of a doctrine of the Fathers or theologians which must be held to contain, in virtue of the tacit approbation of the Church, a truth taught by her infallible teaching authority, the consent of the Fathers and theologians must be morally unanimous and must be about some truth expressly stated as certainly forming part of the deposit of Christian Revelation."* The Church is infallible also in the solemn judgments she pronounces on matters which are in relation, either direct or indirect, with revealed

* Dict. de Théol. Cath., art. Eglise, col. 2195.

truth. These solemn judgments may be either the decisions or decrees of oecumenical councils or may be definitions and declarations delivered *ex cathedra* by the Sovereign Pontiff. The Vatican Council itself laid down that the Sovereign Pontiff speaks *ex cathedra* every time that, fulfilling his function of Pastor and Teacher of all Christians, in virtue of his supreme Apostolic Authority, he defines a doctrine concerning faith or morals and imposes it on the universal Church.

We see, therefore, that the infallibility of the Church is not only exercised in solemn circumstances, but also in the ordinary universal teaching by which the faithful are guided safely along the path of truth. "We must believe, by divine and Catholic faith, all that is contained in the word of God, written or oral, and which the Church proposes as an object of faith divinely revealed either by a solemn judgment or by her ordinary and universal teaching-power." (Vatican Council. Sess. 3, ch. 3).

The non-infallible teaching of the Church is sometimes concerned with truths that really belong to Revelation, but in such a way that the fact of their so forming part of divinely-revealed truth is not yet sufficiently clear. Sometimes and more frequently, doctrines, connected with revealed truths and necessary or useful for their integral defence, are in question. Thus the Church, by the mouth of the Sovereign Pontiff directly or by the medium of the Roman Congregations approved of by him, intervenes either in order to recommend conclusions, which she judges more apt to safeguard faith, or to reject others which do not appear to her in harmony with revealed teaching, without, however, pronouncing an infallible decision compelling acceptance on the part of the faithful.

It will, however, always remain true that the teaching of the Church is for the Catholic the guiding light which directs him towards his end which he has not the right to leave out of account. It may happen that, in regard to a point in which her doctrinal infallibility is not at stake, the Church does not attain to full and definite clearness of teaching. Thus her decisions may be open to revision, yet her counsels and orders, impregnated as they are with supernatural prudence, will never lead her children

away from the straight path, will never separate them from Christ and will not prevent their sanctifying union with Him. If in obedience to her directions, a Catholic refuses to admit a scientific conclusion as yet insufficiently established, he may be exposed to the danger of remaining in ignorance or even of falling into partial error, but his supernatural life will not suffer thereby. On the contrary, it will be strengthened and increased by the exercise of his faith. For, though the Church favours the progress of human knowledge, it is not her mission to do so. Her work in the world is to secure the salvation of souls and to safeguard them from every scandal which might disturb their spiritual life or prevent them from returning to God. This is the explanation of the caution shown by the Church in regard to new doctrines that have not yet been confirmed by experience or reflexion, as also of the unyielding firmness in presence of every opinion likely to trouble consciences. In a word, as we said at the beginning, the Church's whole mode of procedure in the teaching of truth to the world must be judged by the end at which she is aiming and which, so far as she is concerned, she realises unerringly; the sanctification of the faithful.

B.

THE CHURCH'S POWER OF JURISDICTION.

The sovereign rights of the Church in the domain of supernatural truth involve as a necessary consequence the power in the practical order of enacting precepts and laws, strictly obligatory in conscience. For supernatural truth must be the spring and source of life and action for Catholics, and they must be able to regulate their conduct of daily life in accordance with it. In the doctrinal order, as we have just seen, the Church has the right to impose her decisions and directions on her children. That, however, is not enough. In the light of her dogmatic and moral teaching, the Church must be able to lay down in detail the rules which will enable Catholics to attain their supernatural ideal. Hence, in addition to the power of teaching, the Church has real jurisdictional authority.

When Jesus ordered His Apostles to teach all nations

and to baptise them in the name of the Father and the Son and the Holy Ghost, He immediately added: "Teach them to observe all things whatsoever I have commanded you." (St. Matth. XXVIII, 20). The Church, in the person of the rulers, is thus charged with transmitting the precepts of Christ to His followers and consequently with explaining them and, by means of more detailed regulations, adapting them to the varying conditions of time and place. The words of Christ would be vain, as it is clear, if the Church had not the power of legislating in regard to everything that concerns the spiritual conduct of the faithful. As a matter of fact, we see that the Apostles, from the very beginning of their ministry, made use of such a power. At the Council of Jerusalem they promulgate a law concerning the use of meat immolated to idols amongst the gentiles (Acts XV. 24-29). St. Paul gives orders to and lays down precepts for his Churches: he regulates the Eucharistic liturgy (I Cor. X, 16-21; XI, 18-34); he exercises supervision over the charisms or *gratiae gratis datae* (I Cor. XII, 1-31; XIII; 1-49). For what is the work to be carried out? It is the arduous one of guiding the faithful in the path of salvation, of keeping them faithful to the practice of the commandments of Christ and of directing their daily participation in Catholic worship. Only a competent authority can come to decisions in these matters and impose strict obligations in the name of Christ. Here again we are in presence of the Church's participation in the Kingship of Her Divine Master. In consequence of this participation, the Pope has the power to enact laws for the Universal Church and the Bishops for their respective dioceses. In like manner, the Pope and Bishops together have the power to rule and make laws for the Universal Church. The promulgation of the Code of Canon Law by the Sovereign Pontiff, Benedict XV, is the most remarkable present-day manifestation of this juridical power of the Church. Here once more we must repeat that to disobey the Church is to disobey Christ Himself.

Of course, legislative power brings with it the right of watching over the observance of the precepts laid down. Hence it supposes the power of judging delinquents and imposing fitting punishments. In this matter as in regard

to the preceding ones, Christ has given all authority to His Church: "Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven." (Matth. XVIII. 18). The Apostles themselves were the first to make use of this power of laying down sanctions for laws and of punishing the guilty. We have only to recall to mind the incident of Annanias and Sapphira in the Acts of the Apostles (Chap. V, 1-11) and the excommunication pronounced by St. Paul against the individual in Corinth guilty of incest (I Co., V. 1-7). The Church, by judging and punishing those who infringe her laws, merely translates into action Christ's intentions concerning her. She exercises a power that is her's exactly in the same way as that of making laws or instructing the faithful. Of course, the Church's power is not limited to condemning only; she can also absolve and release the faithful from the punishments inflicted on them. Whether she binds or looses, her sentence is that of a sovereign authority.

"The Church has an inherent and exclusive right, independent of every human authority, of inflicting on those of her subjects found guilty of crimes, spiritual and even temporal penalties." (Canon 2214 of Code of Canon Law.) These penalties may be medicinal. Of this nature are the censures which aim at inducing the guilty party to repent, by depriving him of certain advantages either wholly spiritual or connected with spiritual things. These penalties may be vindicatory also, that is, they may have as end the chastisement of the guilty person independently of his or her moral betterment. Canon Law treats of three different kinds of censures; excommunication, interdict and suspension. Excommunication, which is the most serious of them, excludes the subject who incurs it from the communion of the faithful, deprives him of the right of assisting at the Divine Office, of receiving the sacraments, of gaining indulgences and of profiting by the suffrages and public prayers of the Church. Interdict, without excluding the guilty party from the communion of the Church, forbids him to assist at the Divine Office or to receive the Sacraments. Either persons or places may be placed under an interdict, a

whole town or a country, for example, may be deprived of the celebration of Divine Worship. Finally, suspension deprives clerics of the exercise of their functions or of the enjoyment of their benefits, or of both together.

Vindictory penalties are either temporary or perpetual, their duration being independent of the amendment of the guilty person. They may take the form of privation of spiritual advantages, such as ecclesiastical burial and sacramentals, or of privation of temporal goods, like pensions and ecclesiastical privileges.

We must also mention the penal remedies and penances which the Church may inflict upon her rebellious children. Such, for example, are monitions and private or public corrections, the obligation of reciting certain prayers, of going on a pilgrimage, of fasting and of giving alms.

In all these acts, the Church merely makes use of the right given her by Christ for the government of His Mystical Body, the defence of the interests of the supernatural life of the world and the salvation of souls. Though these disciplinary measures of the Church may be severe, they are always characterised by that merciful forbearance which determines to act only after having waited patiently for amendment. The words of the Council of Trent (Sess. XIII. ch. 1), quoted by the Code of Canon Law (Can. 2214), which expresses so admirably the spirit in which the Church exercises her jurisdiction, are too beautiful not to be recalled in this connexion: "The Bishops and other ordinaries must remember that they are pastors and not tyrants, that they are meant to rule and guide their subjects and not treat them as slaves. They should love and cherish them as children and brothers and should endeavour by their exhortations and counsels to turn them from what is forbidden, so that they may not be obliged to inflict just chastisements upon them in the event of their falling into evil courses. If, nevertheless, their subjects happen through human frailty to commit crime, Bishops and ordinaries must observe the precept of the Apostle. They must reprove, entreat and warn with all goodness of heart, for kindness is frequently more effective with culprits than severity, exhortations than threats, charity and love than displays

of force. But if, on account of the gravity of the crime, punishment must be inflicted, then let severity be accompanied by gentleness, condemnation by mercy, strictness with kindness, so that good order, so salutary and necessary for all peoples may be preserved without harshness and that all those who have been corrected may be improved, or if they do not wish to give up their evil ways, others at least may be deterred from vice by the sight of the punishment inflicted."

C.

INDIRECT SUBORDINATION OF TEMPORAL RULERS TO ECCLESIASTICAL AUTHORITY.

By God's loving condescension we have been raised to the supernatural order. The Supernatural Life of Grace, by which we are elevated to share God's Inner Life in Three Divine Persons, does not, however, mutilate or do away with our nature. It leaves present in their entirety the necessities our nature imposes on us in the realm of temporal affairs. Accordingly, though we have been raised to the life of grace, we must continue to pursue the end laid down for us as men and seek to evolve a social organisation in accordance therewith. The pursuit of any natural end and the organisation of society demanded thereby are meant to be in subordination to the end of our Divine Life, in such wise that they not only do not hinder our attaining it but indirectly favour our doing so. For we must work out our salvation in the conditions of earthly existence which fall to our lot and amidst the lowly realities of everyday life. Grace simply gives to our activity a new direction, elevating it to the level of God's Inner Life, turning it towards God known and loved as He is in Himself. The temporal order then with its appointed rulers, exists alongside the spiritual order with its hierarchy. In both domains, authority is exercised in its own sphere.

But since what is temporal is subordinate to what is spiritual, and since the final end of man which dominates all others is spiritual, in strict logic we must recognise the right of the ruler in the order of grace to intervene in the natural or human order. This right will, of course, be determined and defined by the necessity and the utility

of the maintenance and the development of the Divine Life of souls. The Spiritual Kingship of Christ, then, includes this power of intervention in human affairs and, as a matter of fact, we see Him making use of it, when, for example, He drove the traffickers from the Temple, thus restricting man's commercial liberty, when it was a hindrance to God's being honoured in becoming fashion.

The same conclusions must be drawn with regard to the Church's authority, which, as we know, is nothing else than a participation in the Spiritual Royalty of Christ. The Church, in the name of her Divine Founder, has the mission of defending the interests of the spiritual community of which she is in charge. She must safeguard the faith, keep alive charity in souls and firmly resist whatever tends to destroy or diminish it in any way. As her work in the world is the promotion of holiness, she must preserve souls from every danger of perversion. As she is the guardian of the One True Religion, she must ward off every attempt to shackle the freedom of Catholic worship. We thus see that the Church has many reasons for intervening in the domain of things civil and political.

Of course, each of the two powers, the spiritual and the temporal, has its own proper and distinct object and each of them has sovereign authority in its own sphere. Pope Leo XIII affirms this explicitly in his Encyclical *Immortale Dei*: "The Almighty, therefore, has divided the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each is sovereign in its order, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own inherent right."

Though these two powers are distinct, they are not, however, without points of contact. Many are the cases, in which a spiritual or moral problem of grave religious import is involved in temporal and political affairs. The Church is not concerned with the purely temporal aspect of the matter, but she cannot lose sight of the spiritual aspect and, on this head, she has the right of intervening

in mixed matters in order to make sure that the spiritual interests of the Mystical Body suffer no detriment: "Whatever, therefore," writes Pope Leo XIII in the same Encyclical, "in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls or to the worship of God, is subject to the power and judgment of the Church." Thus, for example, the Church has the right to concern herself with the civil laws which deal with the organisation of schools and the education of children, and she may condemn the laical character of these laws, especially when, under pretence of neutrality, they tend to rob children of their faith and to make them abandon the practice of religion.

Again the Church has the right to concern herself with social laws in order to see that they take due account of the spiritual needs of the members of the community for which they are intended.

The relations between the spiritual and temporal order can be more or less close. Sometimes, as in the preceding examples, the connexion is intimate and essential; sometimes, it is less clearly defined. It follows that the interventions of the Church may take the form of commands or of simple directions. It is for the Church herself to judge of the opportuneness of her intervention and of the form it should take. The faithful should be subject to her like loving children who expect from their mother not only orders and commands but also counsels, to guide them in the conduct of their lives. Even if it seems to them at the outset that the Church, in the counsels which her maternal solicitude prompts her to give, takes a false step, they must remember that no one is better situated than she is to discern what is for the good of all. They should, therefore, not hesitate to sacrifice particular interests to the general welfare, the entire responsibility for which rests on the Church. One can never err in trusting the Church and Him Whom she represents here below. On the contrary, the danger of falling into error is inevitable, when one rebels against her and obstinately refuses to submit to her directions. For, however noble and exalted temporal interests may be, they must give way before spiritual interests. We are not in this world ex-

clusively to seek our civil, social and political advancement, but to realise it in such wise that it may not only not be detrimental to our spiritual progress but may favour the latter. For thus the whole Mystical Body of Christ "maketh increase unto the edifying of itself in charity." (Ephes. IV. 16).

This right of intervention of the Church in temporal affairs is usually called the Indirect Power of the Church. It must be clearly understood however, that this right of intervention does not confer a new and distinct power on the Church, for it forms an essential part of her spiritual Royalty. This power has not for object the issuing of commands and the enacting of legislation with a view to the attainment of the common natural good of society, for all that belongs to the temporal rulers. What is in question here is the offering of resolute opposition to all that might hinder the development of the supernatural life and the social order consonant with it, and the obtaining from civil rulers the liberty required therefor. This power is, however, identical with the strictly spiritual power, for it is at the service of the latter and is, so to say, its instrument. "Where one thing exists for another" said Aristotle, "there appears in reality to be only one and the same thing."

The fact that the Church shares in the Kingship of Christ supposes, therefore, in her an established hierarchical government, capable of teaching the members of Christ without danger of falling into error, of commanding with authority and of laying down sanctions for infringements of its commands. The Pope, successor of St. Peter, and the Bishops, successors of the Apostles, form this government. The Pope, invested with the Primacy, the Bishops in union with him, are clothed with the very authority of Christ. They take His place here below and they rule the Church in His Name. "They take the place of Christ" (*vicem gerunt Christi*) is St. Thomas's expression. "He that heareth you heareth me, he that despiseth you despiseth me." (St. Luke X. 16). This is the stupendous divine commission on which is based the authority of the rulers of the Church. It is this divine reality which enables us to understand their attitude to the world and their exercise of power.

CALLING PLAIN CHRISTIANS

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