

and the history of the Old and New Testaments as expounded by the Fathers in the second nocturn of the divine office. This four-fold application St. Anthony calls the "four wheels of the chariot of Elias" (*quatuor rotae quadrigae Eliae*) which carried the prophet up to Heaven.¹⁸

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¹⁸ Scaramuzzi, *op. cit.*, p. 38.

THE MISUSE OF SCRIPTURE AT THE HANDS OF HERETICS

When we correctly derive conclusions about the Scriptures from the Scriptures themselves, we base our conclusions scientifically on faith. Though it be true that heretics have the effrontery to use the prophetic Scriptures, yet, in the first place they do not use them all, and in the second place they do not use them in their wholeness, nor as the body and the context of the Prophecy demand. Actually they select ambiguous phrases and turn these to their own opinions, picking out a few scattered utterances without considering what is intended in them, but perverting the bare letter as it stands. For in almost all the passages they employ, you will find how they pay attention to the words alone, while they change their meaning. They do not even understand the words as they are spoken, nor do they use in their natural sense such citations as they adduce. Truth, however, is discovered, not by altering the meaning of words (for in doing this they will overthrow all true teaching), but by considering what is perfectly fitting and appropriate to the Lord and God Omnipotent, and by confirming each thing proved according to the Scriptures from similar passages in the Scriptures themselves. Neither, then, do they desire to turn to the truth, since they are ashamed to abandon the claims of self-love; nor are they able to support their opinion by doing violence to the Scriptures. But having first promulgated false dogmas to men, plainly contradicting almost the entire Scripture and constantly confuted by us who contradict them, even now they partly hold out against admitting the prophetic Scriptures, and partly pretend that we are of a different nature and that we are incapable of understanding what they alone set forth. And sometimes they even deny their own dogmas when these have been refuted, being ashamed to acknowledge openly what they glory in teaching privately. For this may be seen in all the heresies, when you examine the iniquities of their dogmas.

—Clement of Alexandria, in the *Stromata*, VII, 16.

THE FELLOWSHIP OF THE DIOCESAN PRIESTHOOD

Essential for any adequate theological understanding of the secular priesthood is the recognition of the *presbyterium* as a brotherhood that imposes a special obligation of mutual Christian fraternal charity upon its members. Obviously this does not mean in any way that the diocesan *presbyterium* is the only kind of community whose members are bound to love one another with the love of the brotherhood. Such an obligation is in no way distinctive of the diocesan priestly fraternity, because Christ Our Lord has given this command to all His disciples and has made His Church a brotherhood of love. For this reason, within the universal Church itself, and within every legitimate social unit of the Church, Christ's disciples are bound to love each other with the true and sincere affection of charity.

There are, however, special reasons that demand a particularly powerful and intimate fraternal charity on the part of a secular priest for his fellow priests, and particularly for the members of his own *presbyterium*. Every priest, religious or secular, by the very fact of his position and function in the Eucharistic sacrifice, has motives for fraternal charity stronger and more exacting than those which govern the conduct of Catholics not in sacerdotal orders. Every diocesan priest, by reason of his association with his bishop and with the other members of his own *presbyterium* in the Eucharistic leadership of a local Church, is bound to the perfection of mutual charity by ties that affect only his own brotherhood.

In order to realize the special position of mutual fraternal charity in the diocesan priesthood, we must first understand the urgency with which Our Lord laid the command for the love of the brotherhood on all his disciples so as to make it a real bond of unity in His Church. The order to love one another was the "new commandment" He gave to His disciples.

A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

By this shall all men know that you are my disciples, if you have love one for another.¹

¹ John 13:34-35.

Our Lord returned again and again to this basic commandment during the course of His instruction after the Last Supper. "This is my commandment, that you love one another, as I have loved you,"² He told the disciples, and "These things I command you, that you love one another."³ As a matter of fact St. John, the inspired author of the Fourth Gospel, explains Christ's own teaching about spiritual light and darkness in terms of this love of the brotherhood.

Again a new commandment I write unto you: which thing is true both in him and in you, because the darkness is passed and the true light now shineth.

He that saith he is in the light and hateth his brother is in darkness even until now.

He that loveth his brother abideth in the light: and there is no scandal in him.

But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth: because the darkness hath blinded his eyes.⁴

This passage from St. John's First Epistle contains an obvious reference to Our Lord's own statement: "I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life,"⁵ and to the warning He gave the multitude that questioned and opposed Him after His triumph of Palm Sunday.

Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtaketh you not. And he that walketh in darkness knoweth not whither he goeth.⁶

Our Lord taught that the very purpose of His coming into the world was to give men, through faith in Him, that light of life with which the love of the brotherhood is inseparably connected. "I am come," He said, "a light into the world, that whosoever believeth in me may not remain in darkness."⁷

Thus the love of the individual Catholic for the Church and for his brothers in the company of the disciples is something most clearly and forcefully commanded by Our Lord. The charity of the brotherhood, or the true and sincere affection for the Church

² John 15:12.

³ John 15:17.

⁴ I John 2:8-11.

⁵ John 8:12.

⁶ John 12:35.

⁷ John 12:46.

as the supernatural house or family of God and for its members, is a matter of the most stringent and fundamental obligation for all Catholics without exception. To classify this love of the brotherhood as something to be achieved only in the higher stages of perfection, or to think of it as merely something counselled by Our Lord is to misconstrue the very purpose and the nature of the Catholic Church. "We know," St. John tells us, "that we have passed from death to life, because we love the brethren. He that loveth not abideth in death."⁸

It is impossible to love God with the love of charity without loving our brethren in the Church.

If any man say: I love God, and hateth his brother; he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?

And this commandment we have from God, that he who loveth God love also his brother.⁹

As a matter of fact, the great Douai theologian, Francis Sylvius (†1649), spoke of the *amor fraternitatis* apart from which true charity cannot exist as a requisite for membership in the Church of Jesus Christ in this world. Sylvius taught that this "love of brotherhood" could and did exist in persons not in the state of grace even though only those who possessed the *amor fraternitatis* could have the virtue of charity. Thus he held the Catholic truth that men not in the state of grace can be truly members of the one company described by St. Paul as the body of Christ.¹⁰

Sylvius defended strenuously and, it would seem, successfully his contention that the Second Epistle of St. Peter gave evidence of divinely inspired teaching that there is such a thing as a "love of brotherhood" distinct from the theological virtue of charity. He pointed to the passage in which St. Peter warns his readers to minister "in godliness, love of brotherhood: and in love of brotherhood, charity."¹¹ The Greek text has *φιλαδελφία* for *amor fraternitatis* and *ἀγάπη* for *caritas*.

⁸ I John 3:14.

⁹ I John 4:20-21.

¹⁰ Cf. *De praecipuis fidei nostrae orthodoxae controversiis cum nostris haereticis*, Lib. III, art. 2, in the *Opera omnia* (Antwerp, 1698), V, 237.

¹¹ II Pet. 1:7.

In common with many of his contemporary theologians, Sylvius refused to accept the teaching of St. Robert Bellarmine (†1621), that a man could be counted as a member of the true Church by the possession of only the external bond of unity within this society.¹² St. Robert held that a man could and must be reckoned as a Christian, as a member of the one true Church of Jesus Christ in the world, if he had the profession of the true faith, if he was admitted to the communication of the sacraments, and if he held himself subject to his legitimate ecclesiastical pastors, and ultimately, of course, to the Roman Pontiff, even though he did not possess any of the virtues pertinent to the Christian life of grace. Sylvius was one of those who taught that the possession of some virtues was requisite for membership in the Church. He admitted, of course, that a man could be a Christian, a member of Christ's company, without having true charity. He would not admit, however, that anyone "could be constituted as a part or member of the Church" without the *amor fraternitatis* which he described as the virtue "by which a Christian wishes to live and to die in the communion of the Church and has a horror and hatred of attacks against it and divisions within it."¹³ It is interesting to note that another of the classical ecclesiologists, William Herincx (†1677), the Franciscan Bishop of Ypres, agreed in great measure with Sylvius about the function of the *amor fraternitatis* in the Church of God.¹⁴

Sylvius and Herincx cannot, of course, be followed today in their opinion that an inward bond of union is requisite for membership in the Church. The teaching of St. Robert Bellarmine, with which they disagreed, has long been the common doctrine of the schools. The present Holy Father's encyclical, the *Mystici corporis*, gave official standing to this teaching when it enumerated only the external bonds of unity in speaking of requisites for membership in the true Church.¹⁵ Sylvius and Herincx were, however, perfectly correct in counting this *amor fraternitatis* among the real elements of the inward bond of unity within the

¹² Cf. *De ecclesia militante*, cap. 2, in *De controversiis christianae fidei adversus huius temporis haereticos* (Ingolstadt, 1586), I, 1264.

¹³ Cf. Sylvius, *loc. cit.*

¹⁴ Cf. *Theologia dogmatica, moralis et scholastica* (Cologne, 1718), I, 71.

¹⁵ Cf. *Acta Apostolicae Sedis*, XXXV (1943), 202.

Church. The love of the brotherhood is actually a force drawing the people of God into that unity that Christ prayed they might retain.

Furthermore Sylvius did an extraordinary service to Catholic theology when he described the *amor fraternitatis* as involving an intention to live and die within the Church and as including a hatred and horror of attacks against the Church as well as of divisions within it. The desire to live within the Church is, in the last analysis, a wish to take part in the corporate and organized work of charity for God in this world. The man who wills to die in the Church intends, objectively at least, to make the purpose of the Church the purpose of his own life. The man who really possesses the love of brotherhood in the Church appreciates this society for what it is, the true family or household of God. His appreciation is sincere and his love is real to the extent that he reacts toward the Church as a good man does towards his own family in this world. He faithfully opposes attacks made against it. He sets out to remedy and if possible to prevent any division within it, in so far as he is able to do so.

Because of the fact that the priests of a diocese actually form a distinct brotherhood under the rule of their bishop, the divinely imposed obligation of mutual Christian fraternal charity applies to them with particular urgency. The teaching on the *ordo caritatis* is an integral part of the Catholic truth about the life of divine grace. According to St. Thomas Aquinas¹⁶ the affection of charity is stronger or more intense in proportion to the closeness of our associations with those whom God commands us to love. His bishop and the fellow members of his own *presbyterium* are joined to any diocesan priest in the most intimate supernatural brotherhood. The individual secular priest is essentially a member of a group, working together under the paternal direction of the diocesan bishop for God's glory, through the corporate exercise of the life of grace in a local Church. To this work each member of the *presbyterium* is privileged and commissioned to devote all his activity. Since the participation of the individual member of the *presbyterium* in this corporate salvific task involves an especially intimate association with the diocesan bishop and with the others of this sacerdotal company, the individual diocesan

¹⁶ Cf. *Sum. theol.*, II-II, q. 26, a. 7.

priest is, by reason of his very position in the Church, obliged to have and to show a particularly powerful and intense charity for his bishop and for his brother priests. It would follow that the individual member of a *presbyterium* can rightly have no association more vital and important than that which binds him to those with whom he is called to perform the sacerdotal ministry in the Church.

Moreover, the very nature of the work that constitutes the central and essential element of the priestly ministry is such as to demand the perfection of fraternal charity from those who take part in it. The Eucharist is, in a special and profound sense, the act of Our Lord's Mystical Body.¹⁷ All that the Catholic Church does and wishes to do is summarized and expressed in the Eucharistic sacrifice. Indeed, the Church militant might well be defined as the society Our Lord has organized around Himself to glorify God in the salvation and sanctification of men through the Eucharistic sacrifice and the sacramental system built around the Eucharist. The Eucharist is at once the sign and the cause of charity. Because the basic function of the bishop and the priestly company over which he presides is that of offering the Mass with and for the people of the Church, the mutual charity of Christian brotherhood must abound within the *presbyterium*. The men whom God has empowered and commanded to offer the Eucharistic sacrifice must have for one another that true charity of which the Eucharist is the sign.

A passage in the famous *Didache* shows how clearly the early Christians understood the incompatibility of mutual animosity among members of a Catholic community with the Eucharistic prayer and sacrifice to which that community was dedicated.

On the Lord's day of the Lord, gather together, break bread, and celebrate the Eucharist, after confessing your sins, that your sacrifice may be pure. But let no one who has a quarrel with his comrade join with you until they are reconciled, in order that your sacrifice may not be defiled.¹⁸

This teaching is only an expression of that which Our Lord

¹⁷ Cf. the article "The Act of the Mystical Body," *The American Ecclesiastical Review*, C, 5 (May, 1939), 397 ff., and the discussion about this article, *AER*, CII, 4 (April, 1940), 306 ff.

¹⁸ *Didache*, XIV, 1, 2.

gave to His disciples. According to His doctrine, the members of the Catholic Church are people absolutely forbidden to be hostile and antagonistic to one another because they are the men and women of his own household, His brothers and sisters, privileged by God to take part in His sacrifice of love.

Our Lord Himself had commanded that this Eucharistic charity among His disciples should be really effective. Uncharitable discord among those who were to take part in His sacrifice was so abominable in His eyes, and so manifestly counter to the meaning of the sacrifice itself that He ordered those who had sinned against their fellow members of the "royal priesthood" to go and be reconciled with those they had wronged before offering their gifts at the altar.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee;

Leave there thy offering before the altar and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.¹⁹

The disciple who had been injured or treated unjustly by another was, according to Our Lord's specific injunction, obliged to forgive his enemy always.

Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? Till seven times?

Jesus saith to him: I say not to thee till seven times, but till seventy times seven times.²⁰

Furthermore, according to Our Lord's express teaching, the offended party is bound to take the initiative, if necessary, to bring about the renewal of charity within the society of the disciples. The passage in which Our Lord brought out this command is best known in theology because of the fact that it places the word *ἐκκλησία* on the lips of Christ and because it indicates the visibility, the organized social structure on earth of the company within which He has promised to dwell forever. Nevertheless, the truth upon which Our Lord insisted immediately and primarily in this passage is that of the absolute necessity for fraternal charity in His company.

¹⁹ *Matt.* 5:23-24.

²⁰ *Matt.* 18:21-22.

But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

And if he will not hear thee: take with thee one or two more, that in the mouth of two or three witnesses every word may stand.

And if he will not hear them: tell the church. And if he will not hear the church: let him be to thee as the heathen and the publican.²¹

St. Luke's Gospel contains a passage which insists powerfully upon the obligation of the disciple in the line of fraternal charity.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.

And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent: forgive him.²²

It is perfectly true that Our Lord has commanded all of His disciples, all the members of His Church, to love each other with the love of the brotherhood, to let nothing stand in the way of this fraternal affection, and utterly to wipe out any antipathy or animosity inconsistent with the charity of the kingdom. Yet it remains true also that the diocesan priest has certain special incentives and motives that impel him more urgently than others in the house of God to the practice of brotherly charity in his own sacerdotal company. As a priest he is empowered to offer the Eucharistic sacrifice, the ultimate social expression of divine charity in the Church of Christ. As a diocesan priest, a member of his bishop's *presbyterium*, he works as his bishop's instrument in encouraging and in fostering the life of Eucharistic charity in the local Church.

Thus the diocesan *presbyterium* is a brotherhood so constituted that any lack of sincere mutual charity among its members involves a direct and immediate affront to the spirit of the Eucharistic *agape*. The function of aiding the bishop in the cause of Christ within the local Church is a corporate task, something which cannot be done successfully except by a group of priests loving their work and loving each other for the sake of God. The work of the bishop is to bring about and to increase the union of charity within his own diocese. That work demands the co-operation of a *presbyterium* which is itself united in the charity of brotherhood. Indeed, by reason of their exalted position in the

²¹ Matt. 18:15-17.

²² Luke 17:3-4.

Eucharistic family which is the local Church, any diocesan priests who withhold the charity of brotherhood from one another will almost inevitably be guilty of scandal.

We would totally misconstrue the nature of Christ's true Church were we to forget that the primary and fundamental social obligation incumbent upon the members of this organization is that of loving one another. The Church is truly the house or the family of God. The disciples of Christ, those who belong to this household, are the men and women whom Our Lord has designated as His brothers and His sisters. The profound and guiding influence in the life of this society is the love of God, a love which carries with it and which is impossible without a sincere mutual fraternal affection among the members of the brotherhood.

Although the love of the brotherhood extends itself to all the members of the Christian fraternity, it manifests itself primarily within the individual community, the local Church. It was not without reason that St. Ignatius spoke of the Christians subject to one bishop as "the *agape* of the brethren in Troas," and described "the *agape* of the Smyrneans and the Ephesians." If there be a lack of sincere mutual love within the membership of an individual Christian community or diocese, then its very Christian life is diminished. There can be no real love of God apart from the *amor fraternitatis*, and there is no such thing as a love of the brotherhood within the Church universal which does not manifest itself in the unity of charitable affection within the local Church.

It is the office of the diocesan bishop to nurture and to increase this solidarity of Eucharistic charity within his Church. In this salvific work the *presbyterium*, the brotherhood of his own priests, acts as his instrument. This task of fostering the *amor fraternitatis* within the Church of God has taken on a new difficulty in our own day when, for one reason or another, the love of charity which we as Catholics owe to all men is considered by some to be, for all practical purposes at least, incompatible with the special affection of charity God has commanded us to have for one another within His *ecclesia*. Certainly that work will never be accomplished fully and properly in the individual Church unless the members of the diocesan *presbyterium* co-operate with the

Eucharistic grace that is given to them and take the lead in their own community, loving one another without exception in the love of the brotherhood, for the *presbyterium* is essentially a fellowship in the Eucharistic charity of Christ.

It is absolutely essential that the diocesan priest realize that the love of the brotherhood which, according to the divine command, must exist within the *presbyterium*, is necessarily something practical and visible and supernatural. No secular priest has the *amor fraternitatis* that God demands of him unless he brings himself to love and to enjoy the company of his fellow priests. From the friendly gatherings of his own priestly brotherhood the individual member of the diocesan *presbyterium* can and should derive consolation, edification, and strength for the work of the ministry. It is important to note that the priestly and supernatural advantages which can be attained in and through association with the other members of a priest's own *presbyterium* can be gained in no other way. The priest whose affection for his fellows is other than practical thus deprives himself of helps and comforts that he needs in his service of the people of God.

In his association with his fellow priests, the diocesan priest who has the true and supernatural love of the brotherhood which Christ demands must inevitably seek to aid them in their salvific work within the true Church of God. Such a manifestation of the *amor fraternitatis* involves a special and continuing effort to encourage and to stimulate the proper performance of sacerdotal work and the increment of personal perfection within the priestly brotherhood. Those who have lived any length of time in the diocesan priesthood know well the immense good done by those men who have manifested their effective supernatural love for their brother priests through a real, though generally quite unobtrusive, sanctification of sacerdotal gatherings. Through the action of such priests, the *amor fraternitatis* within the priestly brotherhood manifests itself to all men in a true and supernatural *esprit de corps*, whereby diocesan priests give visible expression to their realization that the work of the *presbyterium* is the work of Christ.

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Answers to Questions

RELATIVE POSITIONS OF BODIES OF HUSBAND AND WIFE IN THE TOMB

Question: Is there any law of the Church which prescribes the relative positions of the bodies of husband and wife in the tomb? Should the wife be placed on the right or on the left of her husband?

Answer: So far as we know, there is no definite legislation of Canon Law determining the relative positions of husband and wife in the tomb. The correct thing would seem to be to place the body of the husband on the right hand of that of the wife. This is his position when the *sponsi* stand before the altar for the marriage ceremony and in medieval tombs which are surmounted by recumbent figures of husband and wife, the former has the position of honor, on the right side of his wife.

SOME QUESTIONS OF OCCURRENCE AND CONCURRENCE

Question 1: In churches dedicated to St. Agnes, will the Mass and Office of the Octave Day, Jan. 28, be of St. Agnes *secundo*?

Question 2: In churches dedicated to St. Paul, the patronal feast being that of June 30, should we say, as Second Vespers, those of St. Paul, with a commemoration of the following day's feast, that of the Precious Blood? And, on June 29, should we say the First Vespers of St. Paul?

Answer 1: The feast of the Titular of a church ranks as a *duplex I classis cum octava communi*. The octave day itself is rated as *duplex majus*. In the regular calendar, St. Agnes *secundo* is *simplex* in rank. Where it is the octave day of the feast of the Titular, it is celebrated *ritu duplici* (cf. *Octavarium Romanum*) and takes precedence over the *duplex* feast of St. Peter Nolasus, now fixed to Jan. 28.

Answer 2: In accordance with the rules of concurrence, *in casu*, the Vespers on June 29 will be the First Vespers of St. Paul and on June 30 the Second Vespers of St. Paul with commemoration of the feast of the Precious Blood. This is also the provision of the Breviary for the dates in question.