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Ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ
συναβλοῦντες τῇ πίστει τοῦ εὐαγγελίου
Phil. 1:27

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partaking in them; he knew, in other words, that polyphony could be *part* of the liturgy, and not merely a distraction from it. Perhaps he also saw in this music a bridge made-to-order, over which a twentieth-century Catholic could pass to an intelligent and abiding appreciation of ancient chant. For such reasons his *Motu proprio* recommended the restoration of golden age choral music. And for such reasons it is indeed worthy of being sung "in the more solemn functions of the Church."

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THE PROGRESS OF ASSIMILATION TO CHRIST

The members of the Mystical Body of Christ ought to share His life more and more, in order to become like to Him. The sacred Humanity of the Saviour progressively communicates to us the graces which it has merited for us upon the Cross. This is the *influx* of the Head of the Mystical Body upon the members of that Body. Through this *influx*, Our Lord wills that we should become more and more like unto Him, by baptism, by absolution, by frequent communion, by the crosses and purifications requisite for our advancement, up to the reception of Extreme Unction and of our entrance into heaven. In the lives of many Saints, we see this progressive assimilation by a certain reproduction in them of the mysteries of Our Lord's infancy, those of His hidden life, then those of His apostolic life, and finally of His life of sorrows.

—Reginald Garrigou-Lagrange, in *L'amour de Dieu et la Croix de Jésus* (Juvisy, France: Éditions du Cerf, 1929), I, 256.

UT REVELENTUR EX MULTIS CORDIBUS COGITATIONES

The secret thoughts which Jesus Christ is going to reveal are principally those in which we deceive ourselves, when we believe that we are doing for God's sake what we are actually doing for our own interests, or out of envy of authority, or in favor of our own individual opinions. These are the thoughts that are most hidden, since we take care to hide them from our very selves.

—Bishop Jacques Benigne Bossuet, in his *Élévations sur les mystères*, cap. 20.

ST. AUGUSTINE'S USE OF THE NOTE OF CATHOLICITY

Long before St. Augustine began to teach and to defend the divinely revealed doctrine of Our Lord's true Church, the great mass of mankind, both members and non-members of the Church, had come to use the term *Catholic* as the distinctive designation of this society. The expression first appears in patristic literature during the opening decade of the second century. Employed somewhat sparingly at the outset it became the usual and ordinary title of Christ's true Church by the middle of the third century. Yet, despite the fact that there had been certain more or less rhetorical expositions of the Church's catholicity prior to his time, it remained for St. Augustine to formulate what was to be the definitive theological explanation of this characteristic of God's kingdom on earth.

The tendency of some modern theological writers to shy away from what may be called the geographical implications of the Church's catholicity find little support in the teachings of St. Augustine. Thus, to mention only a few examples, in his second book *Contra litteras Petiliani Donatistae Cirtensis Episcopi*, in the second book of his work *Contra Gaudentium Donatistarum Episcopum*, and in his *Ad Catholicos epistola contra Donatistas* (better known as the *De unitate ecclesiae*), the greatest of the Latin Fathers of the Church insists upon the derivation of the term "catholic" from the Greek καθ' ὅλον, and gives a definitely geographical explanation of that catholicity. St. Augustine insisted that the true *ecclesia*, the actual kingdom of God on earth, was a society commissioned by Our Lord Himself to establish itself throughout the world. Furthermore, he contended that, by virtue of the divine aid actually promised and given to this society, it had been founded in territories scattered over the face of the earth. Hence, he concluded, it could be distinguished readily from other societies falsely claiming the Christian name by the very fact that the accomplishment of the divine prophecies and the divine promises could thus be recognized in it.

By far the greater portion of St. Augustine's teaching about the catholicity of the Church was evolved and expressed in works directed against the errors of the African Donatists. Hence it is

quite impossible to appreciate his meaning unless we realize the common ground he was able to use in his attempts to bring into the glory of Christian unity those unfortunates who had been misled by the propaganda of Donatism. The holy Bishop Augustine, it must be understood, offered shining example of enthusiastic devotion to the "home missions" of his own time and of his own country. In order that men for whom Our Lord had sacrificed Himself on Calvary might not perish forever, St. Augustine devoted every ounce of his energy to the task of persuading the Donatists of his district to enter and to dwell within the true and only Church of Jesus Christ. Meekly accepting insult and calumny, he made use of every available opportunity to show the urgency of the divine command to come into the true Church as well as the horrible spiritual disadvantages attendant upon their present condition of heresy and schism. Furthermore, he utilized every intellectual resource at his disposition to bring out the evidence that the Church for which he labored is, and is alone, the Body of Jesus Christ.

St. Augustine was dealing, however, with a group of men manifestly capable of talking his own language on his own plane. They were men who said that they wanted to be, and actually claimed to be, followers or disciples of Jesus Christ Our Lord. They were perfectly aware of the fact that there is such a thing as the one true *ecclesia*. They realized that in order to be truly a disciple of Christ, a man had to belong to the society of the disciples, the true *ecclesia* which is actually God's kingdom in this world. Finally, like some of the heretics of our own time, they were willing to admit that this true *ecclesia* of Jesus Christ was properly designated as the *Catholic* Church. As a matter of fact they could hardly help making this admission. By the latter part of the fourth century the baptismal formula in use in most of the Churches professed belief in "the holy Catholic Church." Thus, if men were to make any serious claim to the Christian name and the Christian status, they had to identify themselves in one way or another as "Catholics," and to look for some way, however far-fetched in which their own company could be identified as "the Catholic Church."

The method adopted by the particular Donatist writers and debaters whose arguments were taken up by St. Augustine was, basically at least, identical with the procedure later followed by

the Protestant heretics. The Donatist claimed, first of all, that the true Church's title of "Catholic" bespoke and implied a fullness of truth within the Church and the possession of all the sacramental means of salvation within this society. They claimed the complete possession of Christian truth and the enjoyment of all the ecclesiastical sacraments for their own assembly, and denied that the *magna ecclesia* had any right to the title of "Catholic" on these grounds.

The Donatist camp paid comparatively little attention to the geographical concept of catholicity. They refused to concede that the Church of Christ could be called Catholic by reason of any extension throughout the nations and the localities of the earth. Yet, oddly enough, they disputed even the obvious evidence of the spatial or geographical universality of the Church of their opponents. Those whom the world called Catholic had, they said, no real claim to this glorious title even on the grounds of regional, national, or numerical extension, since these people were not in religious communion with all those who claimed the Christian name throughout the world, and because all the nations of the world had not yet received the gospel of Jesus Christ. Thus they managed to convince themselves that the society for which St. Augustine labored was only a partial thing, and consequently a Church which had no real claim to the title of the *ecclesia catholica*.

Thus, in working for the conversion of the Donatists, the saintly Bishop of Hippo Regius did not need to show the beneficiaries of his missionary charity and zeal that they were obligated to enter into the true *ecclesia* of Christ. Neither did he have to exert himself to show that this true *ecclesia* was actually the *ecclesia catholica* of the creed. Instead he conceived it to be his business to use every device of theological acumen within his power to bring these unfortunate dissidents to realize that the God-given catholicity of the true *ecclesia* was essentially a geographical thing and that the note of geographical or, as some of the modern writers would have it, "spatial," catholicity marked the communion within which he worked as the Church within which God commands all men to live.

St. Augustine's explanations and demonstrations of the Church's catholicity are always couched in the language of apostolic meekness and charity rather than in terms of merely

scholastic method. He was using all of the tremendous intellectual and persuasive forces with which God had endowed him to make men look at the truth to which their own passions and prejudices had blinded them. The Donatistic system, like a great many dissident doctrines since that day, was essentially an afterthought. The frenzied objections and claims of the Donatistic leaders were intended primarily to justify a position which the Donatists of a previous generation had taken for entirely different motives. The original Donatist faction had been composed of certain African malcontents supported in their opposition to Mensurius the Bishop of Carthage and Cecilian his successor by certain bishops from Numidia. The definitive schism came in 313, when an assembly of these rebels declared Cecilian invalidly elected and chose Majorinus in his place.

The original dissidents had justified their stand by the contention that Bishop Felix of Aptonga, the consecrator of Cecilian, had surrendered the sacred books to the pagans during the persecution of Diocletian, and that consequently he had no power to administer episcopal consecration. Despite the fact that the innocence of Felix was established and recognized by several investigating committees, the Donatists persisted in their stand, and anathematized the Catholics as men polluted by their contact with the *traditor* Felix. The Roman See, and with it all the rest of the Church of Jesus Christ on earth quickly entered into communion with Cecilian and his followers. Hence the Donatists found themselves impelled to explain their position by twisting and perverting the regularly taught doctrine about the *Catholica*.

A considerable portion of St. Augustine's campaign against the Donatist errors had to be devoted to the task of explaining that the moral worth of Cecilian and of Felix had nothing whatsoever to do with the question of the identity of the true Catholic Church. Nevertheless, the main body of his polemic was given over to the task of showing that the geographical extension of the Church to which he belonged was sufficient to designate that Church to the Donatists as the real kingdom of God on earth. St. Augustine thus described the question at issue between the Catholics and the Donatists.

The question at issue between us is certainly about where the *ecclesia* is; whether it is in our company or in theirs. This is surely the one

[Church] which our forefathers have called the *Catholica* in order that they might manifest it for what it is by its very name, because it is throughout the whole [world] (*per totum*). For the Greek expression for "according to the whole (*secundum totum*)," is *καθ' ὅλον*. But this Church is the Body of Christ, as the Apostle says: "For his body which is the Church." Hence it is certainly manifest that the person who is not among the members of Christ cannot have Christian salvation. But the members of Christ are bound one to another through the charity of unity, and through this same charity they are joined to their Head, which is Christ Jesus. Therefore everything revealed about Christ concerns the Head and the Body. The Head is Jesus Christ Himself, the only-begotten Son of the living God, Himself the Saviour of the Body, who has died for our sins and who has risen from the dead for our justification. The Body is the Church, about which it is said: "That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing." The question between us and the Donatists is about where this Body is, that is, where the Church is.¹

St. Augustine's missionary and apostolic patience wore somewhat thin when he came into all-to-frequent contact with the obstinate refusal of the Donatist leaders to take cognizance of the manifest Catholicity of the society to which he belonged. So, when Petilianus asserted that the Catholics had "gone aside into the part," and had thus forfeited their right to the Catholic name, he made this reply.

I also have gained a very slight knowledge of the Greek tongue, hardly to be called knowledge at all. Yet I am not at all ashamed to say that I realize that *ὅλον* means, not "one," but "the whole"; and that *καθ' ὅλον* means "according to the whole." From this the Catholic Church received its name, according to the saying of the Lord: "It is not for you to know the times which the Father hath put in his own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." Know that the *Catholica* receives its name from this. But you are so intent on running with your eyes shut against the mountain which, according to the prophecy of Daniel, grew out of a small stone and filled the whole earth, that you actually tell us that we have gone aside into a part, and that we are not in the whole, among those whose communion is spread abroad over the entire earth. But, just as, if you were to say that I am Petilianus, I would not be able to find any way to refute you other than

¹ *De unitate ecclesiae*, cap. 2. CSEL, LII, 232.

to laugh at you as speaking in jest or to mourn for you as being mad, so now, I see that I have no choice other than this. Since I do not believe that you are joking, you see what alternative remains.²

The saintly Bishop of Hippo Regius also protested vehemently against the attempt on the part of Gaudentius the Donatist to use the testimony of St. Cyprian as an indication that his faction deserved the Catholic name. St. Augustine deplored the blindness that motivated men to speak against the manifest evidence of the Cyprianic writings.

Why, then, do you deceive yourselves and wish to deceive others by these impudent lies? If yours is the Catholic Church according to the testimony of this martyr, then show that it spreads its rays over the entire world: show that it extends its branches, in the abundance of its fruitfulness, over the whole earth. For the *Catholica* has received its name in the Greek tongue from this. For, what is called *ὅλον* in Greek is called *totum* or *universum* in Latin. "Through the whole" or "according to the whole" is *καθ' ὅλον*, from which the *Catholica* receives its name.³

As far as their positive teaching was concerned, the Donatists held that the Catholic name of the true Church of Jesus Christ referred to some universality of truth, of the sacraments, of the means of salvation, or of obedience to the divine commandments, rather than to any geographical matter. Thus the *Breviculus collationis* informs us that at the famous debate between the Catholics and the Donatists at Carthage, the Catholics asserted that they, and not their opponents, "were in communion with the Church spread over the entire world, which is the Church to which the scriptures bear witness, and that hence they were, and were rightly called, the Catholics." The Donatists, on the other hand, claimed that "the Catholic name owes its origin, not to any universality of nations, but rather to the fulness of the sacraments." And, when the Donatists petitioned "that the Catholics should prove that all nations were in communion with them," the Catholics announced that they would be very pleased to offer that proof.⁴

Although the geographical origin and meaning of the term

² *Contra Iulianum Pelagianum*, II, 91. CSEL, LII, 75.

³ *Contra Gaudentium*, II, 2, III, 3. CSEL, LIII, 53.

⁴ *Breviculus collationis*, CSEL, XXXIV, 468.

"Catholic" were clear enough, St. Augustine refused to let what was essentially an apostolic quest for souls degenerate into a mere exercise in historical philology. The Catholic Church, after all, based its contentions, not on the development of a theological expression, but on the manifest predictions and promises of Jesus Christ Our Lord. St. Augustine brought out this aspect of his teaching in a letter to Vincentius, a bishop of the Rogatist party.

You believe that you have made a very subtle statement when you assert that the name "Catholic" means universal, not with reference to the communion as embracing the entire world, but with reference to obedience to all the divine commandments and to all the sacraments. It is as if we (even granting that perhaps the *Catholica* may have derived its name from the fact that it truly holds the entirety of that truth of which some particles are found in different heresies), based our defence of the Church throughout all the nations upon the testimony of this word rather than upon the promises of God and the many and manifest declarations of the Truth itself.⁵

Those who would hold, then, that the Catholic name of the true Church was derived from the fact that this society has all the truth contained in public revelation, or all the sacraments, or that it obeys all the commandments, could expect no explicit opposition from St. Augustine against such contentions. To him it was clear enough that the Catholic name originated from and signified the geographical extension of Our Lord's society. Those who would quibble about the meaning of a word, without adverting to the normal use of that term among men, could be left to their own imaginings, as far as St. Augustine was concerned. He was interested in showing that his Church, the Church of the universal communion, was actually the Body of Christ, the Church of the promises. To accomplish this purpose he had recourse to the divine promises themselves. He brought out the evidence that the benefits which Our Lord had, according to the scriptures, promised to the society of His disciples, were to be found in the Church of the Catholic communion, and in that company alone. Thus, for St. Augustine, the fact of Catholicism rather than the mere name was to be considered as a note of Our Lord's society. Or, to speak the truth more completely, the Catholic name was

⁵ *Ep. XCIII*, 23. CSEL, XXXIV, 468.

efficacious as a mark of the true Church only to the extent that it was recognized as the accomplishment of the divine promises made to God's kingdom on earth.

The central promise of Christ which St. Augustine saw as manifestly fulfilled in the visible Catholicity of the true Church was the one set down in the last chapter of the Gospel according to St. Luke. Our Lord spoke thus to His disciples prior to His ascension into Heaven.

And he said to them: Thus it is written, and thus it behooved Christ to suffer and to rise again from the dead, the third day:

And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.⁶

With this text St. Augustine associated the parallel passage from the Acts of the Apostles, in which Our Lord told the disciples that "you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth."⁷ Thus, for St. Augustine, the true Church of Jesus Christ was manifestly that which "starting out from Jerusalem, was spread abroad over the whole world." The use of this formula is exemplified in a section of the *Breviculus collationis* which tells of certain letters written by the Donatists in response to a *mandatum* of the Catholics. The Donatists were unable to give a satisfactory answer

first, because they did not wish to treat adequately or even to touch upon the evidences (*testimonia*) taken from the Law and the Prophets and the Psalms, and the Apostolic and Evangelical writings, [testimonies] by which it is shown that the Catholic Church is spread abroad through the entire world beginning from Jerusalem, whence, extending into lands both near and far away, it came finally to Africa. And there are throughout the other localities and cities, throughout which it was previously established, many Churches founded by apostolic labor and belonging to this *unica*, with which it is manifest that the Donatists are not in communion.⁸

In this same chapter there is mention of the evidences "which the Catholics brought forward in favor of the Church in which

⁶ Luke 24: 46-47.

⁷ Acts 1: 7-8.

⁸ *Breviculus collationis*, cap. 10. III, 10. CSEL, LIII, 59.

they communicate, that which, beginning from Jerusalem, is spread throughout the world." The expression occurs dozens of times in the anti-Donatist writings and sermons of St. Augustine. Naturally enough, the Catholic theologians who were first called upon to fight against the errors of Protestantism appealed to the writings of St. Augustine. They employed his terminology as well as his conclusions. Particularly at the hands of the Louvain theologians, the "*ecclesia incipiens a Hierusalem*" became one of the favorite titles of the true Church of the promises.

Thus John Driedo employed this concept of the true Church frequently in his work *De ecclesiasticis scripturis et dogmatibus*.⁹ Francis Sonnius incorporated St. Augustine's own words into his *Demonstrationes religionis christianae ex verbo Dei*.¹⁰ Thomas Stapleton, the greatest of all the Louvain theologians, employed the expression both in his *Principiorum fidei doctrinalium demonstratio methodica*¹¹ and in the revision and digest of that work, the *Principiorum fidei doctrinalium relectio scholastica et compendiaria*.¹²

St. Augustine used the original promise made by God to Abraham to explain and to prove the true and geographical catholicity of Christ's kingdom on earth. Turning some of the raillery of the Donatists against their own cause, the great Bishop of Hippo Regius explained that membership in Christ involved membership in the world-wide organization.

. . . I may say with perfect justice that he who has not delivered himself up to Christ in company with the whole world should be considered a partner of the man who betrayed Christ. The Apostle says that "then are you the seed of Abraham, heirs according to the promise." And again he says: "heirs indeed of God and joint heirs with Christ." And he shows that the same seed of Abraham belongs to all nations, according to the promise given to Abraham: "in thy seed shall all the nations of the earth be blessed."¹³

St. Augustine also used the words of Psalm 2 in showing that, according to the scriptures, the company or the kingdom of Jesus

⁹ In the 1530 edition of Louvain, pp. 505, 510, 512.

¹⁰ *Tract.* VIII, cap. 2; in the 1556 Louvain edition, p. 464.

¹¹ In the Paris edition of 1579, pp. 114, 143.

¹² In the Antwerp edition of 1596, pp. 125, 464.

¹³ *Contra litteras Petilianas*, II, 20. CSEL, LII, 32.

Christ was predicted as a world-wide society. In this Psalm the Lord is represented as saying to the divine Messias: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."¹⁴

St. Augustine interpreted the Scriptures (which, incidentally, he considered to be the sole source of an efficacious demonstration of the true Church against the Donatist errors),¹⁵ as promising the kingdom of God on earth a moral rather than a physical catholicity. The Donatists were prone to disregard the true Church's claim of real and geographical catholicity on the grounds that the Catholics of Africa were not in ecclesiastical communion with all of the races of the earth, considered absolutely. Thus the Donatist Cresconius denied the Church's claim to catholicity on the pretext that there were at that time many barbarous nations which had not as yet been won for Christ, and with which, in consequence, the Catholics were not in communion. He furthermore alleged the somewhat silly reason that the Church could not properly be termed "Catholic" because it was manifestly not in communion with the various heretical conventicles scattered throughout the world.¹⁶

St. Augustine answered that particular observation with the statement that many of the nations which Cresconius mentioned as not having been evangelized had actually heard the message of Christ since the appearance of his writing. Here, in a passage freighted with meaning for the theology of the Catholic missions, St. Augustine assured his Donatist opponent that that Church continued to increase among the nations, and that, after it had been given to all of them, the end itself would come.¹⁷ Thus, for the greatest of the Latin Fathers, the catholicity of the true Church of Jesus Christ was essentially a dynamic rather than a static thing. The Church was in existence throughout the world, and furthermore it was necessarily, in virtue of the divine commission and of the divine grace by which it operates, growing and increasing throughout the world, in the sense of bringing new peoples to the fellowship of Jesus Christ.

¹⁴ Psalm 2: 8.

¹⁵ Cf. *Ep. XCIII*, 28; *De unitate ecclesiae*, cap. 5. *CSEL*, XXXIV, 472f.; LII, 236.

¹⁶ *Contra Cresconium*, III, 70. *CSEL*, LII, 476.

¹⁷ *Ibid.*, III, 71. *CSEL*, LII, 476 f.

In the writing of St. Augustine the notion of a merely successive catholicity for the true Church is firmly rejected. The Donatists maintained that their own Church had a right to the Catholic name by reason of what they considered the backsliding of the rest of Christendom. The world-wide Church of Jesus Christ had fallen away from the truth by reason of its fellowship with Cecilian. The nations that thus perished (according to the Donatist scheme of things), were supposed to have had their chance for salvation. The assembly to which they belonged was thus, in their eyes, the faithful remnant of a company which, at one time or another had been in existence throughout the world, but which was, in their time, restricted to a portion of Africa and to a couple of scattered groups of Africans resident outside of their own country.¹⁸

In opposing this contention, St. Augustine pointed to the fact that the divine prophecies and promises indicate an actual catholic kingdom of Jesus Christ on earth. To attempt to restrict the true *ecclesia* of Jesus Christ to members of a dissident conventicle limited to a couple of Roman provinces would be, in any event, a try at limiting the salvific will of God Himself. The people of the other parts of the Empire, and those outside of the Roman dominions *a fortiori*, had hardly heard of the Donatists and their arguments at all. If their salvation depended upon union with such a society, then, indeed, they would be unfortunate.

St. Augustine was firmly convinced that the divine promises, through the visible accomplishment of which the *ecclesia* is manifestly a *Catholic* society, never meant to imply that absolutely all of the races of the earth will be evangelized until the end; nor that, in the nations evangelized, every member of these political or ethnical groups will become a member of the true Church.¹⁹ On the other hand he believed that the Church will always be a visible organization, and that it will remain visibly catholic by reason of a great number of adherents scattered throughout the world. Answering the objection of Cresconius to the effect that the paucity of those saved, according to Our Lord's word, would seem to imply that the true Church could not be actually catholic, the Saint answered that the Church would

¹⁸ Cf. *De unitate ecclesiae*, cap. 37. *CSEL*, LII, 279.

¹⁹ *Ep. CXCIX*, 48. *CSEL*, LVII, 287.

always be large enough to be visible, and that it would always be small enough to be the subject of persecution on the part of its enemies.²⁰ There will always be a "mixed multitude" of these enemies of the true Church. Through the efforts of these foes, the piety of the Church can be at once exercised and manifested.

The catholicity of the Church was, in the teaching of St. Augustine, bound up closely with the communion of the apostolic Churches, and in particular with that of the apostolic Church of Rome. Catholicity was not by any means the only note or mark of the Church. In writing against the Manicheans St. Augustine drew up a list of the factors which kept him within the membership of the Church. The first of these factors is the wisdom of the Church, a wisdom which cannot be grasped by those outside its fold. There are, however, four other factors.

... not to speak of this wisdom, which you do not believe to be in the Catholic Church, there are many other things which most justly keep me within its bosom. The consent of peoples and nations keeps me within the Church. So does its authority, begun by miracles, nourished in hope, enlarged by love, established in age. The succession of priests keeps me [in the Church], beginning from the very See of the Apostle Peter, to whom the Lord, after His resurrection, gave the commission to feed His sheep, down to the present episcopate. And so, finally, does the name "Catholic" itself.²¹

Despite the fact that the catholicity of the true Church of Jesus Christ is not by any means its only note, that catholicity is, in the hands of St. Augustine, a truly effective instrument for pointing out to a group which professes to accept the scripture as God's inspired word, that the Church which exists throughout the world is in reality the Body of Christ. He used this characteristic of the Church with success in demonstrating that the society which was in communion with the Roman See was, by the evidence of Our Lord's own promises, the one true Church, necessary for man's salvation.

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²⁰ *Contra Cresconium*, III, 75. CSEL, LII, 480 f.

²¹ *Contra epistolam Manichaei quam vocant fundamenti*, cap. 4. CSEL, XXV, 196.

Answers to Questions

THE ALLELUIA ADDITIONS ON CORPUS CHRISTI

Question: Why, in the Divine Office for Corpus Christi and its Octave, do we have the *Alleluia* in the short responsories and the versicles and responses immediately following for Tierce, Sext, and None, but not in Prime or in Compline?

Answer: The *Alleluia* appears in the responsories of Tierce, Sext, and None, and in the versicles and responses immediately following, on the feast of Corpus Christi and throughout its Octave because the text in question is strictly proper to the feast of the Blessed Sacrament, while in Prime and Compline the responsories are common to all days of the year. Their Eucharistic character also accounts for the addition of the *Alleluia* to the versicles and responses at the end of the hymns of Lauds and Vespers on Corpus Christi. This is the only feast which employs, *extra tempus Paschale*, the supplementary Alleluias which are otherwise distinctive of the Easter season.

"BLESSED" AND "BLEST" AGAIN

A correspondent suggests that when an object is holy because of intrinsic holiness the proper word is bless-ed. Thus we speak of the Bless-ed Sacrament, the Bless-ed Virgin, never of the Blest Sacrament or the Blest Virgin. Objects which derive their holiness from without, from an intrinsic source, may be designated by the monosyllabic word, blest, as a blest Rosary or a blest candle.

THE MANDATUM ON HOLY THURSDAY

We are pleased to receive a letter from a reader, who is the pastor of a Franciscan parish in New Mexico, in favor of the *Mandatum* in parochial churches. He states that he grew up with the ceremony from the time he was an altar boy in the Cathedral parish in Los Angeles and that he has performed the rite every Holy Thursday of the forty years of his priesthood. He knows of no *admiratio populi* concerning the ceremony but