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Ἐν ἐνὶ πνεύματι, μὴ ψυχῇ
συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου
Phil. 1:27

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THE CHURCH IN ADEQUATE PERSPECTIVE

It seems quite clear that the great progress made during these past few years in the field of ecclesiology has been achieved in great measure by increasingly careful attempts to describe the Church militant of the New Testament in terms of its own background and perspective. The Catholic Church, like every other reality God has brought into being, belongs to an ordered universe. By God's own institution, the religious society over which the Bishop of Rome presides as the Vicar of Jesus Christ is a part of the divine supernatural economy. And, like everything else that belongs to an ordered arrangement, the Catholic Church must be visualized with reference to the realities to which it is related if it is to be understood at all adequately.

The great and essential work of describing the Church in terms of its proper perspective was accomplished twelve years ago, in the encyclical letter *Mystici Corporis*. This document, certainly one of the most important doctrinal pronouncements issued during the reign of Pius XII, brought out once and for all the paramount fact that the reality designed in the New Testament as the "Body of Christ" and in Catholic theological literature since the thirteenth century as the "Mystical Body of Christ" is actually the Catholic Church.¹ Furthermore, with matchless clarity, it described the essential relation of this society to Our Lord. It showed how Our Lord is the Founder, the Head, the Support, and the Saviour of the company of His disciples. It pointed out the visible and the invisible bonds by which the faithful are attached to Him within this visible *ecclesia*. And it explained how the Blessed Trinity, in

¹ The *Mystici Corporis* asserts that: "If we would define and describe the true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic Roman Church—we shall find no expression more noble, more sublime, or more divine, than the phrase which calls it 'the Mystical Body of Jesus Christ.'" The *Humani generis* rebukes those who "consider themselves not bound by the doctrine set forth a few years ago in Our encyclical letter and based upon the sources of revelation, [the doctrine] which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing" (DB, 3019). For an explanation of the relation between the expression "Mystical Body" and the other definitions of the Catholic Church, cf. Fenton, "The *Mystici Corporis* and the Definitions of the Church," in *The American Ecclesiastical Review*, CXXVIII, 6 (June, 1953), 448-50.

an activity that is appropriated to God the Holy Ghost, acts as the indwelling Principle of life and unity, the Soul, of the Mystical Body.

The issuance of the *Mystici Corporis* was providential. Prior to its appearance there were several books and articles, well advertised and remarkably confident in tone, which set forth the most arrant nonsense about an "invisible Church" which was supposed to be the genuine Mystical Body of Christ and which was depicted as in some manner distinct from the visible Catholic Church. By indicating the true relationship of the visible Catholic Church to Our Lord, the encyclical *Mystici Corporis* put an end to blunders of that kind.² It showed that, by reason of its union with the Incarnate Word, the Catholic Church is the true Mystical Body of Jesus Christ.

A book recently translated into English and published in this country, *The Church: A Divine Mystery*, by Fr. Roger Hasseveldt, the director of the major seminary in Lille, has emphasized another set of relations inherent to the constitution of the Church militant of the New Testament.³ Father Hasseveldt has stressed the fact that this institution is the flowering and the completion of earlier stages of the Church militant, and that it is, in itself, essentially a preparation for the absolutely final status of the *ecclesia*, that of the Church triumphant.

Obviously this lesson is one which no Catholic can afford to ignore. It is definitely a part of the Church's doctrine that there has been, since the time of our first parents, a Church militant, a *congregatio fidelium in Christo* in this world. This supernatural kingdom of God on earth has always been the community of persons professing their acceptance of the divine public revelation centering around Christ Our Saviour. In Old Testament times this community underwent many changes of form. But always in Old Testament times it was the gathering of people who professed

² It put an end to any legitimate excuse for teaching of this sort when it set forth the authoritative doctrine that there is no such thing as an "invisible church." Unfortunately, however, some books containing teaching to the effect that there is an "invisible church" have been published (or re-published) under Catholic auspices since the appearance of the *Mystici Corporis*.

³ Cf. Hasseveldt, *The Church: A Divine Mystery*, translated by William Storey (Chicago: Fides Publishers, 1955), pp. 57-151.

to believe what God had revealed about the coming Redeemer. In the New Testament period, since the time of Our Lord's crucifixion, it has been the visible Catholic Church, still the *congregatio fidelium in Christo*. But whereas in Old Testament times the content of divine public revelation had centered about the figure of Christ who was to come, in New Testament times it has been concerned with teachings about Our Lord who has come into the world and has offered up the redemptive sacrifice of Calvary.

The older theologians of the Catholic Church brought out this portion of God's teaching about His supernatural kingdom on earth chiefly in their writings about the twofold origin of the Church militant.⁴ Unfortunately there is a tendency in most modern textbooks to limit the teaching about the origin of the Church to an account of the establishment of the Church militant of the New Testament by Our Lord. Hence there is a danger that this extremely rich portion of Catholic doctrine about the Church militant may become somewhat obscured. Father Hasseveldt has done good service to the cause of Catholic theology by stressing this point in his book.

It is of course tremendously important that Catholics realize the continuity of the Church with the supernatural kingdom of God, the *congregatio fidelium in Christo*, of the Old Testament. The Catholic Church alone is the true Israel of God in the world today. It is the continuation and the perfection, here on earth, of the ancient *plebs Dei*. It is truly and exclusively the community of God's chosen people. The various stages through which the *ecclesia* of the Old Testament passed were all preparatory to the perfection of the Church militant of the New Testament, within which Our Lord promised to remain even to the consummation of the world. The rites and sacrifices of the old dispensation, with all of their splendor, were actually foreshadowings of the great Sacrifice of the New Law, in which Christ Himself is both Priest and Victim.

Moreover Father Hasseveldt has stressed the fact that the status of the Church militant of the New Testament is likewise one of preparation. God's supernatural kingdom is living in pilgrimage

⁴ Cf. Fenton, "The Twofold Origin of the Church Militant," in *AER*, CXL, 4 (Oct., 1944), 281-304.

in the various cities throughout the world. Its only fatherland is in the courts of heaven. There those who have passed from this life in the state of grace and "within" the Church militant will, in the glory of the Beatific Vision, enjoy the eternal possession of that truth which, in the Church militant, they have possessed only in the obscurity of the faith.

Hence, just as there were conditions attached to the *ecclesia* in its various stages throughout the old dispensation which no longer pertain to it in the fullness of the New Testament, there are conditions inherent in the Church militant now which will not be found in the Church triumphant. The faith, which in the Church militant is one of the elements composing the inward or spiritual bond of union with Our Lord, will be displaced by the Beatific Vision, the clear and immediate understanding of the supernatural reality which we know in this life only by the assent of divine faith. Hope, which is the love or the desire of God as our own Good, will be replaced by the actual possession of the Triune God in the Beatific Vision. Charity, the third element in the inward bond of union with Our Lord, will remain as it is, but perfected by the light and the beauty of the Beatific Vision.

The sacraments, as signs of divine grace, will no longer need to be employed. In the Church militant there are men whom God has made responsible for the instruction and the direction of the rest of the faithful. In order that they may carry out their responsibilities, God has endowed them with teaching authority and with the true power of jurisdiction. In the Church triumphant such responsibility and power will be no more. These words of the Apocalypse apply to the Church triumphant:

And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it: and the Lamb is the lamp thereof.

And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honor into it.

And the gates thereof shall not be shut by day: for there shall be no night there.

And they shall bring the glory and the honor of the nations into it.

There shall not enter into it anything defiled or that worketh abomination or maketh a lie: but they that are written in the book of life of the Lamb.⁵

This passage from the Apocalypse brings out the ultimate difference between the status of the *ecclesia* in pilgrimage and its condition *in patria*. The Church militant of the New Testament is an organized and thus visible society. As such neither charity nor even the faith itself is requisite for membership in it. What is essential for membership is the possession of those factors which together constitute the outward or bodily bond of union with Our Lord.⁶ Thus it is possible for men who are actually in the state of mortal sin and even for occult heretics and infidels to retain their membership in the Church militant of the New Testament.

In the Church triumphant, however, there will be no one living in a condition of aversion from God. As a matter of fact a lesson very frequently and forcefully driven home by Our Lord in the course of His parables of the kingdom is precisely the fact that the Church will be completely purified before it enters into its ultimate and eternal triumph in Christ. All that is sinful and unworthy will be cast out, and the Church living forever in Heaven will be composed exclusively of those who live the life of sanctifying grace.

All of this is a part of Catholic doctrine. It is a body of truth which our people should know and should meditate upon. Anything that claims to be an adequate presentation of the theology of the Church should bring out these truths accurately.

There is, however, still another dimension which must be taken into consideration in an account that claims to give anything like a complete perspective of the *ecclesia*. By reason of original sin, all of the descendants of Adam begin their existence in a state of aversion from God. Our Divine Saviour and His Blessed Mother are the two exceptions to this rule. He was essentially immune to sin because He is a divine Person. Moreover, His sacred hu-

⁵ *Apoc.* 21: 23-27.

⁶ According to the *Mystici Corporis*: "Only those who have received the laver of regeneration, who profess the true faith, and who have not miserably separated themselves from the fabric of the Body or have been expelled by the legitimate authority for very serious crimes are actually to be listed as members of the Church" (*DB*, 2286).

manity did not incur the debt of original sin since, by reason of His virginal conception, He was not descended from Adam by way of carnal generation. She was preserved free from original sin through the unique privilege of her Immaculate Conception. Everyone else in the human family has begun and will begin life burdened with the weight of original sin, and thus deprived of God's friendship.

Satan, the leader of the fallen angels, has a certain priority in the line of sin. All of those who are turned away from God, either by reason of their own acts or because of original sin, the sin of nature, thus fall to some extent under his domination. And, since the descendants of Adam as a social unit come into existence in a state of sin, Satan has and exercises a certain dominating influence over this social unit as a whole. He is, as Our Lord called him more than once, "the prince of this world."⁷ The unregenerate family of Adam constitutes what the *magisterium* of the Catholic Church has called "the kingdom of Satan."⁸

Now it is definitely Catholic doctrine that the process of salvation has a social aspect. Essentially, salvation is the work by which a man is transferred from the condition of sin or aversion from God, in which he is liable to everlasting death and failure and brought into the supernatural life of sanctifying grace. Ultimately the process of salvation is completed when the person thus saved comes to possess this life of grace in its final and eternal flowering, in the eternal glory of the Beatific Vision.

Although salvation comes to individual persons, it is by no means a merely individual process. It necessarily involves, not only taking a man out of the state of sin, but also removing him from the dominion of Satan. When any man is saved, he is transferred from this kingdom of Satan into another social unit, the kingdom of God's love. And, by God's own institution, the kingdom of His love in this world is the Catholic Church, the Mystical Body of Jesus Christ. The "world," the dominion of "the prince of this world," is the *terminus a quo* of this social aspect of the process of salvation. The Catholic Church, the Church mili-

⁷ Cf. *John* 12: 31; 14: 30; 16: 11.

⁸ The expression was used in this way by Pope Leo XIII in his encyclical *Humanae generis*, issued on April 20, 1884. The translation of this passage is to be found in Father Wynne's edition of *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger, 1903), p. 83.

tant of the New Testament, is the *terminus ad quem*. It is the social unit into which men are received whenever they are moved by the power of divine grace out of the dominion of "the prince of this world."

This truth is brought out with matchless clarity in the account, in the Acts of the Apostles, of the consequences that resulted from St. Peter's missionary sermon on the first Christian Pentecost.

Now when they had heard these things, they had compunction in their heart and said to Peter and to the rest of the apostles: What shall we do, men and brethren?

But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.

And with many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

They therefore that received his word were baptized: and there were added in that day about three thousand souls.

And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers.⁹

What is expressed and what is very clearly implied in this passage is fundamental divine teaching about the Church militant of the New Testament. St. Peter, the head of the apostolic college and the Vicar of Christ on earth, here in the first missionary sermon delivered for the Catholic Church, bade his hearers who were outside of that Church to save themselves from the social unit within which they were then contained. He spoke of this social unit as "this perverse generation."

When he told them to "save" themselves, he meant exactly what he said. His words would have had no intelligent meaning whatsoever had they not implied that the people to whom he was speaking were then and there in a ruinous position, in a status which would inevitably involve them in death if they were to continue in it. Had they been in a situation which could accurately be described as less perfect than that of the company of Our Lord's disciples, but still as in some way acceptable, St. Peter would have been guilty of serious misstatement when he bade them save them-

⁹ Acts 2: 40-42.

selves from it. A person, properly speaking, is not saved from a situation which is merely less than perfect, but which is still acceptable.

Furthermore, St. Peter insisted that the individuals to whom his sermon was addressed should "save" themselves "from this perverse generation (*Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιάς ταύτης*)."¹⁰ Now it must be remembered that he was speaking on that first Christian Pentecost to a group described by the Acts of the Apostles as "Jews, devout men, out of every nation under heaven."¹⁰ Moreover, the Acts list the places from which these men had come to the great Jewish feast of Pentecost, then being celebrated in Jerusalem. The men who listened to St. Peter were

Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia.

Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome.

Jews also and proselytes, Cretes and Arabians. . . .¹¹

In other words, many of the people to whom St. Peter spoke on the first Christian Pentecost were pilgrims who had come to Jerusalem to honor God in the celebration of the great feast day of their nation. Many of them must have started on their journey before Our Lord was crucified. Such men had set out on their pilgrimage as members of the society which was then the supernatural kingdom of God, the *ecclesia*, on earth.

It was while they were still on their way to Jerusalem that the old Jewish religious commonwealth ceased to be God's supernatural kingdom on earth. This community had been the *congregatio fidelium* during the last period of the old dispensation. It had been the association of those who had professed their acceptance of divine public revelation which, in Old Testament times, centered around the teaching about the Redeemer promised by God. By its official and corporate rejection of Our Lord, the old Jewish religious community lost its position as the *congregatio fidelium*, since the repudiation of the Redeemer Himself constituted a rejection of the divine message about Him.

When the old Jewish religious congregation lost its position as the company of God's chosen people, or as His supernatural king-

¹⁰ Acts 2: 5.

¹¹ Acts 2: 9-11.

dom on earth, the little society of disciples which Our Lord had gathered and organized around Himself during the days of His public life kept the faith, and began to exist as the *ecclesia* of the New Testament, possessing the dignity of God's supernatural kingdom in a much more complete and perfect way than the older society had ever enjoyed it. The Eucharistic sacrifice, the central and essential religious act of this *ecclesia* of the New Testament was the reality which the sacrifices of the Old Law had prefigured and for which they had prepared the way.

Thus, while St. Peter was speaking to them and urging them to save themselves from "this perverse generation," his hearers were members of a religious community which, up until a few weeks before, had enjoyed the dignity of the kingdom or the *ecclesia* of God on earth. These people were not ignorant of the one living and true God. They were definitely not people devoid of any religion. They were a group that could certainly be designated as "men of good will." Yet, because they were not within the *ecclesia*, the supernatural kingdom of God of the new dispensation, St. Peter informed them that they were living in a perverse generation, and he urged them to save themselves from it.

The process of saving themselves from the perverse generation or the dominion of Satan, the prince of this world, actually involved entrance into the true *ecclesia*. The teaching of the Acts of the Apostles is most obvious on this point. It tells us that the people who received His word, or, to put it in another way, those who actually saved themselves from the kingdom of Satan were baptized. They were added to the group already incorporated into the society of the disciples by Our Lord Himself during the course of His public life. They were henceforth within the true kingdom of God of the new dispensation on the same title as those who had been with this society from the beginning.

St. Peter's words make it clear that the process of salvation by which these people were transferred from the dominion of Satan into God's *ecclesia* involved activity on their part. They were urged to save themselves, and about three thousand of them followed the Apostle's injunction by turning against their sins and by accepting Christian baptism. St. Paul's Epistle to the Colossians, on the other hand, brings out the fact that this transfer is attributable

to God Himself. It was St. Paul's prayer that his people might be found:

Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his love.¹²

The action which St. Paul attributes to God is precisely that of which St. Peter spoke on the first Christian Pentecost. Those within the *ecclesia* are transferred from the power or the dominion of darkness and brought into the kingdom of Christ. Both Apostles speak in such a way as to imply most clearly that there is no escape from the perverse generation or the power of darkness except into the true Church, the supernatural kingdom of God.

The teaching set forth by both St. Peter and St. Paul can only be explained as meaning that all men are contained within one or the other of these two social units. Indeed, St. Paul, writing to the Ephesians, insists that all of those now within the Church "were by nature children of wrath, even as the rest." The context of this statement brings out with special clarity the fact that God, in saving those within the Church, took them out of one social unit and placed them in another.

And you, when you were dead in your offences and sins,

Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:

In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:

But God (who is rich in mercy) for his exceeding charity wherewith he loved us

Even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved)

And hath raised us up together and hath made us sit together in the heavenly places, through Christ Jesus.¹³

St. Paul, in this passage, brings out the fact that God has elevated the people who are not within the *ecclesia* from a situation

¹² Col. 1: 12-14

¹³ Eph. 2: 1-6

in which they were in some way under the influence or the domination of "the prince of the power of this air." This same spirit, the one whom Our Lord Himself designated as "the prince of this world," is spoken of here in the Epistle to the Ephesians as "the spirit that now worketh on the children of unbelief." The people who are called the children of unbelief are those outside of what the theologians were to define as the *congregatio fidelium in Christo*, the true and only Church or supernatural kingdom of Jesus Christ.

This passage from the Epistles to the Ephesians shows that the salvation which comes from Our Lord's grace has, as its social aspect, the removal of men from the situation in which this evil spirit works upon them, and has some sort of influence over them. to the condition in which they are together in Christ, in His Mystical Body.

The notion brought out by St. Peter in his sermon on the first Christian Pentecost and by St. Paul in his Epistles to the Colossians and the Ephesians is also set forth in a highly important document of the ecclesiastical *magisterium*, Pope Leo XIII's encyclical letter, *Humanum genus*. What Pope Leo taught in this document is merely the truth contained in the passages of Scripture to which reference has been made, and in the constant tradition of the Fathers and the theologians.

The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse parts, of which the one steadfastly contends for truth and virtue, the other for those things that are contrary to virtue and to truth. The one is the Kingdom of God on earth, the true Church of Jesus Christ; and those who desire from their heart to be united with it so as to gain salvation must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with subtle brevity he expressed the efficient cause of each in these words: "Two loves formed two cities: the

love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching even to contempt of self, a heavenly one." At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons and of warfare, although not always with equal ardor and assault.¹⁴

In this passage Pope Leo XIII clearly insists upon the fact that all the people in the world are in one of these two kingdoms. Obviously then, leaving one of these social units means entering the other, and the joining of one necessarily involves relinquishing the other. Thus, against this background it is not difficult to see that there is no liberation from the domination and the kingdom of Satan other than by way of entrance into the genuine and supernatural kingdom of God, which is the true Church of Jesus Christ Our Lord, the Catholic Church.

The process of salvation involves not only a turning away from sin and a turning toward God, but also the relinquishing of the kingdom of Satan and entrance into the kingdom of God. Thus, in the light of the teaching brought out by Pope Leo XIII in his *Humanum genus*, it is obvious that no man can be designated as saved unless he is within the Church.

The traditional teaching of Catholic theology, now set forth authoritatively by the Holy Office in its letter *Suprema haec sacra*, makes it clear that it is possible to be saved while being in the Church other than as a member.¹⁵ The fact that the *ecclesia* of the New Testament is an organized society, a visible society with members visibly contained within it, is due to God's merciful dispensation and not to the inherent nature of the process of salvation itself. Hence it is possible for a man to be "within" the Church in such a way as to find eternal salvation in it when he is not a member of this society, but merely one who intends or wills to become a member. And again, under certain circumstances, when the man in question is invincibly ignorant of the identity of the true Church, it is possible for him to be "within" it in such a way as to achieve salvation when he has merely an implicit, as distinct from an explicit, desire to become a member.

¹⁴ *The Great Encyclical Letters of Pope Leo XIII*, pp. 83 f.
¹⁵ Cf. the Latin text of the *Suprema haec sacra* in *AER*, CXXVII, 4 (Oct., 1952), 307-11, and Fenton, "The Holy Office Letter on the Necessity of the Catholic Church," in *AER*, CXXVII, 6 (Dec., 1952), 450-61.

In any event, no desire or intention to become a member of the Church can be effective in the direction of eternal salvation unless it is enlightened by genuine divine faith and animated by perfect charity.

The *Humanum genus*, however, assures us that entrance into the Church is by no means an assurance of eternal life. It insists that those who sincerely wish to be united to the Church so as to gain salvation must necessarily serve God and serve Our Lord with all the forces at their command. Thus it implies that it is possible to be joined with the Church in a way that will not lead to salvation. This, of course, is the basic lesson brought out in those parables of the kingdom which tell of the final purification of the Church on the last day. A man who is a member of the Church but who leads a sinful life is actually conducting himself according to the standards of the kingdom of Satan. He places himself in such a position that, continuing to sin and refusing to turn back to God, he will ultimately be removed from God's kingdom and will find his everlasting place in the kingdom of God's spiritual enemy.

Most striking in this passage from the *Humanum genus* is Pope Leo's insistence on the continual antagonism between these two kingdoms. In the last analysis, of course, this mirrors the fundamental hatred of the devil for Our Lord, the antagonism of which Our Lord spoke, when referring to "the prince of this world." He said that "in me he hath not anything."¹⁶

Our Lord was speaking of the world as the kingdom or the dominion of "the prince of this world" when He warned His disciples of the opposition they would have to expect from it.

If the world hate you, know that it hath hated me before you.

If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.¹⁷

The older scholastic theologians presented very clearly the truth Pope Leo XIII taught in the *Humanum genus*. Thus, using two

¹⁶ Cf. John 14: 30.

¹⁷ John 15: 18 f.

phrases employed in the Vulgate translation of the Psalms as examples, the great ecclesiologist Moneta of Cremona wrote:

According to the testimony of the Scriptures, there are two *ecclesiae* found in this world. One is the *ecclesia sanctorum*, of which we read in the first verse of Psalm 149: "Sing ye to the Lord a new canticle, let his praise be in the church of the saints." The other is the *ecclesia malignantium*, with reference to which we read that the Holy Ghost has said, through David, in the fifth verse of Psalm 25: "I have hated the assembly (*ecclesia*) of the malignant."¹⁸

Another great ecclesiologist who brought out this same truth is James of Viterbo. He has this to say about the two kingdoms in his work, *De regimine christiano*.

The kingdom of the world, which is called earthly, is opposed to the kingdom of God, because it has chosen earthly goods for itself as its own purpose. This is also called the kingdom of the devil, because the devil rules over it, for, as it is said in the book of Job: "He is king over all the children of pride," because he rules over them through malice as Christ rules over the just through grace. . . . But these two kingdoms, as far as men are concerned, are mingled together in this life, because the good are mingled together with the evil and the evil with the good. Both in like manner use temporal things and both together are afflicted equally with misfortunes until they shall be separated by the last judgment when each will receive his final end, as Augustine says in the fifteenth book of the *De civitate Dei*.¹⁹

For James of Viterbo, of course, the kingdom of God is the Church. He has this to say about the interrelations of the two kingdoms.

These two kingdoms originated from and were typified by Abel and Cain, and also the two sons of Abraham. There always have been men belonging to both kingdoms since the very beginning of the human race. Moreover the entire human race is contained within these two

¹⁸ Moneta of Cremona, *Adversus Catharos et Valdenses*, Lib. V, cap. 1, p. 389.

¹⁹ James of Viterbo, *De regimine christiano*, pars I, cap. 1. The text is in Arquillière, *Le plus ancien traité de l'église: Jacques de Viterbo, De regimine christiano, Etude des sources et édition critique* (Paris: Beauchesne, 1926), pp. 97 f.

kingdoms, in such a way that each person must belong to one or the other of them.²⁰

The Cardinal John de Turrecremata, in many ways the greatest of all the ecclesiologists in the history of Catholic theology, brings out the same lesson. Turrecremata, however, writing in his *Summa de ecclesia*, speaks of the Church as the *civitas Dei*, as it is divided against and opposed by the *civitas diaboli*. As a matter of fact many of the classical ecclesiologists explained this dimension of the Church when they interpreted the term "*civitas Dei*" as used to designate the Church in the Scriptures and in the writings of the Fathers.

Turrecremata writes that: "in this world there are two cities, joined together in body but divided from one another in spirit (*coniunctae corpore sed divisae mente*). The one is called Jerusalem, the other, Babylon. One is the city of God, the other [the city] of the devil."²¹

In the text of the *Summa de ecclesia*, this passage forms a part of a commentary on or an explanation of a statement taken from the standard mediaeval *glossa ordinaria*. St. Paul, in his Epistle to the Ephesians, had spoken of the Christians as "no more strangers and foreigners," but as "fellow citizens with the saints and the domestics of God."²² The *glossa* taught that St. Paul was speaking of the faithful in this passage "as transferred from Babylon to Jerusalem (*quasi de Babylonia translati ad Hierusalem*)."²³ Turrecremata, in his turn, identified Babylonia as the *civitas diaboli* and Jerusalem as the *civitas Dei*.

Thus the *Summa de ecclesia* teaches very clearly that none of the faithful originated within the kingdom of God, but that all of them had been transferred into this *ecclesia* and taken out of the kingdom of Satan, the prince of this world. It sees mankind divided between these two kingdoms, and recognizes the fact that a man is rescued from the power of Satan when, and only when, he is brought into the Church of God.

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The teaching about this relation of the Church to the world, the dominion of the prince of this world, is an integral part of the

²⁰ *Ibid.*, pp. 96 f.

²¹ Cardinal John de Turrecremata, *Summa de ecclesia* (Venice, 1561), lib. I, cap. 33, p. 38v.

²² Eph. 2: 19.

Catholic doctrine about the Church. It belongs just as truly to the theological *tractatus de ecclesia* as do the teachings about the Church's relations to God and to the sacred humanity of Our Lord, and about the relation of the Church militant of the New Testament to the *ecclesia* of the old dispensation and to the Church triumphant. It is part of the doctrine that the Church has always taught, and will always continue to teach, about its own nature and background.

Yet, at the same time, the doctrine so brilliantly summed up by Pope Leo XIII in his encyclical *Humanum genus* tends to be ignored or even misinterpreted in some contemporary treatises on the Church. Incidentally, Father Hasseveldt's book gives nothing like an adequate treatment of this section of ecclesiology, and this failure to take cognizance of it detracts seriously from the worth of the volume. Any book that sets out to give an over-all picture of what God has revealed about His Church should take adequate cognizance of the truth that this Church is one of the two social units into which the human race is divided. It is the *regnum Dei*, divided from and opposed by the *regnum diaboli*. It is the *ecclesia Christi*, into which men must enter, at least by desire, if they are to be saved from the evil influence and power of God's spiritual enemy.

Any book that claims to describe the Church, and that omits this portion of the truth about it, is at best lamentably inadequate. Any book that sets forth teaching opposed to or incompatible with this truth is erroneous and harmful.

It is particularly important that the ecclesiologists of our time should stress this portion of the Catholic doctrine about the Church. In these days the spirit of the world, opposed always to the teaching of Christ as a whole, has focused its opposition on this particular section of the truth about the Church. The world works to make people imagine that all religious bodies and all religious "faiths" are productive of substantially the same effects. It has no particular objection to a Catholic's holding that his religious society is the best and the holiest of all the religious organizations in the world. But it does object, and it does tend to label as "offensive," the forthright and accurate statement of the fact that the Catholic Church is actually the supernatural kingdom of the living God, the necessary *terminus ad quem* of the social aspect of the

process of salvation. Despite the fact that such teaching is utterly unfashionable, or rather, precisely because of that fact, it is imperative that our people be brought to see the Church in its adequate doctrinal perspective.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for October, 1905, is a lengthy discussion of "Church Extension Plans," by Fr. Francis C. Kelley. The zealous writer explains the constitution and the activities of the society he plans for the extension of the faith throughout our land (and which, in the course of years, has become so efficient and successful a feature of the Catholic Church in the United States). It is interesting to note that Father Kelley derived many of his ideas from similar organizations in Protestant groups. He concludes his article with the inspiring statement: "The movement is necessary to our future well-being and our power for the spread of God's Truth; our brethren suffer; and above all, we have the Eternal Promise, which shall not, nay, which can not fail." . . . Fr. J. Ferreres discusses the administration of the sacraments to adults who have apparently died, and concludes that the sacramental rites may be given even several hours after all signs of life have ceased. It would seem that latent life can continue longer when death has been sudden than when it followed a lingering illness. . . . Fr. E. Devine, S.J., continues his novel, which is now entitled "The Training of Silas," though previously it was called "The Training of a Wealthy Parishioner." . . . Fr. Charles Cronin, of the English College, Rome, objects to Bishop Bellord's theory of sacrifice and of the nature of the Mass. Several other priests voice their disagreement in letters to the *Review*. . . . Bishop Jules Chatron, writing on "Experiences of a Missionary Bishop in Japan," states that the greatest obstacle to missionary efforts in that country is "the surrounding indifference and naturalism which in an unreligious country like Japan, holds one as in an iron vise." . . . Fr. T. O'Reilly, O.P., writes in defense of Father Lagrange's ideas on the inerrancy of Sacred Scripture. . . . In the *Studies and Conferences* there is a quotation from a discourse of Archbishop Farley of New York, on the progress of Catholic education in that archdiocese.

F. J. C.

Answers to Questions

GIFTS ON THE OCCASION OF AN INVALID MARRIAGE

Question: Should we tell our people that it is wrong for them to give a wedding present to a couple who are entering a union that is invalid according to the teaching of the Church, particularly the attempted marriage of a Catholic girl to a divorced man before a non-Catholic clergyman or a civil official?

Answer: Catholics should be told that ordinarily, at least, they should refrain from presenting gifts to couples entering a union that is invalid according to Catholic principles, particularly if one of the participants is a lapsed Catholic. A wedding gift is an expression of joy and congratulation to the two who are entering the holy state of matrimony. But how can a Catholic consistently manifest joy and congratulation to a couple who are entering a union that is not a true marriage but only a sinful concubinage? Such a gift has the appearance of approval of the deplorable state which these two are accepting, a sad parody of the conjugal union. Even when the gift is to be given by a group, such as the office companions of one of the parties, with the understanding that each of the workers contributes a small sum, Catholics should be advised to withhold any contribution, although in this case the co-operation might be justified if otherwise an individual would have to suffer some grave inconvenience. In very exceptional circumstances only would a Catholic have a sufficient reason to give an individual present to a couple entering an invalid union—for example, a secretary whose employer is attempting a marriage of this kind, and who realizes that she would be discharged if she did not present a gift. In a case of this kind, if one of the couple is a Catholic, the gift could appropriately be an article of a religious nature, such as a crucifix or a devotional book, which might offer an occasion of repentance to the unfaithful member of the Church.