

ing of the Redeemer. The Great Antiphons, which almost coincide with the feast of Our Lady's Expectation and its octave, express the longing of the people of God for the Messias. Such should be the attitude of the priest, officially deputed to pray in the name of the Church. As he repeats those beautiful invocations: "O Wisdom . . . O Sun of justice . . . O King of nations . . . come and teach us . . . come and redeem us . . . tarry now no more," his heart should be stirred to its depths with the desire to bring salvation to the world of today which is beset with sin and unhappiness just as much as the world into which Christ was born. Only the truth and the grace of Jesus Christ can remedy the sad conditions that oppress mankind today; but unfortunately there are so many who will not turn to Christ, believing in their pride that they can solve the problems that harrass the human race. Because of this deplorable situation the priest must strive all the more zealously to bring light and healing and comfort to those who are the victims of ignorance and sin and misery. Each Christmas, to the soul of every priest, privileged to raise the Immaculate Host aloft thrice, come divine graces in rich abundance. It should be his fondest wish to be the instrument of similar divine graces for all those who are committed to his priestly solicitude. This he will be enabled to do most effectively if he endeavors to imitate the faith and the love of Mary in her expectation of the Birth of her Divine Son.

Francis J. Connell, C.S.S.R.

The Catholic University of America . . . f' : ; ' ' y ' j' ' ' Jf'ashinfftoncD. C. ' / ' ' ' 1 ' ' ' c ' ç' ccfo..

Congregattonal Singing

te. . . exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their song to the unity of their hearts and nnnds. as becomes brothers and the children of the same Father.

—Pope Pitts XII in *Mediator Dei*, Nov, 20, 1947 (NCWC translation, p. 65).

CATHOLIC ORIENTATIONS ON CHURCH AND STATE

Readers of this journal are by now well aware of certain new "orientations in contemporary Catholic thought on Church and state," prevalent among those who are intent upon a major revision of the older and stricter teaching on the subject. To support its position, this school of thought on Church-state relations requires and endeavors to impose — somewhat magisterially — an *outré* notion of the state (thus seeking victory by a kind of *coup d'état*, as it were). From the tone of the polemic in behalf of such views one could get the impression that these, and in particular the aforesaid conception of the state, are endorsed by the ablest modern Catholic experts in the sociological and other pertinent fields, and an even claim a basis in the teachings of the more recent Popes. It may therefore prove enlightening to review one of the latest and most authoritative treatments of questions relevant to the present controversy, by an internationally renowned expert in the social sciences — of the liberal philosophy, one, moreover, whose knowledge of papal teachings and whose sensitivity to their finest nuances are undisputed.

This authority is Fr. Oswald von Nell-Breuning, S.J., one of the editors of, and chief contributor to, the new lexicon, *Beiträge zur Sozialphilosophie* (now in course of publication) — As to this work, its title indicates and its publisher and editors modestly

contribute to the social sciences and socio-political philosophy. In the judgment of competent reviewers, however, the *Beiträge* thus far published already constitutes an imposing work and realizes the aim, stated in publisher's and editorial prefaces, of achieving a lexicon which would be scientifically up to date and faithfully responsive

to the self editor of the fourth and fifth editions of the celebrated *Staatslexikon* of the Goerresgesellschaft.

Freiburg-im-Br.: Herder, 1947 ff. The following parts (*Hefte*) have appeared to date: I, "Christian Teaching on Society" (1947); II, "Christian Teaching on the State" (1948); III, "The Social Question" (1948); IV, "The Economic Order" (1949); VI, "Woman" (1950); V, "Systems of Social Order." Fascicle 1: A-L (1951).

to the teachings and directives of the Popes, past and present? All in all, this new publication provides further reason to rejoice that the "Verlag Herder" has been able to carry on despite the ravages of World War II, and to salute it on its 150th anniversary?

Our interest lies with Fr. v. Nell-Bretming's teachings in the course of Parts I, II, III, and V/1, insofar as they bear on crucial issues of the current Church-state discussion. From the following outline of some of these teachings, the reader may be able to glean that the Church-state "orientations" of the learned German Jesuit are *not those of the new school*, that he upholds the older doctrine on the *subject, be it* as to the concept of the state, *be it* as to the *contention that, Per se*, the state should be a "Catholic state." Two rubrics suffice to guide our review: "The State" and "The Lay State."

The State

What is the state? We have heard an answer from the new school. Its tenor *is that one may* no longer, with scholastic writers, define the state as *societas naturalis, perfecta, completa*,⁹ as *societas civilis* (— *politica*) *perfecta** or with them identify the state with

x See. *for example*, Heinrich Rommen's extensive review in *Theological Studies*, XI (1950), 652-58, on Parts I-IV. A brief appraisal by E. Welty, *O P.. Herder; Sozialtechis-nrus (Freiburg-im-Br. : Herder, 1951 ft.)*, I, 305, describes the work as an *excellent* achievement, distinguished by deep and comprehensive knowledge both of fundamental principles and of modern conditions, views, and tendencies; by great familiarity with the Christian teaching on society, especially with the encyclicals and other utterances of the Popes; by a courageous tackling of ail, including the difficult and delicate, questions *of the day*.

◆ In this connection it is fitting to mention the richly informative anniversary-supplement of the *Herder-Korrespondenz: 1. Beiheft*, 5. Jahrgang. Sept 1951.

5 A "natural" society—one springing from human nature; "perfect"—i.e., self-sufficient and independent in its own order, possessing in and by itself all the resources and means needful for its own end; "complete"—i.e., having an end complete and supreme in its own order. For fuller explanation, *see* the manuals of Ethics, Public Church Law, Ecclesiology, etc. Not infrequently, "complete" is omitted from the definition, in which case "perfect" does double duty.

«Cf. J. Güenechea. S.J.. *Principia iuris politici*, 2 vols. /Rome· Greconat University, 1938-39), I, 20 f.; cf. also 131 ff.

to the teachings and directives of the Popes, past and present.* All in all, this new publication provides further reason to rejoice that the "Verlag Herder" has been able to carry on despite the ravages of World War II, and to salute it on its 150th anniversary.†

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3 See, for example, Heinrich Romaens extensive review in *Théologie» Studies*, XI (1950), 652-58. on Parts I-IV. A brief appraisal by E. Welty, O.P., *Herders Soeialkatechismus r'Frelburg-im-Br. : Herder, 1951 ft. 1, I. 305*, describes the work as an excellent achievement, distinguished by deep and comprehensive knowledge both of fundamental principles and of modern conditions, views, and tendencies; by great familiarity with the Christian teaching on society, especially with the encyclicals and vtiier utterances the Popes: by a courageous tackling of *ail. including the difficult and delicate, questions of the day.*

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β Cf- J. GCenechea, *S.J., Principia iurie politici. 2 vols. (Rome : Greg University. 1938-39). I. 20 f.: rf. also 131 ff.*

the body politic, political society. For, it is maintained, you it :< distinguish—and the distinction is long over-due in Catholic manuals—the state from the body politic ;T the state is rather “that particular subsidiary functional organization of the body politic, whose special function regards the good of the whole,” “a set of institutions combined into a complex agency of social control and ouble service,” “a rational force employed by the body politic in the service of itself as a body... .”

Such is the state according to the mind of at least some repre- sentatives of the new school.⁸ Would they have us understand that the state should have been thus conceived all along, or is it that the state has undergone a change in its very essence? The import of this question, the reason for asking it, and perhaps its answer, will come to light in the next paragraphs, as we begin our study of Fr. v. Nell-Breuning's thought on the state.

What is the state, according to Fr. v. Nell-Breunig? It is im- portant to note that he himself insists on a more precisely formu- lated question: “What is the *supra-temporal essence* of the stater’ —as distinct from: “What is the character of (say) the *modem state*?”⁹ For, as he points out,¹⁰ the *idea* of the state, the state in the purity and perfection of its idea, and the actual *reality* of states, these are two things not to be confused. The idea of the .<itic trans- cends time and place, is (objectively'· eu-rywhere a: ! dw;|- one and the same ; it can be known more distinctly and clearly, or st can be misconstrued and distorted, but it ;t-c-: is immu::“ :■)■.■.■.■. So Jong as human nature remains one and the same. :the ! societies, family and state, remain in their essence •.ie v . same; the varied concrete states known to histon- and to the pres- ent are but more or less imperfect expressions of trie one arm unalterable idea of the state. Our' r brings out th- s."r ■ ■ elsewhere. as when he declares that according to Cl r:t m

⁸ Whence h is now forbidden to speak, as reputable autlmsr ia--: ‘H- £' the state as the “body txditic of a people”; and there is a iurthT :-: ^ kr the prohibition—the new school the “body politic” and the people ©re cne and the same thing.

⁹ Ct *AER*, CXXIV, 5 (May, 1951)». 330. note 6; 341. note H; 344. 14.- see also *America*, LXXXV, 11 (June 10, 1931), 294. Presently we Wet similar ideas in the thought of a European leader of the new Sciu»>-

*Ct. *BWP*, II, 3 (= *Beitrag* . . . , *Heft*. II, col. 3).

col. 10. under the rubric. “Staatsidee und Staatswirklichkeit-

constitute a notable group of citizens who, as such, have some claim upon the services of the technical apparatus, the state, toward the realization of their ends. And, for the same reason, the state would owe similar assistance to the religious societies of other citizens.¹⁶

Thus, in one way or the other, do the new views as to the state come to the rescue of the new school. Unfortunately, however, such views find no confirmation in the teaching of Fr. v. Nell-Breuning. For him, as has been seen, there is such a thing as a supra-temporal, immutable, essence of the state. And, as we now come to say, when he undertakes to define it, when he seeks to formulate the state in the purity and perfection of its idea, he seizes upon the Scholastic definition of old, "as apposite as it is concise"; *societas naturalis, perfecta, completa*.¹⁷

His appended explanation of the definition may be passed over, since it accords with the usual one of the Scholastics.¹⁸ But, before we move on to other matters, one remark will not be amiss. Seeing that here and elsewhere it is "the state" that Fr. v. Nell-Breuning terms a natural society, one deriving from human nature and therefore from God, the author of human nature, we may conclude that he would greet the assertion, "the state is a creature of God," as a

te Compare *Herder-Korrespondenz*, IV, 10 (July, 1950), 467.

XI π, 4; this definition recurs again and again, as in *BWP*, I, 4, 36. In this definition of the state our author is faithful to the language of the Popes, who still refer to "the state" in terms of "a perfect society"—and this on occasions when they may reasonably be considered to have been observing "the niceties of political vocabulary." Thus, for example, Pope Pius XII, in his Allocutions to the Roman Rota, Oct. 2, 1944, anti Oct. A. 1947: .-LLf, XXXVI (1944). 289 ("Fra Chiesa e Stato, come rilevato nella menzionata Enciclica *Corpo mistico di Cristo*, sebbene ambedue siano nel pieno significato della parola società perfette, vi è tuttavia una profonda differenza"); .LIS, XXXIX (1947): 494 ("Citi volesse intendere

one to which



quite literal truth,¹⁹ though to ears of the new school the statement is a "resounding generality,"²¹—another such,²¹

After applying the social principles of subsidiarity and of solidarity to the society which is the state,²² Fr. v. Nell-Breuning then deals with a topic of special interest to us, the double aspect of the state.²³ As must be realized by now, he refuses to equate the state—as does the new school—with "a set of institutions" and the like.²⁴ On the other hand, he does not deny that the state is, under any aspect, institution or "set of institutions." It is hoped that the following summary will not do injustice to his thought on this:

Up to the present stage, our author says, the state has been considered chiefly as (that which it is first of all and essentially²⁵) a society or community of persons. There is, however, another aspect to the state. The state exhibits a double aspect, insofar as the state is both "Personengemeinschaft," community of persons, and "Anstalt," institution: two sides of one and the same state.

Before discussing the latter aspect of the state, Fr. v. Nell-Breuning first enlarges on the state as community of persons. So considered, the state again exhibits a twofold aspect:

WCE J. Güenechea, *op. cit.*, I, 61: "The state is not a mere aggregate of individuals, but a community of persons." *St. Louis: Herder, 1945, p. 306.*

The assertion becomes, of a sudden, a "resounding generality" if we ignore of the new school's distinction between body politic and state, or amounts to the same thing, by the new school's masterial reservation of the term "state" for "a set of institutions." After this the term "state" has thus transformed itself into an abstract concept which can be issued: "The state is what someone says it is." In the Congress, and the *Socialist Congress*: "The state is not a mere aggregate of individuals, but a community of persons." (May, 1951), 3-J. The term "resounding generality" is by now a familiar term in the literature of the new school. "Error has no father, error has no mother, error has no grandfather, error has no grandmother, error has no great-grandfather, error has no great-grandmother." *JIT*, II, 4-7. Cf. also J. Messner, *St. Louis: Herder, 1945, p. 4-5*. "He emphasizes elsewhere: *H'f* 11. "Understood, of course, not as a collection of unrelated individuals." "Drawing from the mania, the state is a collection of unrelated individuals." It is wise, however, that the individual is not a mere aggregate of individuals.

JIT, II, 4-7. Cf. also J. Messner, *St. Louis: Herder, 1945, p. 4-5*. "He emphasizes elsewhere: *H'f* 11. "Understood, of course, not as a collection of unrelated individuals." "Drawing from the mania, the state is a collection of unrelated individuals." It is wise, however, that the individual is not a mere aggregate of individuals.

it is, first of all, a "Genossenschaftsverband," then again, "Herrschaftsverband." In the first instance, the state presents itself to us as a union of free selves, a fellowship of freely collaborating persons, coextensive with all the members of the state. These are the bearers of the life of the state; they stand responsible for each other and for the whole; it is in their free and responsible cooperation in the common tasks that the genuine life of a state consists. This side of the state finds expression in the consciousness: "We are the state." But the state is also a "Herrschaftsverband," which wishes to convey that it is also a union of persons subject to authority. For, since the state is charged with establishing and maintaining the juridical order, it must and does have authority and power to command, and at need compel, the citizens; whence these, though they are the sole subjects or bearers of the life of the state, are nonetheless at the same time objects of the power of the state, i.e., "subjects,"—and this even in the most perfect democratic state imaginable.

But while the state is first of all and essentially a community of persons, it also has its "institutional" side: it is "Anstalt." Indeed, says Fr. v. Nell-Breunig, the institutional aspect of the state has, in modern times, taken on such proportions that it has almost obscured the state as a community of persons; so much so that, a mention of the word "state," the majority think only of the impersonal apparatus of the state, its offices, bureaus, institutions, rather than of the fact: "We are the state."

Throughout this section Fr. v. Nell-Breunig insists on the paramount importance of a proper balance between these various aspects of the state: between the two aspects proper to the state as a community of persons, and again between the state considered as a community of persons and the state considered as institution. This importance he illustrates from the doleful lessons of the past (he, too, is alert to the affirmations of history). Indeed, it is a lesson of the quite recent past (National Socialism) which inspires his conclusion: "More forcefully than any socio- or politico-philosophical reflection does this experience make it clear to us: community of persons and institutionality—or in other words—state

²⁷ Whence the state is "Rechts—und Machtorganisation"; on this cf. also *BWP*, II, 23.

«Cf. also *BWP*, V/i, 211, f.

a state which, acknowledging the truth of the Church's claims of divine origin and mission, accepts the Church's teaching on and interpretation of the natural moral law (*e.g.*, as regards the indissolubility of marriage, the unborn child's right to life, etc.) ; a state which when its undertakings and institutions require the ministrations of religion, *e. g.*, for the spiritual welfare of convicts, seeks these from the Catholic Church.³³

All this is what is meant when it is said that the Catholic religion is the "religion of the state." Where the underlying supposition is not verified, *i.e.*, where the members of the state are not truly united in the Catholic faith, then, Fr. v. Nell-Breuning agrees, a "Catholic" state is impossible, and the declaration of the Catholic religion as the religion of the state can then mean no more than this, that the Catholic religion is to enjoy the protection of the state and a more or less privileged position.

Does Fr. v. Nells-Breuning hold that, *per se*, it is a matter of religious obligation that the state be truly a "Catholic" state, in the sense described above? If his mind on this point is not already evident enough from the foregoing, it is unmistakably revealed in the course of his article on "Laicism."³⁴ There he comes to discuss the distinction urged by some French Catholics and others, between the "état laïque" and the "état laïciste." The former, which may be termed the "lay state"—in opposition to the "laicist state," is defended by these Catholics as compatible with, and even required by, Catholic principles on Church and state, especially as hie down by Leo XIII.

Fr. v. Nell-Breuning finds nothing false in the doctrine of a "lay state" insofar as it wishes to be an affirmation of the distinction, between Church and state, and of the state's autonomy in its own sphere—for this is pure Leonine doctrine. But, we are also given to understand, it is not the leonine share of Leonine doctrine. The theory' of the "lay state" contains "only' half of the Catholic teaching on Church-state relations, as developed by Leo XIII ; and so, by its inattention to the other and at least equally' important half.

Κ Cf. also *BIfP*. [I. 19, where it is remarked that, for its exercise «i divin» worship, the state is dependent on the Church.

« *WP*, V. 1, 189-98.

n is always in danger of degenerating into a half-truth, and of gliding over into the laicism of the laicist state.”®

This other half of the teaching of Leo XIII, overlooked by the theory of the “lay state,” and rejected in theory or in practice by the “laicist state,” is then sketched by Fr. v. Nell-Brenning, nhrng the following lines. Just as the individual human being, so too is the state bound by God’s moral law : the Church is the divinely appointed teacher and interpreter of this moral law, whose teachings and interpretations thereof are, therefore, bmdir.tf on «veryone, including the state—and, indeed, on principle and without exception, every state. Just as the individual human being, so too is the 'tate, in the final analysis, pos^^ed of a supernatural last end M neither the state knows of and know dges thi-. :t- in, <::: in the supernatural order, does no 'ter .bis .:»> than the inculpable or culpable unbelief of the individual human changes anything in his superna-f ' l - :. . ■ D i'r.s" .: ■ . . . standing the clean-cut distinction I .v.<(-n Church an', -t.i*. fa; have manifold relations v :t'i l .ch Sine- i" the :? / 'here is only one last end, to be <-rved hj the Church -τ- and by the state mediately, it π i-'umhent tn - theta- : -■. . t- and assist each other, in) ḡ · o' -he fact thri* .: . . ' ' r ' r ' ' « common last end. The (' ur. ' know - t' ". : ' ' : l re- . -> ' f. ;sr the well-being of the - tv l . ! " √ ' ' assistance, not by interference: at the -ante time, the Church also knows that its own well-being is a responsibility oi the state.ib

Guided by this papal N.J.-Br.:π-σ , i - ' . stand with the conserv.: . . . t ' uT" on) relations when, speaking . . . ci >U t -1 - i.iai -- . l does justice to the Church . . r i ' ly : - -ii acknc G '4 - : Church for what it is, tl . . . >■' ■ , t > . . l ■ - : ;■- . ' - of God; but such a state would be . i nd"" .: . ! " ■ r ' ' *T *Glaubenssiaaf*," 8T

Our sketchy review (. . . . \ l - : -T- t . "II Church-state relations en : . . I '4 ' 'hi* eminent authority on the subject, 'C' gest that an uncritical ac< l . . .

194.
^Ibid., 194-195.
Ibid., 195.

the older thesis were quite obsolete and abandoned, would be precipitate and unwise. The conservative teaching is still very much alive, and is being ably represented and defended by such other European authorities as Fr. A. Messineo, S.J., sociological expert on the staff of the Roman Jesuit organ, *La Civiltà Cattolica*,³⁸ and by Fr. E. Guerrero, S.J., editor of the Spanish Jesuit publication, *Racôn y Fe*.³⁹ While the mention of these Spanish and Italian writers on Church and state may strike a neuralgic nerve somewhere in the new school, we refer to them in the belief that there are others who can read Latins without tears.

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³⁸Of his several articles in the course of 1950 and the first half of 1951, we mention but two: "Detnocrazia e libert  religiosa," *La Civilt  Cafiatca*, CII, Vol. II (April 21, 1951), 126-37; "Detnocrazia e laicistno dello Stato." *La Chilt  Cattolica*, CH, Vol. II (June 16, 1951), 585-96.

³⁹Again we mention but two of many articles: "Las Conversaciones Catolicas de San Sebastian." *Rac n y Fe*, December, 1949, pp. 398-418 (see especially pp. 412-16); "El Estado iaico como ideal cristiano." *Raton y Pc*, November, 1950, pp. 341-54.

THE PREACHING OF SACRED SCRIPTURE

Let priests, therefore, who are bound by their office to procure the eternal salvation of the faithful, after they have themselves by diligent study perused the sacred pages and made them their own by prayer and meditations, assiduously distribute the heavenly treasures of the divine word by sermons, homilies and exhortations; let them confirm the Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history and in particular from the Gospel of Christ Our Lord; and—avoiding with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use but rather an abuse of the divine word—let them set forth all this with such eloquence, lucidity and clearness that the faithful may not only be moved and inflamed to reform their lives, but may also conceive in their hearts the greatest veneration for the Sacred Scripture.

—Pope Pius XII in *Divino afluente Spiritu*, Sept. 30, 1943 (*Rome and the Study of Scripture* (St. Meinrad, Ind., 1946)), pp. 102 f.

PROLONGED FASTING AND THERESA NEUMANN

The recent book by Miss Hilda Graef,¹ arguing strongly against the supernatural character of "the case of Theresa Neumann," evoked widespread and lively comment. Some of the comment has been sharply opposed to Miss Graef's conclusions; more of it has been in general agreement with her outlook. While it might seem that the case has, for the time being, reached a stage where nothing can be settled merely by further discussion, there is at least one point that does merit consideration. Not only is it, in many respects, the crucial point in the particular case of Theresa Neumann; it is also a point which is of wider interest than her particular case and has more than a little apologetical significance. It is the question of prolonged complete fasting, sometimes technically called *inedia*.

As is generally well known, it is claimed of Theresa Neumann that she has been living for years without eating or drinking. More exactly the claim is that since August, 1926, she has taken no nourishment of any kind, excepting only Holy Communion. From August, 1926, to September, 1927, she took no liquid other than a few drops of water after Communion to help her swallow the host, and since September, 1927, she is said to have taken no water or liquid at all.

In questioning the supernatural character of Theresa's fast, Miss Graef proposes two main alternatives. The first is that the fast is in fact a reality. In defending this possibility, Miss Graef contends that it would not necessarily involve deliberate fraud on Theresa's part, that Theresa might be taking some nourishment while in a somnambulant state and therefore without herself being aware of it.² Miss Graef does nevertheless quote, presumably with approval, the opinion of another author that Theresa might be engaging in deliberate, though well-intentioned, fraud, a "pious fraud."³

The other main alternative proposed by Miss Graef is that Theresa's fast, even though real, is not beyond the powers of

¹ *The Case of Therese Neumann* (Westminster, Maryland: The Newman Press, 1921).

MW., p. 51.